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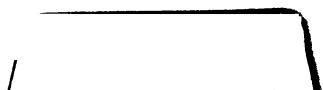
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THE
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FOR
MARCH AND JUNE, 1813.

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VOL. VII.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χείρας· εἰ δέ γε πάντα
Νῆϊς ἔφυς Μουσέων, ρίψον ἅ μὴ νοέεις.

EPIC. INCERT.

T



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THE
CLASSICAL JOURNAL.

N^o. XIII.

MARCH, 1813.

INQUIRY

*into the Causes of the Diversity of Human Character in various
Ages, Nations, and Individuals.*

By the Late PROFESSOR SCOTT, of King's College, Aberdeen.

NO. III.

SECT. III.

Of the social principles of action in man.

THAT man is made for society has been universally admitted, unless, perhaps, by a few paradoxical Philosophers. It is by no means on account of the advantages derived from the social intercourse, that we are prompted to seek relief from the *ennui* of solitude, in the company of other men; the love of society has every appearance of an original principle implanted in the human breast; and equally prompts the child as it does the man of mature understanding. It is, likewise, distinctly to be traced in most of the tribes of animals, who seem uniformly to delight in herding together, unless they are compelled by the necessities of a predatory life, to seek for an undivided dominion in solitude.

The first, then, of man's social principles of action, which I shall consider, is this very love of society, which, for want of a more specific name, we may call *the social principle* itself, and which possesses all the attributes of an original and ultimate principle of action. So strong is the influence of this desire, that when deprived of the wished-for intercourse with our fellow-men, it prompts us to make companions of animals, and even of lifeless objects. The story of the state-prisoner in France, who solaced his solitary hours by forming

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an intimacy with a spider, which inhabited his cell, is well known, as well as the wanton cruelty of his jailor, by whom he was deprived of this poor refuge of misfortune.¹ The unfortunate Baron Trenck was led in similar circumstances to contract a like friendship with a mouse, and experienced a like severity from his keeper. In short, a state of complete solitude is the most intolerable of all conditions to a feeling mind; and those legislators have judged wisely, who have substituted, in place of capital punishments, rigorous confinement in solitude and darkness.

The social principle not only prompts us to seek for the intercourse of other men, but it induces us to participate in all their emotions, and to take a lively share in their joys and sorrows, hopes and fears. It leads us to consider every man as a brother, to bring home the particulars of his situation to ourselves, and to feel, to a certain extent, those very emotions, which we should experience, were we actually in the same situation. This exercise of the social principle constitutes what is called Sympathy, an amiable attribute of human nature, the important effects of which have been ably illustrated by various writers, particularly by Mr. Smith, in his *Theory of Moral Sentiments*.

By the power of sympathy, according to this writer, we change places, in imagination, with those with whom we sympathise; we fancy, for the moment, their fortune to be our own, and feel exactly as we should do, were we in like circumstances. Thus we could not see a man falling down a precipice, without an emotion of terror, or that involuntary shuddering, which we should experience, were we actually exposed to a like danger. If a blow is aimed at the leg or arm of another man, we involuntarily shrink from the imaginary danger, and endeavour, as it were, to withdraw our own limbs from the stroke. If we hear a benevolent action praised, we experience a certain glow of gratitude, as if the commendation were bestowed upon ourselves; and if we hear a person loaded with unmerited reproaches, we feel hurt, as if we ourselves received the censure.

That it is by supposing ourselves for a time in the situation of the person with whom we sympathise, that such feelings are excited, is more clearly evinced by this circumstance, that it is not necessary for the exercise of sympathy, that its objects should have the same sense of their condition that we have. We sympathise, as is observed by Lord Kaimes, (*Elem. of Criticism*), in some degree, with things

¹ This story is affectingly related by Lord Kaimes, as follows:—"The Count de Lansen was shut up by Louis XIV. in the Castle of Pignerol, and was confined there from the year 1672, to the year 1681, deprived of every comfort of life, and even of paper, pen, and ink. At a distance from every friend and relation; without light, except a glimmering through a slit in the roof; without books, occupation, or exercise; a prey to hope deferred, and constant horror; he, to avoid insanity, had recourse to tame a spider. The spider received flies from his hand with seeming gratitude, carried on his web with alacrity, and engaged the whole attention of the prisoner. This most innocent of all amusements was discovered by the jailor, who, in the wantonness of power, destroyed the spider and its work. The Count described his agony to be little inferior to that of a fond mother at the loss of a darling child." (*Sketches of the History of Man*, Book 2. Sket. 1.)

which are inanimate; and to see in ruins a house, with which we have been long acquainted, affects us with some degree of uneasiness. We sympathise with the brute creation; and that person would be pronounced unfeeling, who should hear the cheerful song of the lark, or observe the frisking lamb, or the transport of the dog, when he finds the master he had lost, without any participation of their joy. With those of our own species, too, we sympathise, when the person concerned may have no corresponding feeling. We blush for another's ill-breeding, even when we know that he himself is not aware of it. We tremble for a mason standing on a high scaffold, though we know that custom has rendered it quite familiar to him. And upon the very same principles we are powerfully moved by a fictitious narrative, or theatrical representation, although we have a complete conviction that the joy or sorrow, with which we sympathise, is altogether imaginary.

But in order that sympathy may be most powerfully excited, it is certainly necessary, that its object should have those very feelings, which we ourselves experience. The execution of a hardened criminal will excite very different emotions, from that of an offender filled with penitence and contrition, and fully sensible of all the horrors of his situation. The distresses of the vulgar, whose feelings are supposed to be dull and obtuse, are never witnessed with such lively emotion, as those of the more cultivated and refined, whose minds are known to be alive to the stings of misfortune. No evil can be more truly deplorable, than that of the complete loss of reason; yet, if the maniac appears happy in his frenzy, he is contemplated with little compassion, and will more frequently excite a smile than a tear.

The beneficial effects of the principle of sympathy are very apparent. It is this which enables us to contemplate the good fortune of our neighbour without envy, and even with rejoicing; but what is still more advantageous, it is this which induces us to participate cordially in his distress. How soothing is it to the afflicted, to pour out their sorrows to the sympathising ear! How greatly is grief alleviated, when the oppressed mind, as it is emphatically expressed, thus disburthens itself! And how greatly does it aggravate affliction, when it is of that kind, that others cannot be expected to enter into it! It is the kind appointment of nature, that we are inclined to sympathise much more cordially in the misfortunes of others, than in their joys; insomuch that the term Sympathy has been frequently employed as entirely synonymous with pity or compassion, although from the illustrations already given, it is sufficiently apparent that we participate in the good, as well as in the evil fortune of others. Our sharing the latter is, however, much more beneficial than our participation of the former; and, therefore, nature has kindly appointed a compassionate monitor within us, by which we are prompted to this friendly participation. It is remarked by Mr. Smith, that men are generally much more anxious to communicate to their friends their sorrows, than their joys, because they do not feel so confident of sympathy for the latter as for the former. Sympathy, too, enhances the pleasure of most of our social enjoyments, and increases by a kind of reflection the mirth and good humor of every company. It greatly

promotes our desire of acquiring knowledge, by the pleasure it imparts to the communication of it to others, even after it has lost all its novelty to ourselves. In this way we can explain the pleasure which professed story-tellers take in repeating the same anecdote a thousand times over, without having recourse to the satirical explanation of Montaigne, "that such men recollect every thing but their own repetitions." They sympathise in the supposed feelings of their hearers, and feel to a certain extent that pleasure which they experienced when the anecdote was new to themselves.

I am not sure, whether what has been called the *principle of Imitation* in man, may not be resolved into a particular exercise or modification of sympathy, or of the social principle of which I am now treating. Aristotle long ago denominated man ζῷον μιμητικόν, "an imitative animal;" and certainly the tendency to imitation plays a very important part in the human constitution, more especially in the earlier part of life. It is the principle of imitation, that seems chiefly to prompt children to the acquisition of language, as soon as their organs are qualified for so difficult a task. "I apprehend," says Dr. Reid, (Essay 3d. on the Active Powers, c. 2.) "that human nature disposes us to the imitation of those among whom we live, when we neither desire nor will it. It is commonly thought, that children often learn to stammer by imitation; yet, I believe, no person ever desired or willed to learn that quality. I apprehend, that instinctive imitation has no small influence in forming the peculiarities of provincial dialects, the peculiarities of voice, gesture, and manner, which we see in some families, the manners peculiar to different ranks, and different professions; and, perhaps, even in forming national characters, and the human character in general. The instances that history furnishes of wild men, brought up from early years without the society of any of their own species, are so few, that we cannot build conclusions upon them with great certainty. But all I have heard agreed in this, that the wild man gave but very slender indications of the rational faculty; and with regard to his mind, was hardly distinguishable from the more sagacious of the brutes."

So social a being is man, therefore, that he not only ardently seeks for the intercourse of his fellow-creatures, and cordially participates in their joys and sorrows, but is naturally inclined to copy their looks, gestures, accents, and general behaviour; and in consequence of this natural propensity, he certainly makes a much more rapid progress in acquiring the various improvements of the civilised state, than he otherwise would do. The contagious nature of insanity, of hysteric disorders, of panics, and of all the different kinds of enthusiasm, receives a satisfactory explanation from the influence of the principle of Imitation; and the same principle serves to account for the effects, so far as they were not pretended, of what was called *Mesmerism*, or *Animal Magnetism*.

The principle of Imitation serves to throw considerable light upon a fact of the human constitution, which is attended with no small difficulty, and has given rise to much diversity of opinion among philosophers, I mean the Interpretation of Natural Signs. The expression of certain passions and affections of the mind, by peculiar

gesticulations of the body, forms of the countenance, or tones of the voice, it is well known, is immediately understood by all men, without the intervention of language, or any previous communication. Smiling, frowning, laughing, crying, are universal expressions of thought, which are perfectly understood by all nations of the world, and by all ranks and descriptions of men.

It has been the opinion of some philosophers, that these, and such natural signs, are understood only in consequence of convention and experience, in like manner as the mere arbitrary expressions of a language. But the fallacy of this doctrine is clearly demonstrated by the well-known fact, that natural signs are as completely intelligible to an infant, as to a person of mature years. Other philosophers are inclined to state the interpretation of natural signs as an ultimate fact in human nature, of which no explanation can be given. Among this number is Dr. Reid, who reckons among the intuitive truths, which are immediately discerned by our judgment, or which cannot be rendered plainer by any other intermediate truths, this one, "that certain features of the countenance, sounds of the voice, and gestures of the body, indicate certain thoughts and dispositions of the mind." (*Essay on the Intellectual Powers.*) While other philosophers have attempted to explain in what manner natural signs come to be interpreted even without the help of convention, and their explanations seem generally to involve a reference to the principle of Imitation.

Terror, it has just been remarked, is contagious; but so also is strong emotion of any kind. We cannot behold another enraged, displeased, delighted, or agitated greatly in any manner, without participating, to a certain extent, in his emotion, and, consequently, without understanding its external indications. The very features of the countenance, as well as feelings of the mind, become faithful copies of what arrests our attention in other men. It has often been remarked, that the vulgar, when their passions are interested by any public representation, or performance, exhibit in their varying countenances all the emotions of the actors, even with exaggeration. They have been observed, at an exhibition of rope-dancing, or wire-balancing, to writhe their bodies into the attitudes which the performer finds necessary for his safety. Nor can the body thus participate in the expressions of others, without a corresponding influence on the mind; so that we may be said actually to feel as others do, when we intuitively interpret the external indications of their feelings. It is observed by Mr. Burke, (*Essay on the Sublime and Beautiful*), that he could never imitate the looks and actions of an angry man, without feeling a certain degree of the corresponding passion rising in his breast; so wonderful is the connection between our minds and bodies.

Such are the important effects which may be traced to the operation of what I have called the social principle, as it is exhibited in an ardent desire for the intercourse of our fellow-men, in a sympathetic participation of their joys and sorrows, and an instinctive imitation of their manners, actions, and emotions. Some, however, may be of opinion, that sympathy, and the principle of imitation, have too many marks of discrimination to admit of being classed together, or to be considered as only modifications of that principle, which prompts us

to associate with our own species. Whether this be granted or not, I trust it will be generally allowed, that all these principles of action play a very important part in the human constitution, that they have a very remarkable connexion with one another, and therefore have been properly placed together in an enumeration of the leading social principles of action in man.

I proceed now to a class of man's social principles, which have a place in every enumeration of his Active Powers, and have at all times been attentively examined by the inquirers into the human constitution; I mean his affections. The affections have been treated of more fully by Dr. Reid than by any other writer; and, according to that philosopher, they may be divided into two kinds, the benevolent and the malevolent. The former dispose us to do good to our fellow-creatures, the latter dispose us to injure them; and he justifies the application of the term malevolent to an affection, by the common usage of language, according to which we speak of being *well* or *ill affected* towards any person. And it is further to be observed, that the term malevolent, as here employed, does not denote any thing intrinsically bad in itself, but merely, that the object of these active principles is not the welfare of our fellow-creatures, nor is their exercise amiable or agreeable, as is the case with the benevolent affections.

The benevolent affections, according to our author, all agree in two particulars, viz. that they are accompanied with an agreeable feeling, and that they all imply a desire of good and happiness to their object. Much of the happiness of human life is derived from the reciprocal exercise of the kind affections, and without them our existence would be indeed a blank. Sometimes, perhaps, pain may arise from the exercise of a benevolent affection; a father may be distressed by the disobedience of a son, a friend by the infidelity of the person to whom he is attached; but the pain thus arising is not necessarily inherent in the nature of the affection, but accidentally joined to it. Pleasure, it may be laid down, is essential to the exercise of benevolent affection, and pleasure, too, of the most exalted kind. It is not, however, precisely the same as that derived from the practice of virtue, although it may be said to occupy the next degree. The man who is addicted to vicious indulgences, the epicure, the libertine, and even the lawless plunderer, are all capable of feeling the kind affections; and these but too frequently give a charm to vice, by being blended with criminal indulgences.

If it be allowed that those active principles denominated Appetites and Desires, although their proper object be the good of the individual, are not really selfish in their exercise, but pursue each its own end, without any reference to self-love, much more will it be granted, that our benevolent affections, which point immediately at the good of other men, do not originate in a selfish principle. Yet there have not been wanting philosophers, both ancient and modern, as I have had occasion already to observe, who have endeavoured to reduce the operation even of our affections to the suggestions of self-love. They maintain, that we are never benevolent or friendly to others, but from a remote consideration of our own advantage, and with a view to

receive similar kindness, when we may have occasion for it. The reasonings of such philosophers have served to show the admirable harmony which exists among the various principles of human nature, and to prove that none of them tend to the injury, while others tend to the well-being, of the individual. But it by no means follows, that all our actions flow from considerations of our own interest alone; nor will such a doctrine serve to explain many of the most remarkable examples of human conduct, as has been already shown in Sect. 1.

Other writers, who are by no means disposed to countenance the conclusions which arise from this selfish philosophy, have yet denied the independent operation of the affections as original principles of our nature, and refer those effects, which are commonly ascribed to the affections, to the agency of the understanding, or rational principle of man. This doctrine, in fact, nearly coincides with the system of the selfish philosophers, who ascribe every praise-worthy action to a rational regard to our own advantage, although those who have espoused it seem not to have been aware of the coincidence. It is the doctrine of Dr. Price, although that author's zeal for the purity of the motives, which prompt to virtuous conduct, cannot be doubted. In his "Review of the principal questions and difficulties in Morals," Dr. Price endeavours to prove, that benevolence, as well as self-love, have their rise from the intelligent principle in man, and are not implanted principles of action. The same account he likewise gives of our desires, of ambition and curiosity. But he admits that the appetites are original and independent principles of action.

"This, perhaps," (says he) "will afford us a good reason for distinguishing between *affections* and *passions*. The former, which we apply indiscriminately to all reasonable beings, may most properly signify the desires and inclinations founded in the reasonable nature itself, and essential to it; such as self-love, benevolence, and the love of truth. These, when aided and strengthened by instinctive determinations, take the latter denomination; or are, properly, *passions*.—Those tendencies within us, that are merely arbitrary and instinctive, such as hunger and thirst, and the desires between the sexes, we commonly call *appetites* or *passions*, indifferently, but seldom or never *affections*." (Ch. 3d.)

Were man, indeed, a being completely under the guidance of reason, this principle alone would provide for all the useful purposes which are answered by the benevolent affections; but our daily experience convinces us that man is by no means so perfect a creature; and as the acquisition of those ends, which conduce immediately to our own individual welfare, is not left to the suggestions of reason alone, so neither is the good of our neighbour entirely intrusted to the uncertain dictates of that power. It is left to the more unerring impulse of the benevolent affections, of whose existence in our breasts we have sufficient evidence, were we to consult no other monitor than our own consciousness. It is certainly both reasonable and prudent, that we should attend to the comfort and well-being of our neighbours; so it is that we should seek after knowledge, and provide needful food for our bodies. But, since to answer these last purposes

the principles of curiosity and hunger come much more certainly to our aid than reason, so neither was the good of our neighbours left entirely to the precarious admonitions of this power, but was intrusted to the surer impulse of the benevolent affections.

The most remarkable of man's benevolent affections appear to be the following—Parental or natural Affection, Pity, Friendship, Love, and Gratitude; to which Dr. Reid adds, Esteem and Public Spirit. Whether these two last be intitled to the rank of original and independent principles of action, or not, there appears but little doubt, that all the rest are. Every man may be conscious of their existence in himself, by the distinct admonitions which he at times receives from them; and we have equally plain evidence of their existence in other men, by their conduct in those circumstances, which naturally incite the benevolent affections. We may likewise clearly trace the existence of almost all these principles in the brute animals, although some of them operate more powerfully than others, and none of them attain to that permanency and stability, which they generally possess in the human character.

Natural affection, while it exists in the brutes, produces as powerful effects as it perhaps ever exhibits in man. The solicitude of the various tribes of animals about their young, their fearless exertions in their defence, their lamentations on being deprived of them, are some of the most affecting circumstances in the brute economy. When, however, the exercise of this strong natural affection is no longer necessary for the well-being of the young, it ceases for ever in all the species of animals. But in man, the influence of natural affection is permanent, and the pleasure derived from it ceases only with life itself. We may comprehend under it not only the affection of parents for their children, and the reciprocal affections of children for their parents, but, in general, all the affections of kindred, which evidently possess the same characteristics, in as far as they cannot be reduced to the simple operation of friendship. It is certainly a radical defect in our own language, as well as many others, that it is destitute of a specific term to express this amiable principle of the human mind, which is so emphatically denoted by the *στοργή* of the Greeks.

It has been often remarked, that natural affection is more powerful in the descending than in the ascending line; or, that parental affection exceeds, in degree, the corresponding filial affection: and we can discern a sufficient reason in the natural economy of things for this diversity. Without a high degree of parental affection, the long and helpless infancy of man would be exposed to the most imminent dangers; but by the powerful stimulus of this monitor, all the care and solicitude, which the infant man requires, is most amply provided for.

"How common is it," says Dr. Reid, "to see a young woman, in the gayest period of life, who has spent her days in mirth, and her nights in profound sleep, without solicitude or care, all at once transformed into the careful, the solicitous, the watchful nurse of her dear infant; doing nothing by day but gazing upon it, and serving it in the meanest offices; by night depriving herself of sound sleep for months, that it may lie safe in her arms. Forgetful of herself, her

whole care is centred in this little object. Such a sudden transformation of her whole habits and occupations, and turn of mind, if we did not see it every day, would appear a more wonderful *metamorphosis* than any that Ovid has described. This, however, is the work of nature, and not the effect of reason and reflection. For we see it in the good, and in the bad, in the most thoughtless, as well as in the thoughtful." (Essay 3d. on the Active Powers, c. 4.)

Some of the ancient legislators seemed to consider the operation of natural affection as hostile to patriotism and public spirit. Lycurgus decreed, that the Lacedemonian youth should be separated from their mothers, and educated at the public charge; the same regulation appears to have been adopted by Minos, the legislator of Crete; and Plato, in his theoretical republic, expressly declares that the operation of natural affection has a tendency to render the mind effeminate, and to curb the spirit of patriotism; he therefore proposes that children should be immediately removed from their parents, and educated at the charge, and under the superintendence, of the public.¹ These legislators certainly did not consider, that by such a mode of education, they not only extirpated some of the finest feelings of the heart, but even destroyed some of the strongest motives for patriotic exertion, to wit, the protection and defence of those, who are endeared to us by the ties of nature and affection.

Pity, or compassion for the distressed, stands next in our enumeration of the benevolent affections; and of its real existence, and powerful operation in the human breast, we have the most convincing proofs, although there is scarcely any thing resembling it to be observed among the brutes. On the contrary, many animals are known to persecute and torment a fellow in distress, instead of endeavouring to alleviate its sufferings. This reproach is particularly due to the dog, though in most particulars so affectionate and friendly an animal. But the author of our nature has planted in the human breast a powerful monitor for the alleviation of distress, by which we are immediately prompted to administer relief to that condition, which stands most of all in need of our good offices.

The gloomy philosophy of some sceptics, indeed, denies the existence of this amiable human attribute. According to Hobbes, pity is nothing more than the imagination, or fiction of those evils, which we see inflicted upon others, as falling upon ourselves. But the insufficiency of this account of the origin of pity, is very easily shown, and has indeed been satisfactorily shown long ago by the able Butler. "Thus," says that author, "Fear and compassion would be the same idea, and a fearful and a compassionate man the same character, which every man immediately sees are totally different. Further, to those who give any scope to their affections, there is no perception or inward feeling more universal than this, that one, who has been

¹ "Les loix de Crète," says Montesquien, "étoient l'original de celles de Lacédémone; et celles de Platon en étoient la correction." (L'Esprit des Loix, l. iv. c. 6.) Plutarch informs us, that Philopœmen constrained the Lacedæmonians to abandon this method of bringing up their children, judging that to be the best means of softening and humanising their manners. (Life of Philop.)

merciful and compassionate throughout the course of his behaviour, should himself be treated with kindness, if he happens to fall into circumstances of distress. Is fear, then, or cowardice, so great a recommendation to the favor of the bulk of mankind? or is it not plain, that mere fearlessness (and therefore not the contrary) is one of the most popular qualifications? This shows that mankind are not affected towards compassion as fear, but as somewhat totally different." (Sermon 5th. Note.)

The doctrine of Hobbes affords no explanation of the various degrees in which our compassion may be excited, according to the relation in which we stand to its object; or how we are most compassionate to those who are dearest to us, to our friends rather than to our enemies. Neither does it account for the pleasure which arises from the exercise of compassion, a circumstance in common to it, and all the other benevolent affections. It is a very wise appointment of the Author of our nature, that the contemplation of circumstances of distress should be of itself attended with a certain degree of pleasure, otherwise the disagreeable effects, which must necessarily be produced by a near view of the sufferings of humanity, would but too readily deter us from exposing ourselves to such scenes. The exercise of compassion produces a mixed emotion in the human mind, in which it is fortunate if the pleasure arising from the exercise of benevolence, should counterbalance the pain occasioned by the near view of human suffering.

It has been a difficult problem with critics and rhetoricians, to assign the cause of the pleasure which is afforded by narratives or representations of fictitious distress, or of that melancholy luxury of the mind, which a well-told tale of woe never fails to communicate. Allowing that nature has attached to the emotion of pity a certain gratification peculiar to itself, this problem is in a great measure resolved; and it becomes, to a certain degree, as superfluous to inquire why the exercise of pity should give pleasure, as why pleasure should attend the exercise of friendship, or of natural affection. In the case of a pathetic fiction, however, much of the gratification may arise from adventitious circumstances—from the skilful detail of particulars, the judicious excitement of curiosity, or the embellishments of style. By such extraneous aids, a pathetic fiction becomes suited to produce more gratification than a pathetic incident in real life: fiction, likewise, has it in its power to keep out of view every disgusting circumstance, and every thing which has a tendency opposite to the effect which the writer intends to produce; and this enables us to explain a seeming paradox, viz. that pity is frequently much more powerfully excited by a detail of fictitious events, than by the real distresses of life.

It is remarked by Dr. Reid, that the practice of the Canadian and other savages, with respect to their captives, and the wanton cruelties which they inflict on these unfortunate persons, might almost induce us to believe, that no such principle as pity existed in their breasts. That author, however, justly ascribes the seeming want of compassion in this instance, to the superior influence of opposite emotions, to the ungovernable impulse of revenge, and the contempt which the savage

entertains for those who cannot easily suffer bodily pain. (Essay 3d. on the Active Powers, c. 4.) A late respectable writer gives the following remarkable instance of the effect of such arbitrary associations, or habits of thinking, in stifling the native voice of compassion. "I was once," says Dr. Cogan, "passing through Moorfields with a young lady, aged about nine or ten years, born and educated in Portugal, but in the Protestant faith; and observing a large concourse of people assembled around a pile of faggots on fire, I expressed a curiosity to know the cause; she very composedly answered, I suppose that it is nothing more than that they are going to burn a Jew. Fortunately, it was no other than roasting an ox upon some joyful occasion. What rendered this singularity the more striking, were the natural mildness and compassion of the young person's disposition." (Treatise on the Passions, p. 348.) Such anecdotes prove, not that the principle of compassion may be entirely extinguished in the human breast, but that its natural impulse may be impeded by particular circumstances.

The pleasures of *Friendship*, the next benevolent affection in our enumeration, have been acknowledged and extolled in all ages and nations. Friendship has been called the great sweetener of the ills of life, the sure refuge of the wise and the good against misfortune, and one of the best gifts of heaven. Antiquity furnishes many notable examples of the powerful influence of this benevolent affection, and of the sacrifices which have been made by its votaries; and whatever sceptical opinions may be entertained concerning the existence of disinterested affection, no one, it is presumed, would wish to be thought incapable of enjoying the delights of this pure attachment. "Homo," says Cicero, "se ipse naturâ diligit, et alterum anquirat, cujus animum ita cum suo misceat, ut efficiat penè unum ex duobus. Estque verus amicus tanquam alter idem." (De Amic. n. 80, 81.) "Nihil æquè oblectare potest animum, quàm amicitia fidelis ac dulcis," (says Seneca.) "Quantum bonum est, ubi natus es ejusmodi amicos, in quorum pectora tutò secretum omne descendat, quorum sermo sollicitudinem tuam leniat, hilaritas tristitiam dissipet, prudentia bona consilia afferat, conspectus ipse delectet." (De Tranquil. c. 7.)

Epicurus himself, though he denied the existence of disinterested affection, inculcated on his disciples the practice of friendship; and his followers boasted, that there had been more instances of this attachment among their sect, than among any other class of men: upon which Cicero makes this remark — "Ita enim vivunt quidam, ut eorum vitâ refellatur oratio. Atque ut ceteri existimantur dicere melius quàm facere, sic hi videntur facere melius quàm dicere."

The powerful affection of *Love* comes next to be considered. "Although," says Dr. Reid, "it is commonly the theme of the poets, it is not unworthy of the pen of the philosopher, as it is a most important part of the human constitution." (Essay 3d. on the Active Powers, c. 4.) Of its importance no one can entertain a doubt, when it is considered, that its principal object is to direct us in the choice of a domestic companion for life, with whom we are to participate in the duties and pleasures of the parental state. Friendship, as well as love, has furnished many interesting details for works of imagination. The

interest we take in the Nisus and Euryalus of Virgil, is not less lively, than that which is excited for the love-sick Dido herself. Our modern writers of fiction, indeed, trust nearly the whole interest of their narratives to the joys and griefs of all-powerful love, forgetting that interest must cease, if we constantly endeavour to excite it by the same means; and that, although love be the most powerful affection of the human soul, yet there are others, which have sufficient influence to excite a very lively degree of sympathy. But as I concur with Dr. Reid, (ut supra,) that the joys and griefs, and various modifications of love, "are fitter to be sung than said," I shall quit this subject, and hasten to subjoin a few remarks on the last of the benevolent affections, which I propose to notice, viz. *Gratitude*.

Every man is conscious, that when he receives a favor, he feels good-will, or benevolent affection, towards his benefactor, and that he is moreover prompted to requite the kindness, whenever it shall happen to be in his power. These are the characteristics of the affection of gratitude, whose influence is acknowledged by the savage as well as by the civilised, by the bad as well as the good. So plain are the dictates of this principle, that the ungrateful man has been stigmatised, in all ages, as the basest of characters, and equally shunned by the virtuous and vicious members of society. It indeed required a divine revelation to convince men of the truth of the admirable maxim, that good ought to be returned for evil; but it has been the maxim of all ages and classes of men, that good ought to be requited by good.

We may distinguish two kinds of gratitude, an instinctive and a deliberate. The first is a generous glow of the mind, which is raised by receiving a kindness, although it may be altogether unintended; the second arises from the reflexion, that the kindness was meant, and is strengthened by the operation of the reasoning power. The brutes seem capable of the first kind of gratitude, but not of the last. If tamed, they will fondle the hand that feeds or cherishes them; but they will be as kindly affected to him who feeds them in order to kill and eat them, as to him who does it from affection.¹

Instinctive gratitude being raised by unintentional kindness, extends to the good we may receive from the brutes, and even from inanimate objects. The horse who has long carried us, the dog who has faithfully ministered to our sports, become objects of our grateful care. In like manner we contract an affection for a tree, which has long afforded us a shade, for a book on which we have long read, or a pen with which we have written a great deal. The ship-wrecked sailor, who should light his fire with the plank which had just saved his life, would be considered as culpably deficient in this praise-worthy affection of the mind.

¹ "Officia ipsæ feræ sentiunt; nec ullum tam immansuetum animal est, quod non curâ mitiges, et in amorem tui vertas. Leonum ora a magistris impune tractantur: elephantorum feritas cibo mitescit usque ad præstandum homini servile obsequium. Aded etiam quæ intelligere beneficia non possunt, pertinaciter merito evincuntur." (Seneca l. benef. c. 3.)

But before gratitude can be raised to its full force in the human mind, there must be a conviction, that the benefit which was received from its object was really intended. This is necessary for the exercise of deliberate or rational gratitude, which, therefore, can have no other object than a rational being. In this case there is superadded to the glow of good-will, which the merely receiving a benefit excites, that reciprocal affection which naturally arises from the knowledge of affection towards ourselves in others; by which the tendency to requite the favor is necessarily much increased. If the want of instinctive gratitude be unamiable, deliberate ingratitude is base, and even unjust; as it violates that law of natural equity, which prompts us to repay one kindness by another. The crime of ingratitude, however, does not come within the cognizance of municipal law, although, if we may believe the philosophic Xenophon, a punishment was devised for it among the ancient Persians, (see Xenoph. Cyrop.) But the universal suffrage of mankind in favor of the virtue of gratitude, is no small security for its practice.

"Cum omnibus virtutibus me affectum esse cupiam, tamen nihil est quod malim, quam et gratum esse et videri," says the eloquent Cicero. "Hæc est enim virtus non solum maxima, sed etiam mater virtutum omnium reliquarum. Quid est liberorum pietas nisi voluntas grata in parentes? Qui sunt boni cives, qui de patriâ benè merentes, nisi qui patriæ beneficia meminerunt? Qui sancti, qui religionum colentes, nisi qui meritam Diis immortalibus gratiam justis honoribus et memori mente persolvunt? Quæ potest esse jucunditas vitæ sublati amicitii? Quæ porro amicitia potest esse inter ingratos?" (Pro Planc. n. 80.)

From the brief observations I have made on the benevolent affections, the importance of this class of principles in the human constitution may be readily inferred. Friendship, love, gratitude, parental affection, directly indicate, that man was not intended to be a solitary being; that he was formed to find his chief enjoyment in society, and in an interchange of good offices with his fellow-creatures. So happily are we constituted in this respect, that the being kindly affected towards other men, and doing them service, are the purest sources of self-gratification, and produce that kind of pleasure, which never rises to satiety. How solicitous, therefore, ought we to be, to cultivate good-will and kind affection towards all men, since, in so doing, we not only promote the interests of society, and procure the good-will of others, but also provide for ourselves an inexhaustible source of genuine pleasure.

"Benevolence," says the amiable Reid, "from its nature, composes the mind, warms the heart, enlivens the whole frame, and brightens every feature of the countenance. It may justly be said to be medicinal both to soul and body. We are bound to it by duty; we are invited to it by interest; and because both these cords are often feeble, we have natural kind affections to aid them in their operation, and supply their defects; and these affections are joined with a manly pleasure in their exertion." (Essay 3d. on the Active Powers, c. 4.)

I come next to speak of that branch of our active principles, which, after Dr. Reid, I have called *malevolent affections*. Their character-

istics may be considered as directly opposite to those of the benevolent affections; the feeling with which they are accompanied is disagreeable, and they imply a desire of evil to their object. According to Dr Reid, there are two legitimate principles of this kind in the human constitution, viz. Emulation and Resentment. I have already considered emulation under another aspect, viz. as a modification of the desire of power; so that I shall confine my notice of the malevolent affections to the principle of Resentment alone; for I certainly have no desire to add to the list of these unamiable branches of the human constitution.

According to the present constitution of things, such a principle of resentment was necessary for the well-being of man. He is frequently exposed to injury from various sources, which could not be effectually repelled without the suggestions of such an impulse as this. Resentment may be looked upon as exactly the counterpart of gratitude and as intended to answer directly opposite purposes. As we have an instinctive and deliberate gratitude, so we have likewise an instinctive and a deliberate resentment; the distinction between which was first clearly pointed out by Dr. Butler. The instinctive, as in the case of gratitude, we seem to have in common with the brutes. It is exercised without reflexion, and seems implanted in us for the immediate purpose of self-preservation, and the repelling of injury, when reason might come too late to our assistance. It has been compared, by Dr Reid, "to that natural instinct, by which a man, who has lost his balance, and begins to fall, makes a sudden and violent effort to recover himself, without any intention or deliberation."

Instinctive resentment, like instinctive gratitude, may be occasionally excited by the lower animals, and even by inanimate objects. The dog that bites, and the ox that gores, are put to death chiefly, no doubt, to prevent a repetition of the evil, but partly also to gratify the impulse of resentment. Every man feels a momentary impulse of resentment against the stone that hurts him, or the knife that cuts him in a circumstance which seems sufficiently explicable by the operation of instinctive resentment, without having recourse to Dr. Reid's supposition, that till reason comes to our assistance we have a kind of prejudice that such objects are animated.

But before resentment can be fully roused, or deliberately exercised on its object, as in the case of gratitude, must be a rational being. We must not only receive an injury, but be convinced that the injury was intended; and then, as in the case of gratitude, we feel a desire not only that the injury should be retaliated, but that we ourselves should be the immediate instruments of the retaliation.

That a certain degree of the resentful feeling is altogether justifiable on some occasions, must be acknowledged even by the strictest moralists. "St. Paul himself," as Butler remarks, "has asserted it in that precept, *Be ye angry and sin not*, (Eph. iv. 26.) which," say our author, "though it is by no means to be considered as an encouragement to indulge ourselves in anger, the sense being certainly this, 'though ye be angry, sin not;' yet here is evidently a distinction made between anger and sin, between the natural passion and sinful anger." Yet certainly resentment is but too liable to exceed its du-

bounds, and to degenerate into the baneful passions of envy, malice, and revenge. The author we have just quoted has happily illustrated the evil consequences of giving way to this headstrong principle. "Every natural appetite, passion, and affection," says he, "may be gratified, in particular instances, without being subservient to the particular chief end for which these several principles were respectively implanted in our nature. And if neither this end, nor any other moral obligation be contradicted, such gratification is innocent. But the gratification of resentment, if it be not conducive to the end for which it was given us, must necessarily contradict not only the general obligation to benevolence, but likewise that particular end itself. The end for which it was given is to prevent or remedy injury, i. e. the misery occasioned by injury, i. e. misery itself; and the gratification of it consists in producing misery, i. e. in contradicting the end for which it was implanted in our nature." (Sermon 9.)

"Si iræ effectus malaque intueri velis," says Seneca, "nulla pestis humano generi pluris stetit. Videbis cædes ac venena, et subjectas tectis faces, et urbium clades, et totarum exitia gentium. Aspice nobilissimarum civitatum fundamenta vix notabilia: has ira dejecit. Aspice regiones per multa millia sinè habitatione desertas: has ira exhaust. Aspice tot duces ac reges, mali exempla fati: ira alium in cubili suo confodit, alium inter sacra aut epulas percussit, alium sub oculis multitudinis lancinavit." (De Ira, l. ii. c. 2.)

A close examination of the nature of the affections of gratitude and resentment has enabled the ingenious Mr. Smith, in his *Theory of Moral Sentiments*, to explain a seeming paradox in our moral decisions. It is generally admitted as an undoubted axiom in morals, that the merit or demerit of an action depends entirely upon its motive or intention, and is not at all affected by its success or failure; that is, according to common language, that moral merit consists in the will and not in the deed; for a villain may be the involuntary instrument of essentially promoting the interests of society, while the most strenuous endeavours of the man of true virtue to effect that purpose may be entirely unavailing. The pacific policy of the selfish Augustus was for a time highly beneficial to his country, while the unbending virtue of Cato only increased the effusion of human blood.

Yet, however undeniable may be the evidence of this moral axiom, it is equally certain, that in actual life we are apt to regulate our approbation or disapprobation, in a considerable degree, by the event, as well as by the intention. If our friend has exerted all his influence in order to procure us a benefit, and has failed, we are indeed grateful, but by no means so much so as if he had succeeded; and we feel a considerable degree of gratitude to a person who has done us a kindness, though ever so unintentionally. On the other hand, the person who has intended evil, and failed in the execution, is not looked upon in near so odious a light as if he had actually perpetrated it. An attempt to commit murder escapes the penalty which the law inflicts on actual murder; and what is equally extraordinary, the criminal in this case does not look upon himself as nearly so guilty, as

if he had succeeded in his design ; and will sometimes thank his stars for having escaped so great an enormity.

If we reflect on the circumstances which are calculated to excite gratitude or resentment, according to the statement above given, we shall discern a reason for these partial decisions of merit and guilt. Gratitude and resentment, we have seen, may be excited by the lower animals, and even by inanimate substances ; so that they are frequently felt when there is neither merit nor demerit in their objects. According to the view of the matter taken by Mr. Smith, three things are necessary completely to exercise our gratitude or resentment—1st. That the object should be productive of pleasure or pain—2d. That it should itself be susceptible of pleasure or pain—and 3d. That it should be capable of knowing that this pleasure or pain was meant as its reward or punishment. Inanimate substances, it is evident, may possess the first of these attributes, and the lower animals the second along with the first ; but rational beings alone can possess them all, and are therefore alone suited to be complete objects of gratitude or resentment. But unless all these attributes be really comprised in an object, our gratitude or resentment will not be completely excited ; and hence we discern the reason of our not being equally affected by a good or evil intention when unaccompanied, as when joined with its proper action, for then the first cause of gratitude or resentment is entirely wanting.

This partiality of approbation, or disapprobation, is by no means without beneficial effects in the intercourse of life. It rouses to active exertion, and induces men to employ every expedient, in order that they may succeed in their benevolent intentions, conscious, that unless this be the case, they will acquire but a comparatively small portion of merit. It has likewise a happy effect in preventing the misfortunes, which often flow from negligence, of which, although the moral guilt may be but small, the effects may be very fatal. If a person causes the death of another by throwing a stone over a wall, or riding furiously in the street, it is proper that a considerable degree of odium should be thrown upon him, for by this means the repetition of such accidents will be prevented. Dr. Moore, in the account which he has given of the Prussian discipline, in his *View of the State of Society and Manners in France and Germany*, observes—that a soldier is subjected to the lash for having his hat blown off by the wind. He remarked to a Prussian officer that this appeared to be very hard. The officer granted it might seem so ; but said that ever since such a punishment had been inflicted, the instances of hats being blown off by the wind had become exceedingly rare.

By the operation of sympathy we become susceptible of resentment for injuries offered to other persons. This resentful feeling for the injuries of others, is properly stiled indignation, and will naturally be less in degree than that which is felt by the injured persons themselves. According to the system of Mr. Smith, the principles of justice, or natural equity, are originally derived from the feeling of indignation, or are founded upon the sympathy which we experience, both for the irritation of the oppressor, and the resentment of the *oppressed*. The balance which we strike, by the agency of sympathy,

between these opposite feelings, lays the foundation, according to this ingenious writer, for the elementary principles both of jurisprudence and of ethics. I shall soon have occasion to inquire into the soundness of this and other similar systems of morals.

Resentment, if not restrained, swells into anger, which is but too apt to degenerate into malice and revenge. These malignant feelings of the human breast are emphatically denominated *passions*, because accompanied with a strong emotion, *perturbation*, or *πάθος*, of the mind. So much is this perturbation characteristic of anger, that sometimes the term *passion* is used as synonymous with *anger* itself. But more appropriate usage allots the term to various other strong affections of the mind, such as *pity*, *love*, &c. which all agree in this circumstance, that they are often accompanied with a powerful emotion, or mental *πάθος*. I propose to make a few remarks in the next Section on the subject of the Passions, as an interesting branch of man's active principles; and shall endeavour to ascertain how far they deserve to be considered as legitimate parts of his constitution, and in what respect they differ from his affections, appetites, or desires.

Some account of the Researches of the German Literati on the subject of Ancient Literature and History; drawn up from a Report made to the French Institute, by CHARLES VILLERS, Corresponding Member of the class of Ancient History, &c. &c.

NO. IV. Conclusion.

HISTORY OF RELIGION AND OF THE CHURCH.

WHILE that department of History, which is generally called profane, has not been neglected in Germany, the interests of Religion and the Church have had their share of the attention of the learned. Nay, perhaps, the number of Ecclesiastical histories exceeds in proportion those of another description; but we have already hinted at the motives, which direct the natives of Germany in a peculiar manner to the study of Religious matters. Protestants in general are understood to treat this branch of history with more impartiality and philosophy, and those of Germany certainly deserve the palm in these respects. One writer among them considers the history of the Church with reference to its dogmas; another as connected with the progress of science. A third takes as his subject the political relations of the Church and the hierarchy with the temporal powers, while a fourth treats of the constitution of the Church by itself, and considered as a society. A fifth considers it in a purely religious, and a sixth in a purely philosophical, light. Hence that variety and multiplicity of

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the principles of curiosity and hunger come much more certainly to our aid than reason, so neither was the good of our neighbours left entirely to the precarious admonitions of this power, but was intrusted to the surer impulse of the benevolent affections.

The most remarkable of man's benevolent affections appear to be the following—Parental or natural Affection, Pity, Friendship, Love, and Gratitude; to which Dr. Reid adds, Esteem and Public Spirit. Whether these two last be intitled to the rank of original and independent principles of action, or not, there appears but little doubt, that all the rest are. Every man may be conscious of their existence in himself, by the distinct admonitions which he at times receives from them; and we have equally plain evidence of their existence in other men, by their conduct in those circumstances, which naturally incite the benevolent affections. We may likewise clearly trace the existence of almost all these principles in the brute animals, although some of them operate more powerfully than others, and none of them attain to that permanency and stability, which they generally possess in the human character.

Natural affection, while it exists in the brutes, produces as powerful effects as it perhaps ever exhibits in man. The solicitude of the various tribes of animals about their young, their fearless exertions in their defence, their lamentations on being deprived of them, are some of the most affecting circumstances in the brute economy. When, however, the exercise of this strong natural affection is no longer necessary for the well-being of the young, it ceases for ever in all the species of animals. But in man, the influence of natural affection is permanent, and the pleasure derived from it ceases only with life itself. We may comprehend under it not only the affection of parents for their children, and the reciprocal affections of children for their parents, but, in general, all the affections of kindred, which evidently possess the same characteristics, in as far as they cannot be reduced to the simple operation of friendship. It is certainly a radical defect in our own language, as well as many others, that it is destitute of a specific term to express this amiable principle of the human mind, which is so emphatically denoted by the *στοργή* of the Greeks.

It has been often remarked, that natural affection is more powerful in the descending than in the ascending line; or, that parental affection exceeds, in degree, the corresponding filial affection: and we can discern a sufficient reason in the natural economy of things for this diversity. Without a high degree of parental affection, the long and helpless infancy of man would be exposed to the most imminent dangers; but by the powerful stimulus of this monitor, all the care and solicitude, which the infant man requires, is most amply provided for.

"How common is it," says Dr. Reid, "to see a young woman, in the gayest period of life, who has spent her days in mirth, and her nights in profound sleep, without solicitude or care, all at once transformed into the careful, the solicitous, the watchful nurse of her dear infant; doing nothing by day but gazing upon it, and serving it in the meanest offices; by night depriving herself of sound sleep for months, that it may lie safe in her arms. Forgetful of herself, her

whole care is centred in this little object. Such a sudden transformation of her whole habits and occupations, and turn of mind, if we did not see it every day, would appear a more wonderful *metamorphosis* than any that Ovid has described. This, however, is the work of nature, and not the effect of reason and reflection. For we see it in the good, and in the bad, in the most thoughtless, as well as in the thoughtful." (Essay 3d. on the Active Powers, c. 4.)

Some of the ancient legislators seemed to consider the operation of natural affection as hostile to patriotism and public spirit. Lycurgus decreed, that the Lacedemonian youth should be separated from their mothers, and educated at the public charge; the same regulation appears to have been adopted by Minos, the legislator of Crete; and Plato, in his theoretical republic, expressly declares that the operation of natural affection has a tendency to render the mind effeminate, and to curb the spirit of patriotism; he therefore proposes that children should be immediately removed from their parents, and educated at the charge, and under the superintendence, of the public.¹ These legislators certainly did not consider, that by such a mode of education, they not only extirpated some of the finest feelings of the heart, but even destroyed some of the strongest motives for patriotic exertion, to wit, the protection and defence of those, who are endeared to us by the ties of nature and affection.

Pity, or compassion for the distressed, stands next in our enumeration of the benevolent affections; and of its real existence, and powerful operation in the human breast, we have the most convincing proofs, although there is scarcely any thing resembling it to be observed among the brutes. On the contrary, many animals are known to persecute and torment a fellow in distress, instead of endeavouring to alleviate its sufferings. This reproach is particularly due to the dog, though in most particulars so affectionate and friendly an animal. But the author of our nature has planted in the human breast a powerful monitor for the alleviation of distress, by which we are immediately prompted to administer relief to that condition, which stands most of all in need of our good offices.

The gloomy philosophy of some sceptics, indeed, denies the existence of this amiable human attribute. According to Hobbes, pity is nothing more than the imagination, or fiction of those evils, which we see inflicted upon others, as falling upon ourselves. But the insufficiency of this account of the origin of pity, is very easily shown, and has indeed been satisfactorily shown long ago by the able Butler. "Thus," says that author, "Fear and compassion would be the same idea, and a fearful and a compassionate man the same character, which every man immediately sees are totally different. Further, to those who give any scope to their affections, there is no perception or inward feeling more universal than this, that one, who has been

¹ "Les loix de Crète," says Montesquien, "étoient l'original de celles de Lacédémone; et celles de Platon en étoient la correction." (L'Esprit des Loix, l. iv. c. 6.) Plutarch informs us, that Philipæmen constrained the Lacedæmonians to abandon this method of bringing up their children, judging that to be the best means of softening and humanising their manners. (Life of Philipæ.)

merciful and compassionate throughout the course of his behaviour, should himself be treated with kindness, if he happens to fall into circumstances of distress. Is fear, then, or cowardice, so great a recommendation to the favor of the bulk of mankind? or is it not plain, that mere fearlessness (and therefore not the contrary) is one of the most popular qualifications? This shows that mankind are not affected towards compassion as fear, but as somewhat totally different." (Sermon 5th. Note.)

The doctrine of Hobbes affords no explanation of the various degrees in which our compassion may be excited, according to the relation in which we stand to its object; or how we are most compassionate to those who are dearest to us, to our friends rather than to our enemies. Neither does it account for the pleasure which arises from the exercise of compassion, a circumstance in common to it, and all the other benevolent affections. It is a very wise appointment of the Author of our nature, that the contemplation of circumstances of distress should be of itself attended with a certain degree of pleasure, otherwise the disagreeable effects, which must necessarily be produced by a near view of the sufferings of humanity, would but too readily deter us from exposing ourselves to such scenes. The exercise of compassion produces a mixed emotion in the human mind, in which it is fortunate if the pleasure arising from the exercise of benevolence, should counterbalance the pain occasioned by the near view of human suffering.

It has been a difficult problem with critics and rhetoricians, to assign the cause of the pleasure which is afforded by narratives or representations of fictitious distress, or of that melancholy luxury of the mind, which a well-told tale of woe never fails to communicate. Allowing that nature has attached to the emotion of pity a certain gratification peculiar to itself, this problem is in a great measure resolved; and it becomes, to a certain degree, as superfluous to inquire why the exercise of pity should give pleasure, as why pleasure should attend the exercise of friendship, or of natural affection. In the case of a pathetic fiction, however, much of the gratification may arise from adventitious circumstances—from the skilful detail of particulars, the judicious excitement of curiosity, or the embellishments of style. By such extraneous aids, a pathetic fiction becomes suited to produce more gratification than a pathetic incident in real life: fiction, likewise, has it in its power to keep out of view every disgusting circumstance, and every thing which has a tendency opposite to the effect which the writer intends to produce; and this enables us to explain a seeming paradox, viz. that pity is frequently much more powerfully excited by a detail of fictitious events, than by the real distresses of life.

It is remarked by Dr. Reid, that the practice of the Canadian and other savages, with respect to their captives, and the wanton cruelties which they inflict on these unfortunate persons, might almost induce us to believe, that no such principle as pity existed in their breasts. That author, however, justly ascribes the seeming want of compassion in this instance, to the superior influence of opposite emotions, to the ungovernable impulse of revenge, and the contempt which the savage

entertains for those who cannot easily suffer bodily pain. (Essay 3d. on the Active Powers, c. 4.) A late respectable writer gives the following remarkable instance of the effect of such arbitrary associations, or habits of thinking, in stifling the native voice of compassion. "I was once," says Dr. Cogan, "passing through Moorfields with a young lady, aged about nine or ten years, born and educated in Portugal, but in the Protestant faith; and observing a large concourse of people assembled around a pile of faggots on fire, I expressed a curiosity to know the cause; she very composedly answered, I suppose that it is nothing more than that they are going to burn a Jew. Fortunately, it was no other than roasting an ox upon some joyful occasion. What rendered this singularity the more striking, were the natural mildness and compassion of the young person's disposition." (Treatise on the Passions, p. 348.) Such anecdotes prove, not that the principle of compassion may be entirely extinguished in the human breast, but that its natural impulse may be impeded by particular circumstances.

The pleasures of *Friendship*, the next benevolent affection in our enumeration, have been acknowledged and extolled in all ages and nations. Friendship has been called the great sweetener of the ills of life, the sure refuge of the wise and the good against misfortune, and one of the best gifts of heaven. Antiquity furnishes many notable examples of the powerful influence of this benevolent affection, and of the sacrifices which have been made by its votaries; and whatever sceptical opinions may be entertained concerning the existence of disinterested affection, no one, it is presumed, would wish to be thought incapable of enjoying the delights of this pure attachment. "Homo," says Cicero, "se ipse naturâ diligit, et alterum anquirit, cujus animum ita cum suo misceat, ut efficiat penè unum ex duobus. Estque verus amicus tanquam alter idem." (De Amic. n. 80, 81.) "Nihil æquè oblectare potest animum, quàm amicitia fidelis ac dulcis," (says Seneca.) "Quantum bonum est, ubi nactus es ejusmodi amicos, in quorum pectora tutò secretum omne descendat, quorum sermo sollicitudinem tuam leniat, hilaritas tristitiam dissipet, prudentia bona consilia afferat, conspectus ipse delectet." (De Tranquil. c. 7.)

Epicurus himself, though he denied the existence of disinterested affection, inculcated on his disciples the practice of friendship; and his followers boasted, that there had been more instances of this attachment among their sect, than among any other class of men: upon which Cicero makes this remark — "Ita enim vivunt quidam, ut eorum vitâ refellatur oratio. Atque ut ceteri existimantur dicere meliùs quàm facere, sic hi videntur facere meliùs quàm dicere."

The powerful affection of *Love* comes next to be considered. "Although," says Dr. Reid, "it is commonly the theme of the poets, it is not unworthy of the pen of the philosopher, as it is a most important part of the human constitution." (Essay 3d. on the Active Powers, c. 4.) Of its importance no one can entertain a doubt, when it is considered, that its principal object is to direct us in the choice of a domestic companion for life, with whom we are to participate in the duties and pleasures of the parental state. Friendship, as well as love, has furnished many interesting details for works of imagination. The

interest we take in the Nisus and Euryalus of Virgil, is not less lively, than that which is excited for the love-sick Dido herself. Our modern writers of fiction, indeed, trust nearly the whole interest of their narratives to the joys and griefs of all-powerful love, forgetting that interest must cease, if we constantly endeavour to excite it by the same means; and that, although love be the most powerful affection of the human soul, yet there are others, which have sufficient influence to excite a very lively degree of sympathy. But as I concur with Dr. Reid, (ut supra,) that the joys and griefs, and various modifications of love, "are fitter to be sung than said," I shall quit this subject, and hasten to subjoin a few remarks on the last of the benevolent affections, which I propose to notice, viz. *Gratitude*.

Every man is conscious, that when he receives a favor, he feels good-will, or benevolent affection, towards his benefactor, and that he is moreover prompted to requite the kindness, whenever it shall happen to be in his power. These are the characteristics of the affection of gratitude, whose influence is acknowledged by the savage as well as by the civilised, by the bad as well as the good. So plain are the dictates of this principle, that the ungrateful man has been stigmatised, in all ages, as the basest of characters, and equally shunned by the virtuous and vicious members of society. It indeed required a divine revelation to convince men of the truth of the admirable maxim, that good ought to be returned for evil; but it has been the maxim of all ages and classes of men, that good ought to be requited by good.

We may distinguish two kinds of gratitude, an instinctive and a deliberate. The first is a generous glow of the mind, which is raised by receiving a kindness, although it may be altogether unintended; the second arises from the reflexion, that the kindness was meant, and is strengthened by the operation of the reasoning power. The brutes seem capable of the first kind of gratitude, but not of the last. If tamed, they will fondle the hand that feeds or cherishes them; but they will be as kindly affected to him who feeds them in order to kill and eat them, as to him who does it from affection.¹

Instinctive gratitude being raised by unintentional kindness, extends to the good we may receive from the brutes, and even from inanimate objects. The horse who has long carried us, the dog who has faithfully ministered to our sports, become objects of our grateful care. In like manner we contract an affection for a tree, which has long afforded us a shade, for a book on which we have long read, or a pen with which we have written a great deal. The ship-wrecked sailor, who should light his fire with the plank which had just saved his life, would be considered as culpably deficient in this praise-worthy affection of the mind.

¹ "Officia ipsæ feræ sentiunt; nec ullum tam immansuetum animal est, quod non curâ mitiget, et in amorem tui vertas. Leonum ora a magistris impunè tractantur: elephantorum feritas cibo mitescit usque ad præstandum homini servile obsequium. Adeo etiam quæ intelligere beneficia non possunt, pertinaci merito evincuntur." (Seneca i. benef. c. 3.)

But before gratitude can be raised to its full force in the human mind, there must be a conviction, that the benefit which was received from its object was really intended. This is necessary for the exercise of deliberate or rational gratitude, which, therefore, can have no other object than a rational being. In this case there is superadded to the glow of good-will, which the merely receiving a benefit excites, that reciprocal affection which naturally arises from the knowledge of affection towards ourselves in others; by which the tendency to requite the favor is necessarily much increased. If the want of instinctive gratitude be unamiable, deliberate ingratitude is base, and even unjust; as it violates that law of natural equity, which prompts us to repay one kindness by another. The crime of ingratitude, however, does not come within the cognizance of municipal law, although, if we may believe the philosophic Xenophon, a punishment was devised for it among the ancient Persians, (see Xenoph. Cyrop.) But the universal suffrage of mankind in favor of the virtue of gratitude, is no small security for its practice.

"Cum omnibus virtutibus me affectum esse cupiam, tamen nihil est quod malim, quam et gratum esse et videri," says the eloquent Cicero. "Hæc est enim virtus non solum maxima, sed etiam mater virtutum omnium reliquarum. Quid est liberorum pietas nisi voluntas grata in parentes? Qui sunt boni cives, qui de patria benè merentes, nisi qui patriæ beneficia meminerunt? Qui sancti, qui religionum colentes, nisi qui meritam Diis immortalibus gratiam justis honoribus et memori mente persolvunt? Quæ potest esse jucunditas vitæ sublati amicitii? Quæ porro amicitia potest esse inter ingratos?" (Pro Planc. n. 80.)

From the brief observations I have made on the benevolent affections, the importance of this class of principles in the human constitution may be readily inferred. Friendship, love, gratitude, parental affection, directly indicate, that man was not intended to be a solitary being; that he was formed to find his chief enjoyment in society, and in an interchange of good offices with his fellow-creatures. So happily are we constituted in this respect, that the being kindly affected towards other men, and doing them service, are the purest sources of self-gratification, and produce that kind of pleasure, which never rises to satiety. How solicitous, therefore, ought we to be, to cultivate good-will and kind affection towards all men, since, in so doing, we not only promote the interests of society, and procure the good-will of others, but also provide for ourselves an inexhaustible source of genuine pleasure.

"Benevolence," says the amiable Reid, "from its nature, composes the mind, warms the heart, enlivens the whole frame, and brightens every feature of the countenance. It may justly be said to be medicinal both to soul and body. We are bound to it by duty; we are invited to it by interest; and because both these cords are often feeble, we have natural kind affections to aid them in their operation, and supply their defects; and these affections are joined with a manly pleasure in their exertion." (Essay 3d. on the Active Powers, c. 4.)

I come next to speak of that branch of our active principles, which, after Dr. Reid, I have called *malvolent affections*. Their character-

istics may be considered as directly opposite to those of the benevolent affections; the feeling with which they are accompanied is disagreeable, and they imply a desire of evil to their object. According to Dr Reid, there are two legitimate principles of this kind in the human constitution, viz. Emulation and Resentment. I have already considered emulation under another aspect, viz. as a modification of the desire of power; so that I shall confine my notice of the malevolent affections to the principle of Resentment alone; for I certainly have no desire to add to the list of these unamiable branches of the human constitution.

According to the present constitution of things, such a principle of resentment was necessary for the well-being of man. He is frequently exposed to injury from various sources, which could not be effectually repelled without the suggestions of such an impulse as this. Resentment may be looked upon as exactly the counterpart of gratitude and as intended to answer directly opposite purposes. As we have an instinctive and deliberate gratitude, so we have likewise an instinctive and a deliberate resentment; the distinction between which was first clearly pointed out by Dr. Butler. The instinctive, as in the case of gratitude, we seem to have in common with the brutes. It is exercised without reflexion, and seems implanted in us for the immediate purpose of self-preservation, and the repelling of injury, when reason might come too late to our assistance. It has been compared, by Dr Reid, "to that natural instinct, by which a man, who has lost his balance, and begins to fall, makes a sudden and violent effort to recover himself, without any intention or deliberation."

Instinctive resentment, like instinctive gratitude, may be occasionally excited by the lower animals, and even by inanimate objects. The dog that bites, and the ox that gores, are put to death chiefly, no doubt, to prevent a repetition of the evil, but partly also to gratify the impulse of resentment. Every man feels a momentary impulse of resentment against the stone that hurts him, or the knife that cuts him in a circumstance which seems sufficiently explicable by the operation of instinctive resentment, without having recourse to Dr. Reid's supposition, that till reason comes to our assistance we have a kind of prejudice that such objects are animated.

But before resentment can be fully roused, or deliberately exercised on its object, as in the case of gratitude, must be a rational being. We must not only receive an injury, but be convinced that the injury was intended; and then, as in the case of gratitude, we feel a desire not only that the injury should be retaliated, but that we ourselves should be the immediate instruments of the retaliation.

That a certain degree of the resentful feeling is altogether justifiable on some occasions, must be acknowledged even by the strictest moralists. "St. Paul himself," as Butler remarks, "has asserted it in that precept, *Be ye angry and sin not*, (Eph. iv. 26.) which," say our author, "though it is by no means to be considered as an encouragement to indulge ourselves in anger, the sense being certainly this, 'though ye be angry, sin not;' yet here is evidently a distinction made between anger and sin, between the natural passion and sinful anger." Yet certainly resentment is but too liable to exceed its due

bounds, and to degenerate into the baneful passions of envy, malice, and revenge. The author we have just quoted has happily illustrated the evil consequences of giving way to this headstrong principle. "Every natural appetite, passion, and affection," says he, "may be gratified, in particular instances, without being subservient to the particular chief end for which these several principles were respectively implanted in our nature. And if neither this end, nor any other moral obligation be contradicted, such gratification is innocent. But the gratification of resentment, if it be not conducive to the end for which it was given us, must necessarily contradict not only the general obligation to benevolence, but likewise that particular end itself. The end for which it was given is to prevent or remedy injury, i. e. the misery occasioned by injury, i. e. misery itself; and the gratification of it consists in producing misery, i. e. in contradicting the end for which it was implanted in our nature." (Sermon 9.)

"Si ira effectus malaque intueri velis," says Seneca, "nulla pestis humano generi pluris stetit. Videbis cædes ac venena, et subjectas tectis faces, et urbium clades, et totarum exitia gentium. Aspice nobilissimarum civitatum fundamenta vix notabilia: has ira dejecit. Aspice regiones per multa millia sine habitatione desertas: has ira exhaust. Aspice tot duces ac reges, mali exempla fati: ira alium in cubili suo confodit, alium inter sacra aut epulas percussit, alium sub oculis multitudinis lancinavit." (De Ira, l. ii. c. 2.)

A close examination of the nature of the affections of gratitude and resentment has enabled the ingenious Mr. Smith, in his Theory of Moral Sentiments, to explain a seeming paradox in our moral decisions. It is generally admitted as an undoubted axiom in morals, that the merit or demerit of an action depends entirely upon its motive or intention, and is not at all affected by its success or failure; that is, according to common language, that moral merit consists in the will and not in the deed; for a villain may be the involuntary instrument of essentially promoting the interests of society, while the most strenuous endeavours of the man of true virtue to effect that purpose may be entirely unavailing. The pacific policy of the selfish Augustus was for a time highly beneficial to his country, while the unbending virtue of Cato only increased the effusion of human blood.

Yet, however undeniable may be the evidence of this moral axiom, it is equally certain, that in actual life we are apt to regulate our approbation or disapprobation, in a considerable degree, by the event, as well as by the intention. If our friend has exerted all his influence in order to procure us a benefit, and has failed, we are indeed grateful, but by no means so much so as if he had succeeded; and we feel a considerable degree of gratitude to a person who has done us a kindness, though ever so unintentionally. On the other hand, the person who has intended evil, and failed in the execution, is not looked upon in near so odious a light as if he had actually perpetrated it. An attempt to commit murder escapes the penalty which the law inflicts on actual murder; and what is equally extraordinary, the criminal in this case does not look upon himself as nearly so guilty, as

if he had succeeded in his design ; and will sometimes thank his stars for having escaped so great an enormity.

If we reflect on the circumstances which are calculated to excite gratitude or resentment, according to the statement above given, we shall discern a reason for these partial decisions of merit and guilt. Gratitude and resentment, we have seen, may be excited by the lower animals, and even by inanimate substances ; so that they are frequently felt when there is neither merit nor demerit in their objects. According to the view of the matter taken by Mr. Smith, three things are necessary completely to exercise our gratitude or resentment—1st. That the object should be productive of pleasure or pain—2d. That it should itself be susceptible of pleasure or pain—and 3d. That it should be capable of knowing that this pleasure or pain was meant as its reward or punishment. Inanimate substances, it is evident, may possess the first of these attributes, and the lower animals the second along with the first ; but rational beings alone can possess them all, and are therefore alone suited to be complete objects of gratitude or resentment. But unless all these attributes be really comprised in an object, our gratitude or resentment will not be completely excited ; and hence we discern the reason of our not being equally affected by a good or evil intention when unaccompanied, as when joined with its proper action, for then the first cause of gratitude or resentment is entirely wanting.

This partiality of approbation, or disapprobation, is by no means without beneficial effects in the intercourse of life. It rouses to active exertion, and induces men to employ every expedient, in order that they may succeed in their benevolent intentions, conscious, that unless this be the case, they will acquire but a comparatively small portion of merit. It has likewise a happy effect in preventing the misfortunes, which often flow from negligence, of which, although the moral guilt may be but small, the effects may be very fatal. If a person causes the death of another by throwing a stone over a wall, or riding furiously in the street, it is proper that a considerable degree of odium should be thrown upon him, for by this means the repetition of such accidents will be prevented. Dr. Moore, in the account which he has given of the Prussian discipline, in his *View of the State of Society and Manners in France and Germany*, observes—that a soldier is subjected to the lash for having his hat blown off by the wind. He remarked to a Prussian officer that this appeared to be very hard. The officer granted it might seem so ; but said that ever since such a punishment had been inflicted, the instances of hats being blown off by the wind had become exceedingly rare.

By the operation of sympathy we become susceptible of resentment for injuries offered to other persons. This resentful feeling for the injuries of others, is properly stiled indignation, and will naturally be less in degree than that which is felt by the injured persons themselves. According to the system of Mr. Smith, the principles of justice, or natural equity, are originally derived from the feeling of indignation, or are founded upon the sympathy which we experience, both for the irritation of the oppressor, and the resentment of the oppressed. The balance which we strike, by the agency of sympathy,

between these opposite feelings, lays the foundation, according to this ingenious writer, for the elementary principles both of jurisprudence and of ethics. I shall soon have occasion to inquire into the soundness of this and other similar systems of morals.

Resentment, if not restrained, swells into anger, which is but too apt to degenerate into malice and revenge. These malignant feelings of the human breast are emphatically denominated *passions*, because accompanied with a strong emotion, *perturbation*, or *πάθος*, of the mind. So much is this perturbation characteristic of anger, that sometimes the term *passion* is used as synonymous with *anger* itself. But more appropriate usage allots the term to various other strong affections of the mind, such as *pity*, *love*, &c. which all agree in this circumstance, that they are often accompanied with a powerful emotion, or mental *πάθος*. I propose to make a few remarks in the next Section on the subject of the Passions, as an interesting branch of man's active principles; and shall endeavour to ascertain how far they deserve to be considered as legitimate parts of his constitution, and in what respect they differ from his affections, appetites, or desires.

Some account of the Researches of the German Literati on the subject of Ancient Literature and History; drawn up from a Report made to the French Institute, by CHARLES VILLERS, Corresponding Member of the class of Ancient History, &c. &c.

NO. IV. *Conclusion.*

HISTORY OF RELIGION AND OF THE CHURCH.

WHILE that department of History, which is generally called profane, has not been neglected in Germany, the interests of Religion and the Church have had their share of the attention of the learned. Nay, perhaps, the number of Ecclesiastical histories exceeds in proportion those of another description; but we have already hinted at the motives, which direct the natives of Germany in a peculiar manner to the study of Religious matters. Protestants in general are understood to treat this branch of history with more impartiality and philosophy, and those of Germany certainly deserve the palm in these respects. One writer among them considers the history of the Church with reference to its dogmas; another as connected with the progress of science. A third takes as his subject the political relations of the Church and the hierarchy with the temporal powers, while a fourth treats of the constitution of the Church by itself, and considered as a society. A fifth considers it in a purely religious, and a sixth in a purely philosophical, light. Hence that variety and multiplicity of

ecclesiastical histories, which it is our duty to notice, several of which have undoubted merit.

1. Professor Eberhard of Halle, who died lately at an advanced age, and to whom we are indebted for the "Apology of Socrates" and some other standard works, published in 1807 and 1809 in 3 vols. "The Spirit of Christianity in its origin and purity." The good old Eberhard seems to level his book against that of Chateaubriand. It is to be feared, however, that the sound erudition and true philosophical views, which this work displays, will not obtain for it so many readers as that of his young and eloquent adversary.

2. Although Mr. Meiners of Gottingen speaks only *en passant* of the Christian religion in his "Critical and General History of Religions," Hanover, 2 vols. 8vo. 1806 and 1807—it is our duty to mention it here as a striking additional proof of that profound erudition and extensive reading for which the author is distinguished.

3. In 1806 appeared at Gottingen the last part of the "History of various Dogmas" by M. Munter Bishop of Seelande, translated from the Danish into German by M. Gustavus Ewers; a work essential to the history of the religious and philosophical ideas on which the dogmas of primitive Christianity were founded. M. Munter has also published his "History of the introduction of Christianity into Denmark and Norway" which forms the first part of the Ecclesiastical History of Denmark. About the same period there appeared at Leipsic a Manual of the History of the Christian dogmas by Professor Augusti.

4. In a series of detached essays, Dr. Rosenmuller of Leipsic had published from time to time some very interesting researches on the various modes of interpretation of the sacred text in the first ages of the Church. He has at length collected these pieces into one work, the third and last volume of which appeared at Hildebourghausen in 1807, with the following title: "I. C. Rosenmulleri Historia interpretationis librorum sacrorum in ecclesia Christiana, inde ab Apostolorum ætate usque ad Origenem."

5. We are indebted to Professor Stæudlin of Gottingen for many excellent philosophical, historical, and critical works upon Religion, among which it is sufficient to mention his Ecclesiastical Geography and Statistics, and his Abridgment of the Universal History of the Church. He has now added greatly to the obligations under which he has laid the friends of Science by completing his "History of morals among Christians," the last volume of which, comprehending the period between the 14th century and the present time, appeared at Gottingen in 1808. It forms part of the copious History of the Arts and Sciences to be mentioned in a future section.

6. In proceeding with our analysis of the Histories of the Church properly so called, the first of which we have to give an account is that of Professor Schràeckh of Wittenberg, whom the learned world has lately lost. His voluminous "Ecclesiastical History" was begun in 1768, and was persevered in without intermission until his death. The History of the Church from the birth of Christ to the Reformation occupies the first thirty-five volumes. The eight following contain the events since the sixteenth century, and the author has left

materials for a ninth, which will bring down the history to the time of the author's death. One of his friends, Professor Tschirner, has undertaken the editing of this last volume. This History is remarkable for the depth of erudition it displays, and for the impartiality and moderation with which it is written, as well as for the wide extent of its plan, which almost renders it an Universal History instead of a mere account of the progress of learning and of the human mind in the Christian world.

7. Professor Henke of Helmstedt has presented the public with an account of the same events in smaller compass. The seventh volume, which we have seen, terminates his "General History of the Christian Church according to the order of time." The various editions which were demanded of these volumes prove how high they stand in the public estimation. They were printed at Brunswick in the years 1806, 7, 8, 9. The style of M. Henke is rapid, animated, and at the same time dignified: his views are ingenious and refined, and the whole may be regarded as a valuable classical work.

8. During the latter part of the last century, M. Plank, professor of theology at Gottingen, published a "History of the rise, progress, and final Institution of Protestantism," six vols. 1791 to 1800. A work executed in such a manner as to leave nothing further to be desired on the important subject on which it treats. Since the publication of these volumes, M. Plank conceived the vast project of carrying the history of the Church from its founder to the era of the reformation, being the period at which the above History commences. The execution of this vast enterprise, so far as M. Plank has proceeded, is such as fully to justify the high opinion which he had already acquired among the learned. The general title of this new work is "History of the social Constitution of the Christian Church." The first two volumes have the additional title of "History of the rise and progress of the Constitution of the Christian Church in the Roman Empire;" they bring the subject down to the ninth century. The succeeding volumes bear the title of "History of the Papacy." No person, M. Plank excepted, has perhaps penetrated so deeply and so successfully into the mechanism and secret springs of Christian Society both civil and religious, nor has so well developed the policy of the various Pontiffs of the See of Rome. The exposé of the plans of Gregory VII. for instance, will strike every reader as being a highly finished specimen of the author's intellectual powers.

9. Professor Schmidt of Giessen has adopted a different plan in his "History of Christianity," of which four volumes only have as yet appeared, but which contain the first ten centuries, and every event previous to the Pontificate of Hildebrand. The author has neither confined himself to a rigorous chronological order like M. Henke, or to a minute detail of the Hierarchy like M. Plank: but his history is remarkable for the novelty and independence of his views, and particularly for the authenticity of the sources from which it is drawn up. A perusal of it brings before our view the opinions and religious ideas of the ancient sects of the East. The article "Gnostics" is treated in a most superior manner.

10. Under the title of "Universal History of Christianity," Professor Marheinecke of Erlangen published in 1806 the first volume of a Manual of Ecclesiastical History, but it contains only six centuries. The author, who combines with much knowledge a true philosophical spirit, particularly endeavours to exhibit the simple and pious spirit of the primitive Christians; to penetrate the hidden causes of events; and seems to set more value upon proving wherefore these events were so ordered, than in narrating in what manner they happened. The continuation of this work will be eagerly sought after by all those who are fond of reflecting as they read.

11. A book of a very grave description, and which bears the stamp of a very elevated mind, is the "History of the Religion of Jesus Christ" by Count Stolberg.¹ This work may be regarded as truly ascetic, and would not find a place here, were it not for the copious historical notes and appendices which accompany it, and which are filled with details concerning the ancient religions of the East, and chronology, history, and mythology in general.

12. Mr. I. C. Muller of Schaffhausen, brother to the celebrated Historian, has continued his interesting collection of "Traditions of ancient times, with their manners and opinions." The last two volumes, which appeared at Leipsic in 1806, contain "The remarkable events in the history of the Reformation," and exhibit some very interesting historical researches.

About the same time, Professor Wolfster of Heidelberg wrote a very excellent "History of the Reformation," but he died while it was printing, having previously solemnly abjured Catholicism and embraced the Protestant faith, in which he died.

13. There was reason to suppose that the grand undertaking of "Germania Sacra" which had for its author the learned Abbé de St. Blaise, D. Gerbert, was long since abandoned; for in fact, after the publication of the histories of the Bishoprics of Wurtzburg, Bamberg, and Coire, the wars, which for these fifteen years have desolated the South of Germany, seemed to have put an end to all further literary works. The friends of learning however were rejoiced in 1803 by the appearance of a new part, being the History of the Bishopric of Constance by the learned Neugart, in which the author has left nothing to desire. The following is the title of this estimable work at full length—"Episcopatus Constansiensis Alemanicus sub Metropoli Moguntina cum Vindouissensi, cui successit, in Burgundia transjurana provinciae Vesouthnae olim fundato, chronologicè et diplomaticè illustratus a P. Rutperto Neugart, San-Blasiano p. t. præposito in Kræsingen."

¹ This respectable literary character is remarkable for having embraced the Roman Catholic religion after having been a zealous Protestant for 50 years. His present work is a kind of justificatory performance, and however we may condemn his errors, the purity of his motives can never be questioned. His name is perhaps known to some of our readers as a dramatic poet of no mean celebrity. His translations of the Greek tragic poets are much esteemed in Germany.

14. We must mention with equal esteem "An Essay towards an ecclesiastical, political, and literary history of the Country of Wurtemberg, to the period of the Reformation," 2 vols. 1806. Tubingen. The author's name is *Cless*—his style is somewhat diffuse, but he has nevertheless communicated much valuable information, particularly on the subject of the monastic institutions of the middle ages.

15. To M. Gess of Neustadt in Franconia, the religious world is also indebted for a work which throws a great deal of light upon the ecclesiastical history, manners, and state of civil society in France in the ninth century. It has for its title "Life of the celebrated Hincmar, Archbishop of Rheims, with an extract from the most interesting passages of his writings." Gottingen 1806, with a Preface by M. Plank.

16. Many Protestant writers have expressed their doubts as to the reality of the female Pope Joan. An anonymous author, supported by some authorities and particularly by several manuscript copies of the "*Liber Pontificalis*" of Anastasius the Roman, has entered the lists at the present crisis to contend for the truth of this singular story. His memoir, consisting of 126 pages 8vo. was printed in 1806 at Ratisbon: the perusal of this piece will prove highly entertaining, but it is fair to add that an excellent critique upon it appeared in the Gottingen literary Journal of December 15, 1808, in which the existence of this female Pontiff is regarded as fabulous.

17. The ecclesiastical history of Switzerland by the Rev. M. Wirtz of the Canton of Zurich is a most interesting and valuable book. The author has displayed great accuracy and fidelity in the selection of his materials.

18. M. Cludius of Hildesheim published in 1808 at Altona a very excellent book on the primitive spirit of Christianity, with researches into some of the books of the New Testament; and M. Stæudlin of Gottingen published at Hanover, in 1807, a new edition of his "Universal History of the Christian Church."

LITERARY HISTORY.

The ancients cultivated but imperfectly, and were but little acquainted with, this part of the history of mankind in a state of society. A knowledge of the progress of the human mind, and the works of genius calculated to enlighten and ennoble it, are nevertheless necessary to enable us to form an opinion of the degree of civilisation of the various nations, as well as of the principles, philosophical, political, and religious, which imperceptibly guide those of mankind. Since the revival of learning in Europe, the Germans were the first to treat systematically this branch of education, which was soon formed into a separate science. C. Gesner, Lambecius, Morhof, Struve, Couring, were among the first who acquired celebrity in this way, and Germany still continues to produce abundance of authors who devote their attention to the Literary History of the world. The short period embraced by the present analysis furnishes ample proofs of this fact, but for the reasons formerly

assigned, such works only as bear a particular character for erudition and critical nicety can be noticed at length, and many very useful publications must be passed over: of the latter description, are Meusel's "Literature of Germany," Ersch's "Literature of France," and his "Universal Repertory of Literature and of the Sciences" and Nopitsch's "Biographical Dictionary of the learned men of Nuremberg," besides many others.

1. At the head of works dedicated to the History of Literature, it is but justice to place an important collection, a kind of historical Encyclopedia, published at Gottingen some years since, but not yet brought to a conclusion. It is called "History of the Arts and Sciences from their revival to the end of the eighteenth century," and was undertaken in 1796 by several of the Professors of the above University, assisted by others. The idea was suggested by M. Eichhorn, who laid down the plan of the work, and who had at first the superintendence of it, but in which he is now succeeded by M. Heeren.

The chief heads of this work (which are besides subdivided into various branches) are, I. "A general Introduction or History of the Religion and Literature of modern Europe" by M. Eichhorn. II. "History of the fine arts" by M. Fiorillo. III. History of the Belles lettres by M. Bouterveck. IV. History of Philology or the Study of the Classics by M. Heeren. V. Account of the Study of History. VI. "History of Philosophy" by M. Bulle.¹ VII. History of the Mathematics by M. Kœstner, and that of "Tactics" by M. Hoyer. VIII. "History of the natural sciences" (Physics by M. Fischer, Chemistry by Gmelin, Technology by M. Poppe.) IX. History of Medicine. X. History of Theology. (Biblical Criticism by M. Meyer, Christian morality by M. Stæudlin, practical theology by M. Ammon.)

Fifty volumes of the above work have already appeared: the whole are not equally well executed, but they are full of valuable materials.

2. M. Eichhorn, whose active genius conceived the plan of the above Encyclopedia, did not stop there: he has executed by himself a still greater project. His "General History of Literature" embraces all ages, but it is confined within narrower limits. The first volume of this new literary History appeared in 1805. The fifth, which came out in 1807, treats of the History of the Study of the languages, and it has been already mentioned; but we have now to inform our readers, that it has been recently translated into French by M. Stapfer, a Swiss Clergyman residing in Paris, who has added copious and valuable notes of his own.

¹ The most recent History of Philosophy, however, is that of Professor Tenneman of Magdeburg, the 6th and last volume of which appeared at Leipsic in 1807. The last two volumes contain the History of the Philosophy of the first four centuries of our era, in which the new Platonic school performs a principal part. Mr. Tenneman enters at full length into the doctrines of Plotinus and Porphyry, the two chiefs of this school, and notices the connexion of the Alexandrine philosophy with the dogmas of Christianity, which was developed under the influence of the former.

3. Professor Harles, of Erlangen, still attentive to the interests of a science to which he has always rendered so many services, and being of opinion that the Greek Dictionary of Fabricius, now a century old, could not now answer its original purpose, in consequence of the numerous recent discoveries of the learned, determined to re-model it entirely. The twelfth volume in 4to appeared at Hamburgh in 1809, under the superintendence of the learned Bohn, who is at once the bookseller and corrector of the Press. This edition contains the unpublished supplements of Fabricius himself, and M. Heuman of Gottingen. The materials are arranged in a better order than in the original edition, and the numerous errors which had crept into it are carefully avoided.

4. M. Degen, Syndic of the city of Luneburg, had long promised a translation of the Jurisconsult Theophilus. He has now published "Remarks on the Greek Paraphrase of the Institutions" of this same Theophilus, and although consisting of 100 pages only, this pamphlet must be very interesting to Jurists, as it will direct their attention to the study of the Byzantine Jurisconsults, at a period when the adoption of the Code Napoleon has revived some of the most prominent doctrines of their school.

5. M. Gruner, Professor of Medicine in the University of Jena, published in 1807 a good edition with notes of the following little work: "*Isidis Christiani, et Poppi Philosophi, jusjurandum chemicum, nunc primum gr. ac lat. editum.*" This work is noticed under the head of the history of the sciences, in consequence of the most remarkable part in it being "*Historia sodalitatis chemicorum arcanæ, ex actis eruta*" a composition of first-rate importance in the history of the chemistry of the middle ages. It fully elucidates the mysteries in which that science was studiously enveloped at that period.

6. The continuator of the "Typographical Annals of Maittaire," the learned Pantzer of Nuremberg, died suddenly in the midst of his labors in July 1805. He had just published the eleventh volume in folio of his valuable continuation of the annals of printing, but he left incomplete another work, of which it is to be lamented that he only published two volumes. This is "A bibliographical and descriptive history of the books printed in Germany since the invention of printing." The second volume contains from A. D. 1520 to 1526, which may be regarded as the commencement of the Reformation, and it is worthy of remark that the number of books printed within these six years is greater than that printed during the sixty years preceding. The author proposed to carry down his work to the death of Luther in 1546, and it is to be hoped that the materials will be found among his papers.

7. The Royal Academy of Bavaria, since its regeneration, has been an active member of the literary world. The opening discourse of M. Jacobi, the President, contains enlightened views of the objects of scientific institutions, and a history of learned academies drawn up with the skill and eloquence of a master. This discourse, which excited a great sensation throughout the continent, was printed in 4to at Munich 1807.

8. "The History of the Bavarian Academy" has for its author, M. Westenrieder, one of its most distinguished members, and who has already written the History of his country with so much elegance.

9. The Royal Library at Munich contains perhaps the richest treasures in Europe in the shape of MSS. The voluminous "Catalogue of Greek MSS." by M. Hardt, which merits the attention of all scholars, is now completed, and M. Scheerer is busily occupied in preparing a similar catalogue of the MSS. in the oriental languages.

PROGRAMMATA AND THESES.

In a country like Germany, where learning is so much respected, and where it forms a kind of staple article of national industry, there are of course an immense number of Schools and Academical Institutions, in which there is an annual festival, or anniversary, which is celebrated by the publication of some literary production or programma. The same circumstance takes place on the conferring academical honors, and on the admission of a new professor. It is not rare, therefore, to see a young student throw into a Latin dissertation a fundamental sketch of the ideas, with the development of which his whole future life is occupied.¹ On the other hand the learned, who are called upon from their chairs as Professors to publish these programmata frequently, generally make choice of a series of researches into some important point with a view to give it more interest. In this way, the illustrious Professor Heyne, of Gottingen, has published annually, for more than half a century, pieces of this description on various points of classical antiquities:² at Hamburg the learned Gurlitt annually gives a dissertation on the Olympics of Pindar, or on the Songs of Ossian: and at Flensburg, in the Duchy of Sleswick, M. Koenigsmann explains in several successive programmata the geographical system of Aristotle. The great multiplicity of these pamphlets, which are announced in a very modest manner, and which are frequently of the first importance, constitutes a kind of scientific luxury, and exhibits a superabundance of literary riches which are unknown every-where else. They are mostly written in very elegant Latin, and in this way they contribute to preserve a taste for this comprehensive language. For these reasons, it may not be uninteresting to notice these productions under a separate head, as forming particular traits of the various lines of study pursued with most eager-

¹ In 1770, the celebrated Kant was nominated Professor of Philosophy in the University of Konigsberg and published on that occasion an inaugural Dissertation intitled "De mundi sensibilis atque intelligibilis forma et principiis." This work unfolded the fundamental principles of the philosophical system which the author developed many years afterwards, and which excited such a fermentation among the German literati.

² In September 1806, for instance, M. Heyne's Programma, intended to form part of a series of critical pieces on the writers of the last ages of latinity, was an examination of the Book of Boethius: "Censura Boethii de Consolatione philosophica."

ness at different Universities. This part of our analysis may therefore be regarded as a legitimate appendix to the former divisions of the present sketch.

NOTICES.

1. *Qu. Ennii Medea, commentario perpetuo illustrata, cum fragmentis quæ in Hesselii, Merulae, aliisque hujus Poetæ editionibus desiderantur. Accedit disputatio de origine atque indole veteris tragoediæ apud Romanos. Auctore Henr. Plank. Gottingen 1807. 4to. pp. 134.* The young scholar, who is author of this essay and son to the celebrated historian of the name, is of opinion that there never existed but a single Medea of Ennius, and that it was a kind of free translation of the Medea of Euripides. He has arranged the various fragments in an ingenious and satisfactory manner, and added a commentary with instructive reflections on the Paleography of the Romans, on their ancient tragedy, their metrical system and other points of antiquity.

2. The programmata of M. Grærentz, Rector of the Gymnasium of Plauen, are peculiarly interesting to the admirers of Latin literature. His recent productions are, "On the first book de divinatione of Cicero," and "Critical Essay on some passages in the Poet Tibullus."

3. In 1808, on the occasion of a school anniversary, M. Matthiæ, rector of the Gymnasium of Frankfort, gave in a Programmata "Observationes nonnullæ in Senecæ epistolas." These important observations refer in a particular manner to the edition of Seneca's epistles published by M. Matthiæ himself, and which has not been mentioned under the head of Latin literature because it contains only the text of the original.

4. M. Moschè, director of the Gymnasium of Lubeck, has long made Cornelius Nepos the peculiar object of his studies. In 1802 while at Frankfort, he wrote a Programmata "De eo quod in Cornelio Nepote faciendum restat." In 1807 and 1808, he wrote two others on the same author: "Corn. Nepotis liber, qui inscribitur Imperatorum excell. Vitæ, utrum opus integrum an vero operis majoris pars quædam sit habendus?" and "Symbolæ ad crisin textus Corn. Nepotis: Particula 1^{ma}." In the first piece M. Moschè gives it as his opinion that the lives of Cornelius Nepos, now extant, are only part of a larger work which is lost. The second production presents us with some valuable notes variorum taken from a MS. of Nepos in the Royal Library at Kiel.

5. M. Heinrich, Professor of Eloquence and Poetry in the University of Kiel, and the commentator of Hesiod, as mentioned in a former page, published in 1808, a dissertation connected with the great question agitated by M. Wolf respecting Homer, "De Diasceustis Homericis, veterumque monumentorum Diasceustis."

6. Professor Huschke of Rostock published in 1806 a Programmata worthy of perusal: "Commentatio de Orphei Argonauticis." M. Huschke had already published at Jena in 1800 a work of great

learning: "Analecta critica in Anthologiam Græcam, cum Supplemento Epigrammatum, maximam partem ineditarum." 1 vol. 8vo.

7. The following is a remarkable proposal for an edition of the Banquet of Plato: "Specimen Editionis Symposii Platonis. Ines et quæstio, qua Acæo carmen vindicatur, quod vulgo Theocriti putaverunt. Auctor Frid. Thiersch, philosophiæ in Academia Literar human. in Gymnasio Gottingensi Doctor." 1808. pp. 48. 4to.

8. "De temporibus et modis verbi Græci, et de constructione particularum ex modorum significatione constituenda." A disputation in 69 pages 4to printed at Gottingen in 1808, on the occasion of M. Dissem's assuming the degree of Doctor in Philosophy. The reader will here find some excellent philosophical notions on Greek Grammar, and more particularly with respect to the particles.

9. Among several small philological treatises on oriental literature, we ought to distinguish three by Dr. Bellerman, Director of the Gymnasium of Berlin, published successively in 1806, 7, 8, and which treat of the "Interpretation of the passage written in the Punic tongue in the Pænulus of Plautus." The author adopts for the first ten lines the version of Bochart, but not for the rest; and as to the Latin version found in the editions of Plautus, he considers them as by no means of the composition of that poet. These three programmata have been reprinted in the form of an 8vo. vol. pp. 206.

10. By Professor Preutzer of Heidelberg, "Commentatio prima de causis rerum Bacchicarum et Orphicarum. Explicantur vasa sacra Bacchica Orphica, in his crater mundanus mysticus, apud *Athenæum* Nov. 1807. and in Jan. 1808. "Excursus de Cratere Liberi Patris sidereo itemque de tabula Indorum mirifica, mirificoque lapide in carminibus antiquioribus Germanorum." This second programma, which treats of a subject analogous to the first, has for its principal text a passage of Porphyry, "De antro Nympharum." Ch. 12 to 14.

In both of these small works the learned author opens an entirely new cycle of mythology and seizes some striking relations between the religious fables of Greece and those of Egypt; relations, by means of which he traces the origin of the myths and symbols which relate to Bacchus, Dionysius, Serapis, the astronomical Bell and the Cup, the Egyptian Phallus &c. It is difficult to find any thing to equal the interest inspired by several of the ideas promulgated in these two writings; as for example, those which relate to the *Cabiri*, and the Mysteries of Samothrace. The above productions were afterwards printed together in one volume with plates under the title of "*Dionysius, sive Commentationes Academicæ de rerum Bacchicarum Orphicarumque originibus et causis.*" Vol. 1.

11. M. Siebelis of Bautzen in Lusatia, who three years ago had given a very curious critical dissertation, "De loco Euripideo, ubi Terra *Somniorum mater* vocatur," published in 1808 the first part of his researches into another point of antiquity, in a Programma intitled, "Diss. de heroum Græcorum educatione, in qua quæritur, qui Græcorum dicti fere sint heroes a veteribus," a most important essay,

in which the different significations of the ἥγως and ἥγως are clearly determined.

12. A series of programmata by M. Schwartz, of Gærlitz, has appeared within these few years under the general title of "*Commentationes Theophrasteæ*." The two parts which are dated in 1805 and 1806 bear the titles of "De lapide Lydio veterum et recentiorum." The author thinks that this stone is a kind of Schistous Silex.

13. M. Eichstädt of Jena published in 1806 two of his programmata in one volume, "De imaginibus Romanorum" which have been translated into French by M. Henry. In these two essays the author develops and confirms in a manner, which seems to approach to certainty, an opinion as to the description of images in question, which was at first that of Xilander, Lesching, and Eschenbourg, and which M. Schweighauser had hinted at in a few words in his notes upon Polybius; viz. that these images were hollow masks in wax, moulded upon the faces of living or dead persons, and afterwards put over the faces of men who assumed this disguise at funerals and other public processions.

14. An essay filled with very curious recherches on the processes of the ancient Egyptians in embalming bodies, and particularly those of animals, is the following programma of M. Langguth, professor of Natural Philosophy in the University of Wittenberg: "Prolusio prima, de bestiis Ægyptiorum studio conversis in Mumias." 1808, 4to. pp. 42. The author had formerly published, "De Mumii avium in Labyrintho apud Sacaram repertis" with two plates. In the first essay the Mummies of Ibis only were mentioned. In the latter, the author brings into notice the Mummies of several kinds of quadrupeds, such as the sacred oxen, the dogs of Cynopolis, &c. It is desirable that M. Langguth should prosecute his inquiries. A learned Professor, who impresses a classical character on every thing which he touches, M. Blumenbach of Gottingen, has long been occupied with inquiries respecting the Mummies of Egypt. In 1780, he first treated the subject in the Gottingen Magazine. In 1794, he furnished a paper to the English Philosophical transactions on the same topic. In the volume of the *Commentationes* of the Royal Society of Gottingen printed in 1808, we find a memoir from his pen intitled: "Specimen Historiæ naturalis antiquæ artis operibus illustratæ eaque vicissim illustrantis." This memoir will be perused with much delight.

15. Ancient Geography has been the subject of a good essay by M. Bredow intitled "Geographiæ et Uranologiæ Herodotæ Specimina."

16. "Dissertatio de historiæ universalis argumento, auctore Christ. Frid. Ræslor prof. Hist. Tubingen," 1806. pp. 40. in 4to. This little work contains some excellent views by a veteran in Science, on the scope, method, and nature, of universal history. It is worthy of remark, that the inaugural dissertation of Professor Ræslor, when he took possession of his chair in 1777, treated of the same subject, "De historiæ universalis idea et methodo."

17. Within the few last years of the life of M. Hasse, Professor of Theology at Königsberg, he published a series of remarkable programmata on various interesting points in the History of Religion. For instance in 1802, "De Mohammede resurrectionis Christi teste," and afterwards,—"Augustus Cæsar Christi nascituri forsan non ignarus, ad Lucan. II. 1." and "Historiæ de Christo in vitam et cælum redeunte evangelicæ, ex narratione Livii de Romuli vulgo credita divinitate, illustratio." The singular opinions advanced in these essays are supported with great spirit and erudition.

18. As a thesis distinguished for eloquence and force of reasoning, we select that of Mr. Grave of Riga, a young gentleman who graduated at Göttingen in 1808. It is intitled, "De Pythagoreorum et Essenorum disciplina et sodalitiis."

19. M. Deppoldt has published a learned disputation, "De fontibus Historiæ Caroli Magni et Scriptoribus eam illustrantibus." The author announces in this short treatise an enlarged History of the reign of Charlemagne, of which we cannot but augur favorably from the present specimen.

20. In October 1806, on occasion of an Academical Solemnity of the University of Copenhagen, Professor Thorlacius read and published a very interesting piece "on the state of the School of Bordeaux, and the Masters who flourished there in the fourth century." The author takes as the basis of his dissertation the work of Ausonius, "Commemoratio Professorum Burdigalensium," but he has added considerably to the details. In 1807, a collection of Programmata by M. Thorlacius was published, intitled, "Prolusiones et Opuscula Academica, argumenti maxumè philologici;" among these, several are distinguished for critical and historical research.

21. The Programmata of some eminent scholars have been saved from oblivion, by having been occasionally collected into distinct volumes. Within the last few years, several collections of this description have been made: the following have been the most remarkable.

Professor Pott of Helmstedt has published since the commencement of the present century, an interesting volume with the title of "Sylloge commentationum theologicarum" which is now in its 8th volume.

The collection of Programmata and other pieces of Valckenaer has been printed at Leipsic "L. Casp. Valkenarii Opuscula, philologica, critica, oratorica, nunc primum conjunctim edita." The first volume appeared in 1808. This collection of writings, although by a Dutch author, has been published in Germany.

On the other hand, the following collection of the works of a celebrated German Professor, has been published in Holland.

"Pauli Ernesti Jablonski Opuscula, quibus lingua et antiquitas Ægyptiorum, difficultia librorum sacrarum loca, et historiæ ecclesiasticæ capita illustrantur; magnam partem nunc primum in lucem protracta, vel ab ipso auctore emendata ac locupletata. T. duo. Edidit atque animadversiones adjecit I. G. Te. Water." 1806. Leyden—Houkoop.

M. Eichstädt of Jena, whose name has been so often mentioned, has collected and published the detached pieces of criticism on the books of the New Testament, which were from time to time composed by the learned Dr. Morus who died in 1792. The third and last volume of this useful work has recently appeared.

The programmata and memoirs of the late M. Kuapp, Professor of Theology in the University of Halle, some of which relate to criticism in general, and others embrace subjects of the history of religious opinions, &c. and all of them written in very pure Latin, have been printed at Halle in 2 volumes, with this title: G. Christoph. Kuappii Scripta varii argumenti, &c.

The celebrated Pulpit Orator at the Court of Saxony, M. Reinhard, has lately had the satisfaction to see his Academical Theses reprinted in one volume, which is most eagerly sought after by the learned world. His editor is Professor Pälitz of Wittenberg, an estimable scholar, to whom the public is already under many obligations for editorial services.

We have now brought to a conclusion M. Villers' elaborate and elegant, though rapid sketch of the present state of German literature. The address in which he takes leave of the subject does so much honor to his zeal in the cause of learning and science, that it is but fair to present the greater portion of it to the readers of the *Classical Journal*.

"Such," says M. Villers, "is my feeble attempt at a sketch of the present state of the literature of Germany. I have only noticed those books which I have actually perused, and I have brought those only before the public, which I considered as worthy their attention. It would have been easy to have swelled my report with a numerous catalogue of pompous titles, if I had not strictly adhered to certain principles of selection. On the other hand it may happen that some valuable works have escaped me, and my sketch may be imperfect in many respects. I have designedly omitted the numerous editions of Greek or Roman Classics intended for the use of schools, and the great mass of learning usually contained in the periodical publications of Germany, besides the researches of the literati on the subject of the antiquity of their native tongue or national poets, considering these topics as savoring too much of locality.

"Notwithstanding these omissions, if we consider how many eminent and valuable works have been brought under the view of my readers in the foregoing pages, some idea may be conceived of the immense and well-directed activity of the German literati. I have enumerated more than two hundred authors who have deserved well of the learned: classical erudition has been enriched with several excellent didactic performances, and several valuable editions of ancient authors: ancient mythology has been the subject of some most interesting inquiries, while our acquaintance with ancient Geography and History has been extended by researches of the first order.

"How voluminous would my present sketch have been, if I had included Philosophy and Legislation, the Belles lettres, the mecha-

nical arts, and the mathematical and natural sciences. In the noble literary emulation which has recently pervaded Europe, Germany yields the palm to none of her contemporary nations. But to her honor be it remembered, that the very period, of which we are now speaking, has been the most disastrous for Germany in other respects: ruinous wars throughout every part of her territories have exhausted her resources, and averted the attention of her population from the peaceful culture of the sciences.

"As I have excluded works which treat of modern history, I did not think myself called upon to particularise the many excellent Journals of Germany which contain the materials for the literary History of the present age. It is but justice however to mention the titles of some of the most eminent: of this description are the "Classical Journal" of M. Hauff, the "Musæum Atticum" of Wieland, the "Musæum Archæologicum" of Wolf and Batman, the "Studies" of Messrs. Daub and Creutzer, &c. the "Scientific Catalogue" of Gottingen, the literary Gazettes of Halle, Jena, Leipsic, Munich, and the Annals of Heidelberg: when on this subject, I cannot refrain from expressing my regret that the once celebrated "Journal des Sçavans" of France has been discontinued, accompanied with a sincere wish that it may speedily be revived. True science and enlightened views must always gain by a free literary intercourse between nations: "it is," as M. Garat elegantly expressed himself in his address from the French Institute to the Emperor, "that almost celestial commerce of genius, in which both gain and loss are profitable, since we thereby daily acquire new ideas and lose only such as are false." We are arrived at an era when the great European families ought to exert themselves more than ever to break down the barriers which have too long divided them into rival or hostile states: the time is come, when the sum total of intelligence and learning, and whatever may be useful for perfecting and ennobling human nature, ought to be thrown into the common stock, and regarded as the patrimony of mankind!"

LATIN POEM.

*Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures, portentaque Thessala.*

Heu, magico nondum viduata timore pererrant
 Tesqua Caledoniæ lemures, et inania lucos
 Tempore quo medium tetigit nox ardua cælum
 Spectra supervolitant: modò sub caligine formas

Cimmeriâ condant tenues ; torquentia fulmen
 Brachia vibratum subitâ modò luce revelant :
 Quà glacies æterna riget, quâ bruma catenis
 Naturam religat solidis, fera culmina lustrant
 Montium, et insidias gregibus meditantur iniquas.
 Forsitan aut miserâ lætantiâ cæde catervas
 In Martem stimulant ; glomerata furoribus ardent
 Agmina non propriis ; bellorum dirigit æstus
 Vis nova ; squalientes nebulis invecta per auras
 Spectra natant ; sequitur lethumque et vulnera cursus ;
 Jam ferrum exacuunt, querulis ululatibus implent
 Arva, et cæsorum cum murmure murmura fundunt.
 Aut potiùs scopulis impendent, et mare ventis
 Commotum rabidis stridenti in turbine verrunt ;
 Tunc vada, tunc syrtes nudatas unda dehiscens
 Expandit ; ratis icta perit, dum navita rupi
 Illisus, numen spectrorum immite fatetur.
 Cùm tamen ætherias cœli sublimis in oras
 Mystica turba ruit, lunam velamine fusco
 Pallidulam obscurat, vel prælia crine minantem
 Sanguineo educit, visum lugubre, cometam :
 Sæpe rotas gelidi niveas sectata Boötæ
 Mirifico gestit sub noctem arcere tenebras
 Lumine, et intortos passim super æra gyros
 Implicuisse leves, radiisque vagantibus uri.
 Quanti terrores, quàm luridus insidet horror
 Sylvarum latebris ! simulacra ferocia dumos
 Continuò peragrant, gaudentque impunè silentes
 Sæpe choros agere, aut tristes ululare per umbras.
 Larva faces vibrat trifidas, fera larva procellæ
 Incubat, horrendùm gliscunt per nubila larvæ.
 Hæc etiam veteres inter deserta solebant
 Vates palari, hic olim prævisa notabant
 Funera : — prærupto dum tramite pompa remotos
 Transgreditur colles, subitò dant plectra querelas.
 Audin' ? mœsta chelys resonat, pro principe cantus
 Principis ante obitum lugubri à vate cientur.
 Hæc loca (nec mirum) gelidus formidine pastor
 Aufugit ; antiquam et quoties via ducit ad arcem,
 Incedit lentè, pallet, circumspicit umbras
 Murorum extensas, et vel spirare veretur ;
 Si verò et tremulas violentior aura fenestras
 Concutit, et turris deserta per atria venti
 Sedibus exagitant ululas, clamore furentes
 Bacchari lemures exanguis rusticus audit.

H. H. JOY.

DR. VINCENT'S *Observations on the 'China of the Classics,'*
Mr. Barker.

YOUR correspondent, Mr. E. H. Barker, in his account of China says he has the misfortune to differ from Dr. Vincent upon the subject of the Coan Vests. The difference is true, but it is not a misfortune, for Mr. Barker, equally laborious in his researches, as candid in his animadversions, has mentioned me with such honorable distinctness in all his publications, that no difference of opinion can make a breach in our amicable correspondence.

It is true, that I had said that the Coan Vests were made of cotton and nothing less than the passage which Mr. Barker has produced from Aristotle² would have convinced me to the contrary. It was my duty originally to have referred to that passage, which is pointed out by Hoffman, Salmasius, and Hardouin in his commentary on Pliny; the corresponding passages in Pliny I had cited, and how happened that I did not, in this case, go to the fountain head, as is usual custom was, it is now needless to inquire.

It is true, then, that Mr. Barker has the advantage of me in reference to Aristotle, and so far am I from being out of humor with him on this account, that I admire his diligence, and am thankful for the information. It clears up several misconceptions in my own mind, and affords room for reflections that may not be unacceptable to the curious.

The fact is well known, that Virgil, Pliny,³ Dionysius, and many of the ancients, never conceived any other origin of the silk of Seres; than that it was a fine down, carded from the leaves of some tree in the East; that the down was spun into a thread, and that thread was made up into a web of a very fine fabric. And if it seems strange that these several writers should never have discovered that the silk of the Seres was the produce of an insect, it is equally true that Aristotle, who gives the history of the insect, the thread, and the web, never mentions the Seres; the reason is, that the name of that nation was probably not known in Europe when he wrote.

I shall now produce the passage as it stands in the original, to which I shall subjoin a correct translation, with some verbal and literal marks, and finally offer some observations on the intelligence we require from this curious natural history of the insect and formation of the fabric.

⁴ Ἐκ δὲ τινος ΣΚΩΛΗΚΟΣ μεγάλου ὃς ἔχει οἶον κίρατα καὶ διαφέρει ἄλλων· γίνεται δὲ πρῶτον μὲν μεταβαλόντος τοῦ ΣΚΩΛΗΚΟΣ, ΚΑΜΠΙΪΤΑ ΒΟΜΒΥΑΙΟΣ, ἐκ δὲ τούτου ΝΕΚΥΔΑΛΟΣ· Ἐν ἧς δὲ μῆσιν μεταβάλλει ταύτης τὰς μορφὰς πᾶσας· ἐκ δὲ τούτου τοῦ ζώου καὶ τὰ Βομβύκια ἀναλίσκονται.

¹ *Classical Journal*, No. XI. p. 215.

² *De Generat. Animal.* lib. v. c. xix.

³ *Incognitum genus arborum tenui eas obduci lanugine quibus addita arte è Bombyce vestes confici.* Plin., v. 1. Salm. 209.

⁴ Aristotle, lib. v. *De Gen. Animal.*

τῶν γυναικῶν τινὲς ἀναπνεύζονται καὶ πάντα ὑφαίνουσι. Πρῶτη δὲ λέγεται ὑφαίνειν ἡ Κῆ Παμφίλη Λατοίου θυγάτηρ.

Athenæus refers to this passage, (lib. viii. p. 300. i. e. 352 Schweighæuser) and perhaps gives us both a sentence, which seems to have dropped out of the text of Aristotle; and an additional circumstance, which, though not correct, contributes one link more to the chain of the insect's existence.

Ἰσχυρῶς [Ἀριστοτέλης] ὅτι καὶ ἐκ τῆς τῶν φθιγῶν ὀχρίας αἱ κοιλίδες γινώσκονται, καὶ ὅτι ἐκ τοῦ Σαάλακος μεταβάλλοντας γίνονται κάμπη, ἧς ἡ Βομβυλίς, ἀφ' οὗ Νυκίδαλος ἰσχυρίζεται.

The circumstance added is, that the 'worm' springs from a nit engendered by lice: this is not true; but if it had been said that the worm issues from an egg of the animal as small as a nit, it would have been consonant to the fact. With this allowance, then, we have the transformations of the insect from its birth to the end of its existence; and all that is wanting to make Aristotle's account perfect is, that he had not observed the deposition of the eggs by the papilio.

Due respect had to these circumstances, we may now give the translation of the two passages united in the following terms:

There is a worm which issues from [an egg as small as] the nit of lice, it is of a large (A) size, and has [protuberances bearing the resemblance of] horns, (B) [in which respect] it differs from other worms. The first change it undergoes is by the conversion of the worm into a caterpillar; it then becomes a grub, or chrysalis, and at length a moth. The whole of this transformation is completed in six months. There are women who wind off a thread from this animal,² which it spun while it was in the state of a caterpillar; and that is the material from which they afterwards form the texture of the web. This invention is attributed to Pamphila, a woman of the Isle of Cos, (F) and daughter of Latoius.

We have here self-evidently the exact process of the manufacture of a silk, as it is conducted at this day both in China and Europe;—but whether it be the true silk we now have, or produced by the true silk-worm, remains still to be considered.

In the first place, A.—it is not a *large* worm, but a very small one, at its first appearance, and before it becomes a caterpillar; neither can it properly be called a worm,³ as distinguished from the caterpillar. A caterpillar is discriminated from a worm by its small protuberances which serve for legs, and is called κάμπη in Greek, from its bending or undulating⁴ motion: these legs of the reptile may be hardly distinguishable at its first production, which may have induced Aristotle to call it a worm.

¹ Aristotle's knowledge on this head was not accurate; the title of his 19th chapter proposes to treat of insects produced by generation, or automata, caterpillars, he says, are automata from cabbages.

² Here is a link of the chain wanting; it is not from the animal, but from the cocoon.

³ It is scientifically called a *small* black worm.—Encyclop.

⁴ See Aristotle, ubi supra.

II. B. The silk-worm of China, and that which we have in Europe, has no horns; this circumstance therefore must constitute a distinct species.

III. C. Βομβυλίδες, by Aristotle written Βομβύλιος, is the Chrysalis Aurelia, or grub: the Lexicons give Βομβυλῆ, equivalent to Βομβύλιος. Pliny, who knew not the worm itself, calls the silk manufactured Bombyx.¹

IV. D. Νεκύδαλος, the moth. I find that some commentators propose that Βομβυλίδες and Νεκύδαλος should change places in the text, imagining, it should seem, that Νεκύδαλος should express something as dead as a grub, and that Βομβυλίδες followed the analogy of Papilio. Hesychius, Hoffman, and Salmasius, do not countenance this transposition; and yet a reference to Νεκὺς and Δαλὺς affords a beautiful allusion to Homer:

Ὅς δ' ὅτι τις ΔΑΛΟΝ σπιδίῃ δ' ἐνέκρυψε μελαινῇ
 Ἀγροῦ ἐπ' ἐσχάτῃς, ὃ μὴ πάρα γήτορις ἄλλος
 Σπέρμα πυρὸς οὕζων. Od. E. 490.

I own the δαλὺς σπέρμα πυρὸς does so represent the spark of life remaining in the chrysalis, that I yield to authority with regret. Schweighæuser gives Bombylius and Necydalus without translation, but takes great care to tell us that Necydalus should be written Necydallus.

V. E. Ἀναπηλίζομαι. Pliny² quotes this passage of Aristotle twice, once expressly, and once incidentally: in the first instance he renders it thus,—unde fœminis nostris labor geminus *redordiendi fila* rursusque texendi; but by *fila* he does not mean the thread wound off from the cocoon, but the thread reeved out from a web, and wove up again; that this is his meaning is proved by the parallel passage,³ where it is said, Romanæ fœminæ sericas vestes ex Assyria allatas *filatim* resolvebant, iterumque subtiliori stamine texebant:—the whole of this is set right by Salmasius, who proves demonstrably that Aristotle means by ἀναπηλίζομαι the winding off a filament from the cocoon; that is, unwinding what the caterpillar had wound on, and forming this filament into a thread for weaving: under this form it passed from China into Europe, either by sea from India, or by land through Bactria, Persia, or Assyria; by either conveyance it was an article known in the Custom-Houses of the Roman Empire, by the title of ἵμα Σαρικόν.

VI. F. The Isle of Cos. Pliny has turned Cos into Ceos, but Salmasius shows that Ceos is an Island on the coast of Attica, and Cos in the neighbourhood of Rhodes, and that τὸ Κῶ cannot be rendered by Ceos.

REMARKS.

We must now allow Aristotle full credit for describing a manufacture similar to the process of fabricating silk from the silk-worm; but whether this Coan web was identically silk, remains still to be considered.

¹ Bombyx in Co. Plin. xi. 27.—and yet in another passage, Superior pars Ægypti gignit fruticem, qui defert fructum, ejus ex interiore Bombyce lanugo natur. l. xix. 3. Here Bombyx is cotton.

² Lib. xi. 26.

³ Lib. vi. 20.

Gibbon¹ seems to have understood this question better than any writer whom I have had the opportunity of consulting; it is true he writes Ceos for Cos, and follows the mistake of Pliny, in supposing that the women reeved out a web to obtain a thread; but his disquisition is so accurate and comprehensive, and his view of the subject so clear, that to deviate from his information must be rather curious than useful.

It is a well-known fact, that almost all the insects, which pass through the three degrees of transformation, prepare a covering, or envelopment, for their chrysalis state, before they cease to be reptiles. Calling this the cocoon, as a general term, the cocoon of the silk-worm has the preference to all others, in quality and beauty, and perhaps in quantity and continuity; for the thread to be reeled off from the finest sort, is said to be equal to the extent of six miles.²

But Gibbon, following the statement of Pliny, observes, that spinning insects are found upon the leaves of the oak,³ the ash, and the pine; it is probable, that not one of these may be of the same species with the true China silk-worm; and if they have horns, they certainly are not: but supposing them to be the same, if they be not fed on the white mulberry leaves, the produce of the cocoon would of necessity be inferior in quality, for it is owing to the peculiar culture of this tree, that the Piedmontese silk is confessedly the best in Europe.

Necessity, indeed, compels me to admit, that the Coan vests were not cotton; but however fine, thin, and transparent they were, if they failed in the softness and splendor of the oriental silk, their inferiority must still be considerable: custom had confined them to the use of women, but it required a law as early as the reign of Claudius, to prohibit the wearing of silk by men. Nothing more is wanting to show the prevalence of taste in favor of this new manufacture, or more decidedly imply its superiority.

The price is a still more remarkable distinction; for as late as the reign of Aurelian, Vopiscus⁴ informs us that silk sold for its weight in gold: no such extravagance, in regard to the Coan fabric, is ever mentioned; neither could the labor of the manufacturer, or the scarceness of the commodity, have procured such a price, unless it had been inflamed by the expense of conveyance, and difficulty of obtaining it, which was the case in regard to oriental silk. This price seems never to have been materially depressed, till Constantinople became the centre of commerce, between the Eastern and the Western world; and there the depression advanced till the fifth century, when Ammianus notices, that silk, which had formerly been purchasable by the nobility only, was, in his time, become the wear of the inferior orders.

Salmasius and Hoffman furnish us with an additional reason for the inferiority of the Coan article, which is, that the Coans suffered the Aurelia to eat its way out of the cocoon. This, we know, ruins the

¹ Vol. iv. pp. 72. & seqq.

² Chambers's Dictionary.

³ Pliny very unphilosophically makes spring from—*Terræ habitu animante florem Cupressi Terebinth. Fraxini, &c.*

⁴ P. 45.—Salmasius, 209, fully acknowledges the higher price of silk.

silk for all fine work ; for the thread is then obtained by spinning it from a flock, whereas, to have it reeled off continuous, the aurelia must be killed by heat, and the cocoon preserved from perforation.

Another consideration is, that however we allow the insect described by Aristotle to be of the same genus, it does not follow that the species is the same. Barrow¹ notices a silk-worm in India, that spins a stronger but a coarser thread ; and perhaps every variety of this genus might afford a thread on which experiments might be tried or possibly may have been tried, and found not worth pursuing. Aristotle's insect certainly does not answer the description of that which we have in England ; and whether we have the true insect, is a question which may be resolved by hundreds of our countrymen, who visit China every year. We can hardly suppose, but that by accident, interest, or curiosity, the true breed has occasionally been brought home and compared : but the great probability is, that our European breed is lineally descended from the parent stock procured by Justinian ; for the manufacture was established at Tyre and Berytus where the mixed Serica and the Holoserica were wrought, down even to the time of the Crusades, when it was introduced into Sicily, and from thence propagated into Italy, Spain, France, and Piedmont in the last of which it is said to be in its highest state of perfection.

Did then the Monks of Justinian go to China for this breed, or did they find it at Sirhend, in India, as D'Anville supposes ? It is possible that this great geographer has been misled by a similarity of names, as he frequently is ; and it is certain, that there was a communication through Tartary, either direct or intermediate, between China and Europe, antecedent to the reign of Justinian. Gibbon has stated, that these Monks were Missionaries, who had previously penetrated into China, and resided at Nan-kin. This is a bold assertion, but not improbable ; for the testimony of our earliest travellers is a sufficient evidence to prove, that Nestorian Christians had been settled in China previous to their arrival there, and if there were Christians, there certainly had been Missionaries.

There is still another inquiry to be made, why Justinian should send to China for the true breed, if both the insect and the manufacture were in existence at Cos ? the one was a journey hazardous and difficult, of near three thousand miles ; the other was a pleasant voyage, short of four hundred. Unless the manufacture had ceased and was unknown at Cos, as well as the conveyance from the East had been obstructed by the prevailing and intermediate power of the Persians, the expense and length of the journey can hardly be accounted for : but the true reason seems to be, that the manufacture of oriental silk had superseded the manufacture at Cos, and that could only have happened from the superiority of the material, or the manner of its fabrication.

Silk had been woven in the Roman Empire long before it was fully understood how the material was obtained ; for the *Mitrâk, vîma Sâqamî* or silk-thread, is an article subject to a duty in the Custom-House

¹ Barrow's China, p. 437.

² Vol. IV. p. 72. & seqq.

Alexandria; and whether the web of Tyre was wrought from this—or whether women reeved out the web, introduced through Media and Assyria, as Pliny asserts, it makes no difference in point of time, but it proves that the commodity was so superior in quality, that the manufacture of Cos was driven out of the market. Now this could not have happened from the Tyrians underselling the Coans, for as late as the reign of Aurelian, the price was excessive; it must therefore have arisen from the quality, which would allow of no competition.

I cannot conclude this disquisition without expressing my astonishment at the extent of Aristotle's researches, his insight into natural history, and the accuracy of his description; for whatever difference there may be in estimation, price, or beauty, the fabric, in both instances, is manifestly silk, and the process of the manufacture identically the same. It is equally astonishing, that in the course of eight centuries and a half, neither Historians, Poets, nor Geographers, should have acquired any precision of knowledge on this subject, or have applied Aristotle's information to the unfolding of the mystery: for taking the Philosopher's age, at a medium, 330 years before Christ, and the first year of Justinian in 527 of our era, here is an interval of 857 years, during which the intelligence brought to Europe was obscure, fluctuating, and imperfect; in fact, real knowledge was to have been found at home, while it was sought for at the extremity of the world.

Upon the whole, I trust that Mr. Barker will not think it a misfortune, that he has differed from me in opinion: the attainment of truth, even in matters of mere speculation and curiosity, is always a grateful acquisition to an active mind. I admit, that in the present instance, he has attained it at the fountain head; and I am persuaded, that with his talents, industry, and perseverance, he is fully qualified to explore the inmost recesses of Classical Literature.

Deanry, Westminster.
Feb. 1813.

W. VINCENT.

CRITICAL NOTICE OF 'PHILEMONIS LEXICON.'

FROM the Dedication prefixed to this small and well-printed volume, it appears that to Dr. Charles Burney is due the credit of giving to the world a portion of those treasures in Greek literature, which have hitherto existed but in manuscript; and from the last page we learn that perhaps in a continued series will follow

Ἐκ τῶν Φρυνίχου τοῦ Ἀρραβίου τῆς Σοφιστικῆς Προπαρασκευῆς.

Ἄλλος Ἀλφάβητος.

Ὁρίωνος Θηβαίου Γραμματικοῦ Καίταρείας περὶ Ἑτυμολογιῶν.

The appearance of the present, joined to the expectation of similar publications, is a circumstance that cannot fail to be interesting to every Greek scholar. Amongst whom, there are none, we believe, unacquainted with the writings or the name of Burney. To his industry and talent, successfully exhibited on various occasions, the just tribute of applause has been paid by the critics of this and foreign climes; and while we add our own to the general voice of approbation for his exertions in extending and improving our knowledge of the Greek language, we may be allowed to express our regret that the editor of "*Philemonis Lexicon*" has not envied us a commentary, which, had it come from his pen, would doubt not, would have equalled any of the productions of the school of Hemsterhuis; whose disciples, following the example set by their illustrious master, have proved in the works of Valckenaer, Ruhnken, Pierson, and Koen,

— Quid mens rite, quid iadoles
Nutrita faustis sub penetralibus
Posset.

That a portion of the spirit, which breathed in those highly-gifted mortals and matchless scholars, had been infused into the breast of our countrymen, we once hoped to see verified in Porson's long and anxiously-expected publication of the *Lexicon of Photius*. How that hope has been frustrated, it is painful to reflect; nor is our regret on the present occasion inconsiderable, from Dr. Burney's neglect of the opportunity offered him of proving himself a second Porson. Let us hope, however, that as Dr. Burney has so far followed the plan of Hemsterhuis in recommending, to younger scholars, to adorn the *Lexicon of Philemon* with a commentary, he will, like the Dutch Professor, in his edition of *Julius Pollux*, not only give the precept, but set the example likewise; having, we trust, reserved himself for the greater task of illustrating the more full and valuable treatises of *Phrynichus Arabius* and *Orion Thebanus*; both or either of which, to judge from the extracts given by Ruhnken and others, appear to be far more worthy of the labors of a Burney, than is the present publication: in the whole of which there is to be found, we suspect, scarcely a single quotation from authors lost or extant, which other grammatical works do not, in many cases better, and in all equally well, supply. It is probable, indeed, that we should have formed a different opinion of the utility of this *Lexicon*, had it been preserved to us in a more perfect state; but as at present we possess only a very inconsiderable portion of the original work, we must speak with diffidence of its general merits. Respecting the quantity, not quality, of what we have lost, a conjecture may be made by comparing what remains with what the *Lexicon* was meant to comprehend, according to the intentions of the author, as stated in his own Greek Preface, which we here subjoin.

Ἐπεὶ δὲ σοὶ, ὦ Ἀντίφανες, ἡ τοῦ Ἀλεξανδρέως Ὑπερσχιῶ περι
 ὀνομάτων Τεχνολογία κανονικῶς συντεθείσα, οὐ διὰ τὸ κομψὸν τοῦ λόγου
 καὶ συντομώτατον, εἰ καὶ χαλεπὸν, ἀλλὰ διὰ τὸ συγκεχυμένον καὶ
 μεθοδείας ἀνευ οὐκ ἤρσεν, μήτε μετ' ἐπιμελείας διεξελθεῖν αὐτὴν ἡβουλήθης·
 ἔργον σύνταγμά τι κατὰ στοιχεῖον, οἷον εἰ .Ιεξικόν, τῶν ὀκτώ μερῶν τοῦ
 λόγου, σύνταξιν καὶ τεχνολογίαν τινὰ Γραμματικῆς περιέχον ἐγχειρίσαι
 σοι· δὲ ὃ βραχέος τε καὶ ἀκόμψου ὄντος δυνήσῃ πολλὰς συντάξεις τῶν
 ὀνομάτων καὶ τῶν καθεξῆς ὀκτὼ τοῦ λόγου μερῶν παραγωγάς τε καὶ
 πανόνας σχηματισμούς τε καὶ κλίσεις ῥαδίως εἰδέναι καὶ ὅλως δι' αὐτοῦ
 τὸ σόλοιον καὶ ἄκρον τῶν λέξεων διώξεις καὶ ἐκλογὴν πολλῶν μαθήσῃ.

Of this collection of words, arranged in order according to the eight parts of speech, there remains only the list of nouns, and of as many verbs as complete the first letter of the alphabet, together with two of the second, viz. *Βαδίζω* and *Βάλλω*. All the rest beyond this are wanting, so that we seem to have but a little more than one-eighth of the original work.

As Dr. Burney gives no farther account of the history of the Lexicon, except that his copy is taken from a MS. in the Imperial Library at Paris, our readers will not perhaps be displeased at our bringing together the few following conjectures and facts respecting it.

Of Philemon himself, or of Antiphanes, the person to whom the Preface is addressed, we know nothing; and of Hyperescius we can only repeat what Suidas tells us, that he was a grammarian of Alexandria, and lived in the time of the Emperor Marcian, and wrote the following treatises, viz. *Τέχνη Γραμματικὴν*, *Περὶ ὀνομάτων*, *Περὶ ῥήματος*, καὶ *Ὁρθογραφίας*; the same lexicographer makes mention of another grammarian of the same name, who is stated, on the authority of Malchus, the sophist of Byzantium, to have been driven into exile by Leo Macelles. Whether these namesakes are one and the same person, we have not at present the means of ascertaining. They, who have access to the collection of the Byzantine Historians, may be able to decide this question; and with it confirm or refute an opinion, which we hazard, that the statement of Suidas is erroneous in attributing four treatises to Hyperescius, whose work seems to have been but a single one, called either *Τεχνολογία*, or *Τέχνη Γραμματικὴ*, divided into three parts: I. *Περὶ ὀνομάτων*; II. *Περὶ ῥήματος*; III. *Περὶ ὀρθογραφίας*; but which, for want of a good arrangement, was little calculated for use, till Philemon new-modelled it.

Fabricius, in his *Bibliotheca Græca*, tom. x. p. 52. ed. Hamburg. mentions the Lexicon of Philemon as being preserved in the Colbertine Library, and numbered 1266.; the MS., we presume, from which Dr. Burney's copy was taken, and which Villosion seems to have used, in whose notes on Apollonius's Homeric Lexicon were the first extracts given from the Lexicon of Phile-

mon, and who perhaps furnished Ruhnken with a transcript: of, at least, from the specimens which Villoison produced, the curiosity of Ruhnken was probably excited to obtain a copy of it, and thence to communicate extracts from it to Valckenaer and Brunck. The passages where references may be found to this Lexicon, in the respective works of Ruhnken, Valckenaer and Brunck, have been pointed out by Kidd, in his very learned and laborious preface to the *Opuscula Ruhnkeniana*.

We have heard that Dr. Burney obtained his transcript by means of Boissonade; and the report is partly confirmed by Schweighæuser's note on *Athenæus*, l. iv. p. 131. C. who there states, that Boissonade had thoroughly examined this very Lexicon, and we believe might have added, who had transcribed it.

The above-mentioned scholars are all that we know, who have made use of the Lexicon of Philemon, whose *Technologia* is somewhat different from a work under the same title, quoted by Hermann, in his work on the Greek Grammar; and by Titmann, in a few of his notes on Zonaras's Lexicon; both of which last-mentioned scholars probably used the Augustan MS. a specimen of which Titmann has given in his Preface.

By making extracts from a Lexicon, we are not presented with so correct an idea of its value, as by an Index of the authorities quoted; which we have accordingly drawn up, though not pledging ourselves to such accuracy as to supersede the exertions of other scholars; to whom, however, we trust, we shall be thought to have given some assistance by our labors.

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Meminerit lector nomina plurima Grammaticorum, quorum sententias allegaverit Philemon, utpote vix memoratu digna, consulto esse prætermissa. Neque id est silentio prætereundum, quod multas glossas Homericas v. c. Ἀβλῆς, Ἀγκυλόμητις, Αἰολόπαιος et similes, elegerit et exposuerit Philemon, quarum nulla ratio est habita. In Indicem superiorem ea loca sola telegantur, in quibus vel Nomen vel Poetæ verba reperire liceat.

EPIGRAM ON M. T. CICERO,

Transcribed from a vellum MS. of the Fourteenth Century, intitled,
Fragmentum Discursus Theologico-Scholastici,
 In the possession of AGOSTINO MARIOTTI.

UNICUS Orator, lumenque, decusque Senatûs,
 Servator patriæ, conditor eloquii,
 Cujus ab ingenio tandem illustrata perenni
 Lumine præclaro Lingua Latina viget,
 Decidit indigne manibus laceratus iniquis
 Tullius, hoc tumultu conditus exiguo.
 Quicumque in libris nomen Ciceronis adoras,
 Adspice, quo jaceat conditus ille loco.
 Ille vel Orator, vel Civis, maximus idem;
 Clarus erat famâ, clarior eloquio.
 Quisquis in hoc saxo Tulli legis advena nomen,
 Ne dedigneris dicere, —Marce, vale!

In an excavation at Lyons, a skull was lately found, with a *coïm* of Probus in each eye. Near this head was discovered a small cippus with this Inscription :—

D. M.
 ET MEMORIÆ
 AELLÆ FILETÆ
 AV. POSSINIO
 CONIVGI KARISSIMÆ
 ET SIBI VIVO
 PONENDVM CVRAVIT
 ET SVB ASCIA
 DEDICAVIT

ACCOUNT OF HERCULANEUM;

Extracted from Mr. HATTA's Report upon Hercul. MS. in a second Letter to H. R. H. the PRINCE REGENT.

THE Romans took possession of Herculanæum, U. C. 460. A. C. 293. Jain Servilius," Livy informs us, "Volcanum, et Palumbinum, et herculanum, in Samnitibus cepit. — Ad Herculanum his etiam suis collatis ancipiti praelio." As belonging to the Samnites, whose language is evidently of oriental extraction, it may not improbably in its name combine terms the same with those of the Hebrew *הר*, *mountain*, and *בשר*, *burning*. Should this etymological conjecture be deemed not altogether admissible, it must, however, be confessed, that it is at least recommended to some notice by the situation of the city itself. Besides, the impending Vesuvius is generally stated by antiquaries to derive its appellation from the oriental *ΒΝ* or *ΝΒΝ*, *re*. Hence Vesuv among the Tuscans, who are fond of the *u*, and *Βεσβιος*, and then Vesuvius. Vesta is supposed to be of the same origin. Strabo calls the mountain *Οἰεσσύνιον*. Dion. Hal. *Οὔεσβιον*. Valen says, *Οἱ ἀκριβεστέροι Βεσούβιον ὀνομάζουσιν τὸ ἔνδοξον, καὶ τὸν ὄνομα τοῦ λόφου Βέσβιον*. Varro calls it Vesubius, and Vesuvius. Juvenal and Suetonius, Vesevus. Columella, Statius, Martial, Silius Italicus, and Val. Flaccus, differently.

This enumeration of various names is introduced here for the sole purpose of inferring, with some apparent authority, that, as both the Greeks and Romans are so vague in expressing the denomination of Vesuvius, they had derived it from some Eastern language, from which the name, Herculanæum, is, therefore, with as much probability, derived. It may not be improper, perhaps, to subjoin, that the Greeks very commonly articulated a foreign aspirate by *B*, and the Romans by *V*.

According to all historians, the Samnites were a nation both warlike and powerful. Eo anno (U. C. 412. A. C. 340.) adversus Samnites, *antem opibus, armisque validam, mota arma*.

If we suppose, that the Osci, Tyrrheni, or Tusci, and Pelasgi, and Samnites, were not the same, the antiquity of Herculanæum becomes more respectable. *Ὅσχοι δὲ εἶχον καὶ ταύτην (Herculanæum) καὶ τὴν Πηλῆϊαν—εἴτα Τύρρηνοι, καὶ Πέλασγοι. Μετὰ ταῦτα Σαμνῖται. Ὅσοι δ' ἐξέπεσον ἐκ τῶν πόλεων.*

This passage of the geographer, compared with that of Dionysius Hal. assigns a very remote period to the existence of this city. *Ὁ δὲ*

* It is a circumstance extremely curious, that, in one of the most learned and popular Journals,* this etymology is reprehended, because the mountain was not burning antecedently to the time when Herculanæum was destroyed. But the Journalist might have reflected, that, as no written record of a prior eruption existed, yet we are told by Strabo, that the soil and appearance of the mountain itself exhibited sufficient record of eruption, or eruptions. In excavating the two cities of Herculanæum and Pompeii, volcanic strata were found under the houses and the streets, and the streets themselves are paved, and the houses are built with volcanic stones and lava.

* See *Classical Journal*, No. III. p. 531.

χρόνος, ἐν ᾧ τὸ Παλαιοῦσθαι ἤρξατο, δευτέρα γὰρ σχεδὸν πρὸ τῶν τρωϊκῶν ἐγένετο. It must strike our attention, somewhat forcibly, in support of a claim to remote antiquity, that the inscription must be read, like eastern languages, from the right hand to the left.

The political state of Herculaneum, whether it were a settlement of Phœnicians, or of other Asiatics, cannot be traced with any exactness, or conclusive deduction, from facts and circumstances, at any epocha earlier than that of the Roman dominion. It can only be argued presumptively from Strabo, that it might have been of the twelve cities, which formed the dynasty of the Tuscans in Campania. The opposition it made to the victorious legions of Rome, the municipal rights which it enjoyed after its subjugation, clearly indicate *some* prosperity, and *some* importance in the estimation of the conqueror.

Herculaneum is twice called Municipium, that is, in an inscription, which I saw in the Royal Museum at Portici; and again, in another inscription, which Julius Cæsar Capaccio produces.

That of the Royal Museum runs,

M. Memmio M. F. Rufo Patri
Municipes.

And is sanctioned, should more proof and authorities be demanded, by a brass plate, which at once evinces the municipal privileges of this city to the most scrupulous investigator.

T. Claudio. Drusi. F.
Cæsari. Augusti.
Germanico.
Pont.: Max: Trib: Pot: 8.
Imp: 16. Cos. 2.
Patri. Patriæ. Cens.
Ex Testamenti Messii L. F. M. A.
Senecæ.
Militis Coh: 10 Urbane, et
Dedicationi ejus legavit
Municipibus
Singulis HS. IIII n.

From some inscribed pieces of stone it appears, that, as *Cives Romani*, the inhabitants of Herculaneum were enrolled in some tribe at Rome itself, particularly the *Menenian*.

L. Annio L. F. Men.
z Vir. Itin: Quin..
.. Vir Epularum.

It may not be improper to suggest, that all the inscriptions, which I have produced, or may produce, have been digged from Herculaneum, and, except that of Julius Cæsar Capaccio, have been perused and examined by me.

Exclusive of a short interval in the Marsic or social war, this city remained in tranquil subjection to Consular and Imperial Rome.

Divo Julio
Herculanenses.

Germanico Cæsari Tib. F. Divi Augusti n.
Divi Julii pronepoti. Auguri. Flamini Augustalio.
Cos. 2. Imp. II.

The Emperors, on their part, seem to have been grateful for the loyal attachment of this people. Thus,

Imp : Cæs. Vespasianus Aug. Pontifex Max.
Trib : Pot. 7. Imp. 17. P. P. Cos. 7. Desig : 8.
Templum Matris Deum terræ motu collapsum
Restituit.

Again upon a public weight.

Imp. Vesp. Aug : IIX.
T. Imp : Aug. F : VI C.
Exacta in Capitolio.

And upon another public weight.

Tib : Clan. Cæs. Aug : Vital.

III Cos. exacta ad artic :
Curæ Ædil.

And upon a brass Sextarius.

D. D. P. P. Herc.

That is, Decurionum Decreto Præfecti ponderibus Herculaneusium.

These three inscriptions inform us of another municipal right enjoyed by the Herculaneuses in their Ponderale, or House of Public Weights.

There was an earthquake, Anno Christi 63, sixteen years previous to that eruption of Vesuvius, which destroyed Herculaneum, Anno Christi 79. Seneca declares, that in this earthquake, Herculaneus oppidi pars ruit, dubiæque stant etiam, quæ relicta sunt. Nonis Februarii fuit terræ motus.

In an inclosure behind the great theatre, a heap of tiles, respectively numbered, together with the trunk of a marble statue, and the fragments of several columns, was excavated under the volcanic materials. Another earthquake, indeed, immediately preceded, or rather attended, that eruption. Some houses were thrown to the ground by the severe concussion. Their ruins are partly spread upon the original soil, partly upon the pumice stones discharged from the mountain. Pliny, in his account addressed to Tacitus, says, "Præcesserat per multos dies tremor terræ minus formidolosus, qui Campaniæ non solum castella, verum etiam oppida vexare solitus : illà vero nocte ita invadit, ut non moveri omnia, sed everti crederentur." In this letter, as well as in the 16th of the same book, to the same friend, Pliny has proved himself to have "Omnia verè prosecutum," although, with great modesty, he remarks, "Aliud est Epistolam, aliud Historiam scribere."

Conformably to his faithful description, the excavated stratum is not lava, as has been often said, but "Pumices nigrique et ambusti, et fracti igne lapideæ," to the depth of nearly seventy feet in many places. All the wood in Herculaneum was reduced to coals, and every thing combustible was not only injured by the extreme heat, but, as was the case with the manuscripts, was violently compressed, and contracted by the ponderous pressure of the volcanic materials. In one of his best poetical efforts, Statius justly says,

Pater exemtum terris ad sidera montem
Sustulit, et latè miseras dejecit in urbes.

Upon this stratum of stones, first liquified, and then hardened and incorporated into prodigious masses, there has been raised a second

press what has been asserted by the opponents of this total destruction. In the annals of literature few persons have attained more celebrity than Scipio Maffei, among the Italians; and, among the French, Barthelemi. Both these men have influenced the opinion of some to a great degree, with regard to the loss of this city: seconded by Ioannes Larnius, both of them have pronounced, that the antiquities deposited in the Museum of Portici, by King Charles III. have not the least to do with Herculaneum; that the Augustana Tabula, commonly called Peutingeriana, from Peutinger, and written in the time of Theodosius the Younger, mentions Herculaneum; that (which is their only argument not perfectly vague) some coins inscribed Domitianus Cæsar in that collection of Portici, even if you acknowledge the identity of those ruins with Herculaneum, would announce the prolongation of its existence after the reign of Titus, and of the eruption, 79. Upon these two alledged proofs their heretical dogmas rest.

At the same time it must be confessed, that my Brethren of the Royal Herculaneum Society reply with some force, by representing the Greek name of Herculaneum in the Peutingerian Tables, as nothing more than the name of a temple, dedicated to Hercules, or, as a translation of Porticus Herculis, afterwards corrupted into Portici: that in the Greek capital, at a distance from the spot, the compiler might easily mistake one for the other: that, with respect to the coins, the title of Cæsar was often, or rather usually, bestowed upon the sons of the Emperor, during the life-time, or reign, of the Sovereign.

For my own part, if it could be vouchsafed me to address, upon such a question, a reference to so elevated authority, I am sure your Royal Highness would not hesitate to determine, that a most conclusive argument against Maffei, &c. may be drawn from the manuscripts themselves, because all the names of the writers, hitherto discovered in those manuscripts, are those of writers, not only who lived, but are generally known to have lived, a considerable time before the said eruption, except in the case of one writer, whose title of the work is *Καρνείσκου Φιλίστα*. This Carneiscus, of whom no mention is made in any extant author, may have lived before, or after, that eruption: but certain expressions in his manuscript persuade me, that he too lived a considerable time before the said eruption.

*Ἐν γὰρ σοφὸν βούλευμα τὰς πολλὰς χέρας
Νικᾷ.*

This verse of Euripides was found, written with ochre, upon the walls of a room, which, from other circumstances, is supposed to have been in a house belonging to a pedagogue. The accents, and the minuscule figure of the letters, although they were not employed in transcribing for public use any books in the Greek language, might naturally be employed in a grammar or writing-school, where Roman, i. e. foreign, scholars were taught the different characters of the language, and could not have learned accentual intonation without the assistance and guide of some visible marks. Upon this subject, it would be unjustifiable in me to enlarge, because it would be unnecessary, and, also, an act of presumption. One of the best Greek

scholars, whom this country has ever produced, the late most deeply, and most accurately, learned Dr. Foster, Upper Master of Eton, in his *Treatise upon Accent and Quantity*, has established the true account of this subject, with historical and erudite precision. If any additional statement were wanting, the valuable work of Mr. Mitford would clear every doubt, and satisfy the queries of the most sceptical investigation; and most certainly would serve to refute any objections, which the before-mentioned cavillers could raise, upon the accents of the cited Greek iambic inscription, against the date of the total destruction of Herculaneum. In defence of the same date, and consistently with the well-founded proposition of Casley, in his most able performance, "the Catalogue, &c." the observation of Dr. Taylor, upon this very inscription, seems to be unanswerable. After referring to an inscription in Greek, as well as Latin, at Rome, and of the age of Tiberius, he observes, that, "In the Greek, according to Manutius, though neglected by Gruter, the little λ , the ϕ , the δ , the ω , are all remarkable. The small characters were, therefore, we see, known at that time, but reserved for private use, like the visible accentual marks, and rarely mixed with their public monuments." With regard to the Latin part of this inscription, where accents are found upon the long vowels, for instance,

Tu qui secūrá procédís mente parumper;

is a fragment of a Latin poem, which is among the *fac simile* copies of the Herculaneum manuscripts, now at Oxford, and attributed, conjecturally by me, to Varius, the author exhibits in the same manner the same accent upon a long vowel, as constituting a syllable, or part of a metrical foot.

It may not be improper to close this summary account of Herculaneum with a curious passage of the Sibylline Oracle in Plutarch, respecting the eruption so fatal to that city. "To these remarkable and recent evils," (he writes,) "the ancient theme of Sibylline song, and prophecy, has not time done justice, and correspondently brought to pass? I mean the eruption of fire from the mountain, the boiling effervescence of sea-water, and the violent dispersion of massy stones, and combustion itself, with the assistance of the wind, and the total ruin of so many and so great cities, in such a manner, that the whole country was defaced, and the very site became undistinguishable."

ON ULYSSES.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

A Young Lady of my acquaintance, who, though not a classical scholar, has had a more liberal education than usually falls to the lot of her sex, lately showed me a paragraph of your learned Journal. It is in the Tenth Number, page 311, where M. Brent, from Edinburgh, proposes, as a philological difficulty, a passage in Plutarch's Life of

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Solon, in which that legislator is stated to have said, that Homer Ulysses wounded himself to deceive his enemies. Now, says at what difficulty is there? Does not Homer tell us that Ulysses wounded himself? Or did M. Brent never read Homer? Perhaps indeed, so great a scholar as he never read Mr. Pope's translation, as the Greek may be very different. But I remember well, that in the fourth Book of the *Odyssey*, when Helen, after having been received back again by her husband, (which, by the way, I think she did not deserve to be) is giving an account to him and his guests, Telemachus and Pisistratus, of what she knew of the achievements of Ulysses in the Trojan war, mentions, among other things, that he disfigured himself with scars, and disguised himself like a slave, and so entered Troy as a spy. Do not you remember that Pope says:

"Seam'd o'er with wounds which his own sabre gave,
"In the vile habit of a village slave,
"The foe deceived, he pass'd the tented plain,
"In Troy to mingle with the hostile train."

I took your Tenth Number from her hand, and was, I confess, much amused while I read the *appendix*, as I may call it, to "Biblic Criticism." If M. Brent, who seems to be a profound scholar, well as an acute critic, in both sacred and profane literature, will take the trouble of turning to his Greek *Odyssey*, lib. iv. l. 244. Clark's edition, he will find ample materials to assist him in the removal of his difficulty. He will see that Homer there makes Helen say, speaking of Ulysses:

Αὐτόν μιν πληγῇσιν ἀεικέλινσι δαμάσας,
Σπείρα καὶ ἄμφ' ὤμοισι βαλὼν, οἰκῇ ἑοικώς,
Ἄνδρων δυσμενέων κατέδυσ πόλιν εὐρυάγχιαν.

Which may be thus translated: Disfiguring himself with unsight wounds, and putting on the habit of a slave, he entered the city of the enemy.

It appears then, that the difficulty which occurred to M. B., in reading Plutarch's life of Solon, is easily removed; and that it could only have occurred to a reader, whose memory was, at the time, at least, a little defective. No wonder, therefore, that the difficulty has not been "before noticed," for in truth none exists. Plutarch evidently alludes to the above-cited passage in the *Odyssey*, and we have no need, in the words of M. Brent, "to attempt to investigate, whether or not this circumstance, in the life of Ulysses, was recorded in some part of Homer's poem, not now extant; nor to inquire whether any allusions to this part of his character are to be found in other ancient writers; or whether from the general features of the anecdote, it may not be accounted one of those mistakes, into which Plutarch was apt to fall, partly from inaccuracy of recollection, and partly from confusion in the references which he was accustomed to make in his *Common Place Book*." The inaccuracy of recollection and confusion seem to be all on the part of M. Brent, and not of Plutarch. The great writer knew well what he was about, and appears to have read the poems of Homer with as distinct a recollection, and with as accurate a knowledge of what they contain, as any of our modern critics. Whether he had read the New Testament with the same care as M

Brent, may not be so easy to determine. In this department of criticism, the latter, indeed, if I may use a vulgar phrase, seems to be *at home*, and I can see no objection to the adoption of his proposed amendments on our English translation in most of the *ten* passages on which he has animadverted. The word *cropped*, however, which he proposes to substitute instead of *shorn*, in the 6th verse of the 11th chapter of the First Epistle to the Corinthians, appears to me to be of rather too light a cast to suit the grave style of the sacred writer; and to be liable to a similar objection to that which has been made to an expression of the celebrated Dr. Campbell in his translation of the Gospels, when, instead of "Children, have ye any meat," as it stands in our common translation, he renders the words, Παιδια, μή τι προσφάγιον ἔχετε; Lads, have ye got any victuals? Besides, if we look into Dr. Johnson's Dictionary, we shall see that *shorn* is not synonymous with *shaved*, and therefore I do not perceive the tautology of which M. B. complains.

But admitting his criticisms on the New Testament to be all legitimate and important, I do confess it appears to me not easy to explain why a person of his attainments should not have looked into Clarke's Index. He would there have seen, under the word Ulysses, the following satisfactory reference—*verberibus cæsus urbem Trojam dolosè ingreditur*, δ. 244.

One is almost tempted to think, Sir, that this learned gentleman has been only playing the wag with his difficulties, and trying the strength of our classical memories. If this was his object, the joke may do well enough; for I dare say there are many to be found within the extensive range of the circulation of your Journal, who, though they may have read Homer's Odyssey oftener perhaps than M. B. himself, do not yet remember every incident which happened to the hero of that poem.

It is certainly necessary, Mr. Editor, to offer some apology for detaining you and your learned readers so long on so plain a subject. But observing that no notice is taken of M. B.'s speculations in any of the two Numbers of your Journal that have come out since they were published, I have deemed it right to trouble you with the foregoing pages, lest any of your readers should imagine, that because the difficulty discovered by M. B. has not been attempted to be removed, therefore it is important; or that in this part of the island we are so ignorant as to find difficulties where other men of ordinary learning readily perceive that there are none. Had this circumstance not been pointed out to me by my young friend, I should probably have overlooked it, as I suppose has been the case with your other correspondents.

Edinburgh, Jan. 1813.

J. R. L.

PROLOGUS IN EUNUCHUM,

AB ALUMNIS SCHOLÆ REGIÆ WESTMONASTERIENSIS
ACTAM, A. D. 1812.

SALVERE jubeo spectatores optimos,
Vel qui Terenti, vel qui nostri gratiâ
Hâc nocte nostris interestis lusibus.
Favete nobis ut soletis, obsecro,
Et advocati partes agite, haud judicis.
Et vos præsertim, siqui nunc demum hospites
Huc accessistis, hoc orati sedulò
Monitique oportet sitis, ut prorsus nihil
Hic expectetis, extra quàm Terentio
Quod exhibendo, non ornando, serviat.
Nihil popolare nostrum est: vix quicquam quidem
Commune nobis cum Theatris ceteris.
Hic nulla causas insipiens plebecula
Fingit, cur miseris obstrepat histrionibus:
Nec quisquam, opinor, hic loci indignabitur,
Quod fœminarum palliis fluentibus
Recens Theatri decoloretur nitor.
Tum porro nostrum nobis inventum dedit
Hunc qualemunque, saltem inemtum, prologum
Studium privatum, haud publica æmulatio.
At nostra cuiquam tenuis histrionia
Ne forte risum moveat, aut fastidium,
Nihil veremur confiteri liberè,
Nec esse nos, nec esse velle, Roscius.
Artem Grammaticam discimus, non Scenicam:
Illi studemus unicè: id laudi magis
Nobis ducturi, vobis si Terentium
Commendaturi, quam si nos ipsos sumus.
Quid multa? vestrâ nitimur clementiâ,
Ut imperitos, et parum fidentes sibi
Juvetis hos actores, et merentibus
Indulgeatis plausum, et immerentibus:
Quandoquidem id ipsum, sibi videri nonnihil
Meruisse laudis, etiam ut mereantur facit.

EPILOGUS.

THRASO, GNATHO, SANGA, SOPHRONA, SANNIO.

Gnatho.

Nempe accepta Thraso quo penset damna, triumph
Materies aliqua est inveniunda. Tenes?
Dein verbis ornare, atque addere rebus honorem
Angustis, alii jam docuere. Para:

Hostiles crepuere fores. Procedite, et omnes
 Claudite circum aditus ocyus. Hostis adest.
Irruite. So. Auxilium! fures! incendia! cædes!
 Stuprum! G. Si latres, jam moriere, canis.
So. Parce, oro, vitæ, cape cetera. G. Quin age, trade
 Quicquid habes. Mea sunt hæc et opima satis.
Cetera sunt ducis. *Sang.* Tuan' autem? Pars quoque nobis
 Debita. G. Si tangas, Scurra—Sed ipsa fugit.
Interclude fugam. *Sang.* Scelerata evasit. G. Ibi omnis
 Effusus labor est. Sed Thraso noster adest.
Quin canimus Pæana. T. Satin' rectè omnia? G. Pulchrè.
 Addita jam palmis altera palma tuis.
T. Omnem rem narra. Rescribam cuncta necesse est:
 Quam cupidè populus scis mea gesta legat.
G. Gloriam enim partam magno sudore alieno
 Quis nisi tu?—T. Verum. Quin age, fare. G. Lubens.
Omnem militiam veteranam fudimus: armis
 Sivimus exutis ire, datæque fide.
Vexilla, inquepedimenta omnia, conquemeatam
 Cepimus. Ut semper, Sol quoque juvit opus.
Perjucunda dies, pauloque tepentior aër,
 (Quod valde mirum est,) quam solet esse domi.
Sanga premens à fronte, Donax à posteriori,
 Fecerunt plusquam quod fieri potuit.
Hostis postremo trepidans, ubi copia nulla
 Visa fugæ est, posuitque arma, deditque manus.
T. Heroës, vobis fecistis digna: Thrasonis
 Gloriâ adornavit seque ducemque Phalanx.
G. Aspice qui pugnae fructus, quæ parta trophæa!
 En frustra in nostrum tela vibrata caput!
Reliquias en vexilli tricoloris! Ut illud
 Perforsum variis est lacerumque locis!
Indicio est, quanti steterit victoria! quantum
 Sudorem experti, quanta pericla tui.
En Pyxis tibi, Tartareis emissa tenebris
 Pestis, fatalis machina, foeta nece.
Hinc legio tua tota simul, (miserabile dictu!)
 Pulveris exigui jactu abolenda fuit.
T. Horribile! atque incredibile! G. Inspice. T. Fædum ego vidi
 Nunquam usquam quicquam pestiferumve magis.
Compositus, nisi fallor, hic est è pulvere vitri,
 Helleboroque gravi, Sandapilæque putri.
G. Dii meliora piis! T. Quid nunc agimus? G. Redeamus.
 Prima esto belli cura, secunda cibi.
Nimirum hîc homines frigent: atque omnia, fortes
 Ceu decet, hortantur nos meminisse foci.
Vivendum est quoque, sintne domi satis omnia salva.
T. Sannio sed præperans quid venit? *Sann.* Occidimus.
Lictores accivit anus. Tu poscere: notos
 Esse diu fures teque tuosque fremunt.

Diripere domum cives: mala mille minantur.

Suadeo quisque sibi consulat. *Sang.* Ipse mihi.

T. Num dubitas, Gnatho, quin jam perpetuo pereundum

Sit mihi? *G.* Non dubium est. En abiecti tui!

T. Ibo ipse, et memet rebus servabo secundis;

Extremum scabies occupet. *Gn.* Atque ducem.

Siccine agis? valeas. Sic transit gloria mundi!

Rerum ad me solum denique summa redit.

Prospiciam ipse mihi: atque animus, nam vera fatebor,

Jamdudum in patinis incipit esse meus.

Inimmo animi, credo, vestri quoque: neque putatis

Voluisse hoc saxum satque superque diu.

Me, scio, personæ pertæsum est. Hactenus usque

Lauavi: tandem laudem ut ipse volo.

Hoc me adeo, nam nemo hodie fit transfuga gratis,

Hoc vos ornatis munere, vester ero.

ON THE ANCIENT LANGUAGE OF EGYPT.

IN some of my former letters to you, I stated it as my belief, that the ancient language of Egypt, in the time of the Patriarchs, must have been considerably different from that, which was afterwards spoken in the same country under the Ptolemies, and under the Cæsars; and I further contended, that the most ancient Egyptian and the Hebrew were probably cognate dialects. I have been led to hold these opinions from various considerations. *First*, because it seems highly improbable, that any nation should preserve its language unchanged during a period of fifteen or sixteen hundred years, which may be reckoned from the time of Moses to the second century, when, if I do not err, the earliest specimens which we have of the Coptic were written: *Secondly*, because Egypt had been successively subdued by the Persians, the Greeks, and the Romans, before these specimens existed: *Thirdly*, because the Egyptians, during this period, had ceased to be the most philosophic and scientific people of antiquity—their laws and usages had been altered—and their religion, once sublime, had degenerated into the vilest superstition.—It can scarcely be imagined, that their language alone remained unchanged: *Fourthly*, because, as it is certain that the Coptic language is inundated with Greek vocables, it may be presumed that between the conquest of the country by Cambyzes, and its subsequent subjection to the dominion of the Greeks, many ancient Persian words and idioms may have been introduced into Egypt: *Fifthly*, because the last-mentioned conjecture seems to be strongly corroborated by its being undeniable that the Persian theology was, at least, partially introduced into Egypt, and

e Egyptians occasionally wrote in the arrow-headed character
 ancient Persians: *Sixthly*, because it appears to me, that the
 of the Egyptian Deities can be better explained in most instances
 Hebrew than by the Coptic: *Seventhly*, because the Coptic
 mely perplexed and anomalous in its structure, which seldom
 in an original tongue: *Eighthly*, because there were only 25
 in the ancient Egyptian alphabet, and there are 32 in the
 : *Finally*, because there was scarcely time, according to the
 l chronology, from the death of Ham to the birth of Abraham,
 formation and completion of a new language. Upon the
 then, I am inclined to think that the Coptic, though it may
 many vocables belonging to the ancient idiom of Egypt, is not
 nearer to it than the English of the present day is to the

ust be admitted by every person, that a large proportion of
 words has been taken from the Greek; but still it may be
 rged, that this no more proves the Coptic to be sprung from
 ek, than a similar mode of reasoning could demonstrate that
 guage had its origin in Latin, or in French. In a future letter,
 nquire how far there may be reason to suppose, that the Coptic
 supplied from the ancient Persian. At present, I will admit
 principal basis, (though this has been much narrowed by the
 f foreign words and idioms,) is the old Egyptian; but if in
 ng those words which are to be referred to the ancient dialect,
 hat many of them are nearly allied to the Hebrew, I think
 onjecture with some probability on my side, that the languages
 tine and Egypt were originally cognate dialects.

is a difficulty of which I think it right to take early notice.
 rds in the Coptic language are so involved in letters which
 signs—in prefixes, suffixes, &c. that it is not possible for a
 to the language to perceive how the etymology in many
 s can be made out. Thus the Hebrew scholar might be
 at being told, that such words as ΠΙΡΕΥΨΕΨΙ
 ster, ΤΟΥΨΕΒΙΩ retribution, ΣΙΧΟΡ to rail at,
 or speak contumeliously, could possibly bear any analogy to,
 any way connected with, the dialects of Syria and Chaldea.
 ΡΕΥΨΕΨΙ is composed of ΠΙ the definite mascu-
 le. ΡΕΥ the sign of a concrete noun (*Gramm. Æg. p. 13.*
 ΨΕΨΙ ministrare. Now I derive ΨΕΨΙ, ministrare,
 e Chaldaic שמש ministravit. ΤΟΥΨΕΒΙΩ is com-
 of Τ, the definite feminine article,—ΟΥ the indefinite
 incorporated into the word, (*Gramm. Æg. p. 17.*) and
 ΙΩ. Perhaps this last word may be referred to שׁב resti-
 re fecit. ΣΙΧΟΡ is evidently a compound word,—ΣΙ
 preposition signifying super. I, therefore, refer the word
 ΟΡ, objurgare, to נער objurgavit. These examples have
 n nearly at random; but I shall seek for others which can
 more obvious to the Hebraist.

Before I proceed further, however, I shall mark the letters which answer to each other in the Hebrew and Coptic alphabets; and doing so I shall be chiefly guided by the authority of Woide.

1. It is obvious that the Coptic Δ answers to the Hebrew and γ .

2. Every one knows that $\mathbf{B}$ and Π are letters easily converted. Consequently the Coptic $\mathbf{B}$ is occasionally converted into Π , a *vice versâ*. Heb. $\beth$, $\mathbf{B}$.

3. The Gamma, Γ , is not found in original Coptic words.

4. The *Dalda*, Δ , is likewise only to be met with in words foreign extraction.

5. Θ . Heb. $\aleph$, $\aleph$, γ .

6. Σ . So,—only employed as the sign of the number *six*.

7. Ξ . *Zida*, used in foreign words.

8. $\mathbf{H}$. *Hida*. Heb. $\aleph$, $\aleph$.

9. Θ . Heb. $\beth$, $\aleph$.

10. $\mathbf{I}$. Heb. $\daleth$.

11. $\mathbf{R}$. *interdum pro Gamma ponitur*. Heb. $\beth$, $\mathbf{p}$.

12. Δ . Heb. $\daleth$.

13. $\mathbf{U}$. Heb. $\beth$.

14. $\mathbf{H}$. Heb. $\beth$.

15. Ξ . Generally found in foreign names.

16. $\mathbf{O}$. Heb. γ .

17. Π . *vide B*.

18. $\mathbf{P}$. Heb. $\daleth$. *interdum pro λ ponitur*.

19. $\mathbf{C}$. Heb. $\beth$, $\mathbf{D}$, $\mathbf{Z}$, $\mathbf{W}$. This letter seems often to be employed as a mere aspirate.

20. $\mathbf{T}$. Heb. $\beth$, $\aleph$.

21. $\mathbf{Y}$. Heb. $\beth$.

22. Φ . Heb. $\mathbf{D}$ —convertible with Π .

23. $\mathbf{X}$. Heb. $\beth$, $\aleph$, $\beth$.

24. $\mathbf{W}$. Heb. γ .

25. $\mathbf{W}$. Heb. $\mathbf{W}$. but convertible with $\mathbf{Z}$. This Coptic *Sei* often takes the sound of a harsh aspirated guttural, and answers to the Hebrew $\aleph$ and $\beth$. The Latins, it will be remembered, often changed the Greek aspirate into an S—as *sex* for *se*, &c. But Woide's Coptic Lexicon.

26. $\mathbf{Y}$. *Phai*. Heb. $\mathbf{D}$, perhaps it occasionally was sounded like Q. Compare it with this letter in the Etruscan alphabet.

27. $\mathbf{D}$. Heb. $\aleph$, $\beth$.

28. $\mathbf{Z}$. Heb. $\aleph$, $\aleph$.

29. **X**. *Genga*. This ambiguous letter has various powers. It answers to **λ**, **ι**, **ο**, **υ**, and perhaps to other letters. Consult Jablonski and Woide.

30. **Ϯ**. *skima*. This letter is likewise variously sounded. It is often convertible with **R**. **W**. and **X**.

31. **Ⲑ**. *Heb. ש, ת*.

32. **ⲡ**. This letter is in little use.

From this short statement the Hebraist will be able to compare the Coptic with the Hebrew words, of which I shall give a list below. I must, however, again observe, that the Egyptians frequently confounded the letter **S**, with the aspirate. It will not be expected, that the connexion between the two languages should be made out with equal clearness in every example. If your learned readers, Mr. Editor, be of opinion, that I have failed in my undertaking, I shall easily abandon my hypothesis; but, if I succeed in convincing them, that many Coptic words, which cannot be referred either to the Greek, or to the Persian, and which, therefore, probably belonged to the ancient idiom of the country, bear a strong resemblance both in sense and in sound to the Hebrew, I hope I shall not be accused of any great temerity, in maintaining, that as the Phœnicians, Syrians, Hebrews, Chaldeans, Ethiopians, Ammonians, and Carthaginians, spoke cognate dialects, the language of the ancient Egyptians was not entirely dissimilar to that of all their neighbours.

List of Coptic words apparently derived from the Hebrew. Those marked with an asterisk are given on the authority of Woide.

Coptic.	Hebrew.
ⲁⲗⲏ, <i>ascendere</i> .	עלה, <i>ascendit</i> .
ⲁⲗⲟⲩ, <i>puer</i> .	על, <i>infantulus</i> עלל, <i>puer</i> .
ⲁⲩⲁⲩⲧⲉ, (<i>Sahid.</i>) <i>robur</i> .	אמצה, <i>robur</i> .
ⲁⲩⲟⲩ, <i>pascere</i> . — ⲩⲟⲩ, <i>nutrix</i> .	אמן, <i>nutrivit</i> .
ⲁⲩ, <i>non</i> .	אין, <i>non</i> .
ⲁⲩⲁ, <i>pulchritudo</i> .	נאה, <i>pulchrum esse</i> .
*ⲁⲩⲟⲩ, <i>ego</i> .	אנכי, <i>ego</i> .
ⲁⲩⲟⲩ, <i>nos</i> .	אנא, (<i>Chald.</i>) <i>ego</i> . אננו, <i>nos</i> .
*ⲁⲩⲉⲭ, (<i>Sahid.</i>) <i>terminus</i> .	ארץ, <i>terra, regio</i> .
ⲁⲩⲩⲁ, <i>pignus</i> .	ערבה, <i>pignus</i> .
ⲁⲩⲩⲁ, <i>multitudo</i> .	עש, <i>congregari</i> .
ⲁⲩ, <i>vita</i> .	חיה, <i>vita</i> .
ⲁⲩ, <i>destruere</i> .	בלה, <i>consumpsit, trivit</i> .
ⲁⲩⲁⲩ, <i>calidus</i> .	בשר, <i>arsit</i> .

BEPI, *notus*, EP-BEPI ברא, *creavit, renovavit.*
renovare.

BHA, *liquescere*, BWA בלל, *perfundere.*
fluere.

BWY, *nuditas.*

*EIOYA, *cervus.*

EHEZ, *saculum*, (Gr. αἰών.)

*EPUAH, *malum Punicum.*

EΦAHOY, *vanitas.*

ΘAA, *collis.*

*ΘAAU, *sulci.*

ΘORC, *transfigere.*

ΘAWC, *occultare.*

ΘAU *obmutescere.*

*IAPPO, *fluvius.*

IOU, *mare.*

Rau, *juncus.*

RAY, *arundo.*

RAY, *frangere.*

RHRC, *squama.*

ROA, *volvere.*

AAc, *lingua.*

*AAxUH, *panis.*

AEXZ, *lingere.*

*AHR, *humidus.*

UORZ, *dolor morbus.*

UOAZ, *sal.*

UOWI, *ire.*

UOXH, *zona.*

UWOY, *aqua.*

UWOYT, *mors.*

HAA, *ire, venire.*

HOO, (pronounced EHOO) *tu.*

HIWT, *magnus, nobilis.*

HIYI, *inspiratio, spiritus.*

HOWEP, *cultus.*

OLA, *sumere, ducere.*

PWHI, *lavare.*

בוש, *pudescere*; מבוש, *pudendum*.

איל, *cervus.*

אז, *tempus.*

רמון, *malum Punicum.*

הביל, *vanitas.*

תל, *tumulus, agger.*

תלם, *sulci.*

תקע, *figere.*

טמן, *occultavit.*

תמה, *obstupuit.*

יאר, *fluvius.*

ים, *mare.*

גמא, *juncus.*

שק, *stipula, stramen.*

נעש, *concuti, confringi.*

שקשק, *squama.*

גלל, *volvere.*

לשון, *lingua.*

לחם, *panis.*

לחך, *lingere.*

לח, *humidus.*

מקק, *tabescere*, מוק, *tabes.*

מלח, *sal.*

מוש, *morit.*

מח, *zona.*

מוי, (Chald.) *aquæ.*

מורת, *mors.*

נוע, *movit se.*

אנתר, (Chald.) *tu.*

נשא, *elevare*, נשיא, *Princeps.*

נפח, *spiravit*, נפש, *anima.*

נשר, *aquila.*

עלה, (in Hiph.) *abstulit, eduxit.*

רחץ, *lavare.*

ΡΟΥ, labium.	שפה, labium.
saccus.	שק, saccus.
Ξ, imponere.	טלל, imponere.
ΙΟ, puritas, sanctitas.	טוב, bonus.
reddere.	תוב, referre.
, quintus mensis Ægypt-	תבר, mensis dec. Heb.
Ι, laqueus.	פח, laqueus.
Α, faba.	פול, faba.
, vertere.	פנה, vertere.
Ι, extendere.	פרש, extendere.
Ξ, dividere.	פרס, divisit.
olum.	פיה, os.
florere.	פרח, floruit.
, excellere.	פרק, eripuit.
Ξ, sculptura.	פתוח, sculptura.
, divisio.	פשח, discerpit.
Ε, niger.	חום-חום, fuscus.
Α, vomer.	חרש, aravit, מחרשת, vomer.
Ι, Ægyptus; nec alio	
e Ægyptus appellatur in	
litteris et aliis libris	
tiacis. Woide.	
, abscondere.	חפה, occultavit.
, hiatus, foramen.	חלל, perforari.
ΧΕΛ, contritio.	חלהלה, dolor vehemens.
panis.	עונה, placenta.
tollere, sumere.	עלה, (in Hiph.) abstulit, &c.
Ι, devorare.	עמק, profundus fuit.
nultus.	ערש, congregari.
, claudus.	צלע, claudus.
Π, pellis.	שם; (Syr.) pellis.
, deficere.	forsan à שטה, declinare.
, spoliare.	שלל, spoliavit.
ΕΤ, sponsa.	כלה, sponsa.
ΨΙ, ministerium.	שמש, (Chald.) ministravit.
ΛΟ, senex.	כלח, senectus.
incallescere.	חום, calefactus fuit.
Ξ, operire.	חפה, operuit.

ΣΗΒ, <i>abscondere.</i>	חבה, <i>abscondit.</i>
*ΣΑΙ, <i>nihil.</i>	אלי, <i>nihil.</i>
ΧΑΛ, <i>deponere.</i>	נעל, <i>fastidivit, item deposuit.</i>
*ΧΑΥΟΥΛΑ, <i>camelus.</i>	נמל, <i>camelus.</i>
ΧΟΙ, <i>navis.</i>	צי, <i>navis.</i>
ΧΟΛ, <i>fluctus.</i>	נול, <i>cumulus, fluctus.</i>
ΧΡΟΧ, <i>semen.</i>	ורע, <i>semen.</i>
*ΧΩΙΤ, <i>oliva.</i>	זית, <i>oliva.</i>
ΧΩΠ, <i>dispersio.</i>	ורד, <i>dispersit.</i>

Now, Sir, without pretending that all these etymologies must be just, I cannot help thinking, that most of them are so. But if the Egyptians retained so many words, closely allied to the Hebrew, in the second century, after their country had been successively conquered by the Persians, Greeks, and Romans, is it not probable that the Egyptian language bore a yet greater resemblance to the Hebrew sixteen or eighteen hundred years before, when the Israelites dwelt in Egypt, and were governed by the kings of that country? I am ready, however, as I before stated, to give up the point, if I find that I differ from more learned philologists than myself.

Edinburgh, Jan. 1813.

W. DRUMMOND.

OBSERVATIONS SUR LE COSTUME THEATRAL.¹

NOTRE costume théâtral a fait de grands progrès depuis vingt ans ; mais il ne faut pas s'imaginer qu'il soit porté à son dernier degré de perfection. Nos grands théâtres offrent quelquefois sur ce point des inconvenances dont les spectacles des boulevards sont exempts ; cette partie si essentielle de la représentation y est souvent plus soignée que sur notre scène lyrique et tragique.

Autrefois les acteurs étoient à peu près vêtus de la même manière, et la forme de leurs vêtemens se rapprochoit plus du temps où on jouoit la pièce, que de l'époque à laquelle l'action étoit censée se

¹ In giving this article to our readers, we are sure that we are conferring a signal service on the English stage. Although Mr. Kemble has introduced more classical propriety in the costume of the theatre, yet great room is left for improvement, and many general hints may be taken from M. Millin's observations.

passer. Le Kain et Mademoiselle Clairon commencèrent la réforme, mais ils se bornèrent à exclure les paniers des actrices, et le chapeau à plumet des acteurs. Les comédiens se croyoient en Scythes, quand ils avoient un manteau de satin tigré; l'habit turc étoit commun à tous les rôles asiatiques, et l'habit français du seizième siècle servoit à représenter tous les rôles de princes et de chevaliers depuis les premiers temps de la monarchie; les princesses, de quelque nation qu'elles fussent, avoient toujours un grand manteau carré de velours bleu ou cramoisi, bordé en or, qu'on appeloit *doliman*. J'ai vu, peu de temps avant la révolution et encore depuis, jouer *Mérope*, *Andromaque* et *Cléopâtre* dans *Rodogune*, avec une robe de soie noire et une ceinture de diamants, et les *Cherusques* avec une fraise de gaze, à la Médicis.

Talma, un des plus grands acteurs qui aient illustré notre scène, doit être aussi regardé comme le véritable réformateur du costume théâtral; dans la représentation de *Charles IX*, il a fait introduire celui du temps de Catherine de Médicis avec la plus exacte vérité; c'est lui qui a fait prendre aux actrices l'habit et la coiffure des femmes grecques et romaines qu'on a vus pour la première fois dans la *Virginie* de LA HARPE, les *Graques*, le *Timoléon* de CHENIER, et l'*Agamemnon* de M. LEMERCIER.

Malgré cette utile réforme, je pourrais citer un grand nombre de fautes qui se commettent sur nos grands théâtres, et qui nuisent à la beauté et à l'effet de la représentation. Sur la scène française, Sémiramis paroît dans un palais décoré de colonnes corinthiennes; ses jardins sont remplis de plantes d'Amérique; son trône est placé sous un baldaquin à la polonoise; la plupart des personnages sont habillés à la turque, et un écuyer habillé en chevalier français donne la main à la Reine. Les fautes qu'on pourroit reprocher au grand Opéra sont encore plus nombreuses et moins excusables, puisqu'aucune dépense n'y est épargnée pour la pompe et la magnificence de la représentation.

Mais, au lieu d'indiquer toutes les erreurs que j'ai cru remarquer, je décrirai la manière dont je pense qu'on devroit représenter un des plus beaux ouvrages, dont s'honorent la scène lyrique et la scène française, *Iphigénie en Aulide*.

On représente aux Français, et à l'Opéra surtout, *Iphigénie en Aulide* d'une manière tout-à-fait opposée à ce qu'on connoît des mœurs des temps héroïques. On voit toujours sur le devant de la scène, une superbe tente qui paroît être de cuir doré, retenue avec des cordes et des glands d'or, et découpée comme les baldaquins du temps de Louis XIII. et de Louis XIV.; dans le fond sont les autres tentes qui paroissent de toile ou de couil, et ressemblent absolument à celles de nos camps modernes: cependant, on ne connoissoit pas l'usage de ces tentes dans les temps héroïques: Homère ne dit jamais que les Grecs aient tendu des toiles pour se mettre à l'abri des injures de l'air; lorsqu'ils campèrent devant Troie, ils construisirent des *cabanes*,^{*} comme

* Homère désigne toujours ces habitations par le mot *καβάναι*, qu'on doit rendre par *huria* (cabanes,) et non par les mots *tentoria lintea* (tentes de toiles.)

sont encore aujourd'hui les soldats quand ils doivent passer un *ter* assez considérable dans le même lieu.

Ces cabanes étoient de simples huttes faites avec des troncs et branches d'arbres, et couvertes de terre et de roseaux ; les chefs avoient des *kisias* ou *cabanes* mieux construites, plus commodes et plus grandes que les autres ; les principaux chefs se réunirent dans celle d'Actéon pour le consoler de la mort de Patrocle. Homère dit qu'il y a devant une *enceinte*¹ faite avec une palissade, au milieu de laquelle dresseoit un autel ; c'est sur cet autel qu'Achille implore la protection de Jupiter, et qu'il lui offre des libations.²

La cabane étoit précédée d'une espèce de *vestibule*³ dont les portes donnoient sur une grande salle,⁴ qui étoit probablement ornée des beaux objets qu'on avoit obtenus dans le partage du butin ;⁵ c'est que doivent signifier les mots *murs éclatans*, par lesquels Homère désigne la cabane d'Idoménée.⁶

Il y avoit derrière les cabanes des chambres pour les concubines, les esclaves, et une chambre pour le *trésor* où étoient les armes. On rassembloit aussi dans la cour.⁷ Achille et Patrocle avoient une chambre séparée ; il y avoit aussi des huttes pour les chevaux que les héros nourrissoient et soignoient eux mêmes ; autour étoient d'autres huttes pour les soldats, et le tout étoit entouré d'une enceinte, dont les portes étoient flanquées de tours. On trouve dans le *Journal Militaire*⁸ un plan et une vue de la cabane d'Achille.

Il ne convient pas sans doute de représenter ainsi la cabane d'Agamemnon ; le séjour de l'armée des Grecs dans l'Aulide involontaire, elle n'a pas d'ennemis à craindre, elle ne doit pas s'y tenir : cependant le calme l'a retenue assez longtemps, pour que les soldats aient fait des barraques. On peut donner à la cabane d'Agamemnon une forme pittoresque, à l'entrée figurer, devant une enceinte un autel portatif, et indiquer les habitations qui doivent renfermer les chars, ses chevaux, ses esclaves, etc.

On peut encore mettre dans l'enceinte des casques, des lances, des épées, groupés en faisceaux, comme on place les fusils dans les camps.

Les murs de la cabane peuvent être décorés en y suspendant le sceptre d'Agamemnon, sa lance, son casque, son bouclier, comme dans une chambre grecque : on y peut même placer quelques uns des objets enlevés dans le butin qui a été fait sur les alliés des Troyens, tels que des vases d'argent, des trépieds, des chlamydes de pourpre ; mais les vases, les trépieds ne doivent pas être d'un travail trop recherché : faut songer qu'alors les arts n'étoient pas perfectionnés, et que le bouclier d'Achille⁹ est si riche, c'est qu'il est l'ouvrage d'un Dieu.

La table d'Agamemnon doit être à trois pieds, et copiée d'après les que l'on voit sur les vases peints ; on pourroit prendre pour modèle une table assez simple, gravée par Roccheggiani,¹⁰ et sur laquelle on mettrait des vases, de la cire, et un style pour écrire.

¹ Ἀλλή.² Il. XVI. 231.³ Αἰθουσα πρόσδομος XXIV. 644, 67⁴ Θύραι XXIV. 572 ; πρόσθυρον XIX. 212.⁵ Μίγανρον XXIV. 647.⁶ Il. XXIII. 559.⁷ Il. XIII. 261.⁸ Il. XXIII. 559.⁹ Militar. Monatsschrift, p. 455.¹⁰ Il. XVIII.¹¹ Costume antich, Pl. XI

Racine a commis un anachronisme très commun, en faisant écrire une lettre par Agamemnon ; il est prouvé aujourd'hui que l'écriture n'étoit pas connue au temps de la guerre de Troie ; mais il ne faut pas ajouter à cette faute en mettant sur la table un cornet rempli d'encre, et une plume d'oie ; la lettre ne doit pas non plus être un rouleau ; Agamemnon doit écrire sur des tablettes, comme celles que Bellérophon remit à Proetus, et qui contenoient le signe fatal d'après lequel ce prince devoit ordonner sa mort. Il doit donner ces tablettes ouvertes à Arcas, dont il ne craint pas l'indiscrétion, ou les fermer avec un ruban de couleur brunâtre, pour imiter celle du papyrus, dont on faisoit alors usage.

On peut mettre sur la table quelques beaux vases peints, de la fabrique des Piranesi ; celui qui représente la chasse d'un sanglier par Antiphates, roi des Lestrigons,¹ me paroîtroit le plus convenable pour sa forme, le style et le genre de ses peintures.

On pourroit prendre pour modèle du siège d'Agamemnon, une chaise d'une forme très antique, gravée par Roccheggiani, pl. XIX.

Dans le lointain on verroit les cabanes et les barraques des autres chefs, et la mer sur laquelle seroient les navires des Grecs : la Table Iliaque,² et une belle vignette, gravée par Tischbein, dans ses *Figures d'Homère*,³ donnent une idée de la forme des vaisseaux, et de la manière dont ils doivent être rangés.

Les personnages doivent être vêtus comme on représente ordinairement les héros grecs ; mais si les acteurs du Théâtre Français veulent se distinguer par la régularité du costume, celui qui est chargé du rôle d'Agamemnon doit régler le sien sur la description qu'en donne Homère.⁴

Ses jambes sont couvertes de *cnémides*, c'est-à-dire, de jambières d'airain, attachées avec des agrafes d'argent.

Sa cuirasse, présent de Cyniras, roi de Chypre, est composée de vingt lames de *cyaneus noir*, de douze lames d'or et de vingt d'étain ; on peut employer des lames d'or, d'argent, et d'autres d'acier bronzé, pour représenter le métal qu'Homère appelle *cyaneus noir*.

Les agrafes qui attachent sur l'épaule les deux pièces qui forment la cuirasse avoient la forme de serpent ; il y en avoit trois de chaque côté, ils étoient de couleur bleue ; on peut prendre une idée de la forme de cette cuirasse dans une peinture de vases gravée par M. Tischbein.⁵

Le fourreau de l'épée du roi des rois est orné de clous d'or.

Son bouclier (qui doit être suspendu au mur de la cabane) est formé de plusieurs cercles dont deux sont d'airain, vingt d'étain, et au centre il y en a un de *cyaneus noir*, au milieu duquel est la Gorgone qui répand l'épouvante et la terreur.⁶

Son casque a trois aigrettes ; on peut voir des casques du même genre sur les vases peints ; ils sont entièrement conformes à la descrip-

¹ D'HANCARVILLE, t. I, pl. I.

² Galerie mythologique, Pl. CL, 115.

³ Figures d'Homère, *Odyssée*, p. 4.

⁴ *Il.*, L. XI. v. 20.

⁵ I, pl. 4. Il faut seulement y ajouter les trois serpens.

⁶ M. TISCHBEIN, t. II, pl. 2 et 8, a publié deux peintures de vases où on voit des boucliers à peu près semblables.

tion d'Homère ; on n'en a pas encore fait usage sur la scène ; j'ai des dessins inédits qui en offrent de beaux modèles.

Achille ne doit pas avoir une armure aussi belle que celle qui lui fut donnée depuis par Vulcain. Mais il doit avoir celle qu'il porta à Troie, et qui ne put défendre les jours du malheureux Patrocle ; Homère la décrit brièvement.¹ Ses *cnémides* ou jambières sont aussi d'airain, attachées comme celles d'Agamemnon, avec des agrafes d'argent ; sa cuirasse est semée d'étoiles ; son épée, où l'airain se mêle avec l'argent, jette de vives étincelles ; son bouclier est large et solide, Homère ne le décrit pas ; son casque est orné d'une crête et d'une crinière de cheval. Il faut donc que son armure soit plus simple que celle du roi des rois, du riche Agamemnon ; l'or n'y doit pas dominer comme on le fait toujours. En général, Homère donne des armures magnifiques aux Troyens qui habitent un climat plus riche que les Grecs, et à ceux-ci des armures plus simples. Glaucus, allié des Troyens, échange son *armure d'or*, contre l'*armure d'airain* de Diomède.²

Je voudrais que quand Achille vient pour soustraire Iphigénie au sacrifice, on lui fît porter son bouclier et deux courtes lances, à la manière des héros d'Homère.

Ménélas et Ulysse doivent être à peu près de même qu'Achille, en variant la couleur de la chlamyde ; l'armure de Ménélas doit être plus riche que celle d'Ulysse ; mais celui-ci doit avoir le bonnet qui le caractérise.

Les soldats doivent être armés et vêtus très simplement ; une vignette composée par M. Tischbein,³ peut donner une idée de leur costume : tous doivent avoir des *cnémides* ou jambières, car Homère appelle toujours les Grecs *eucnemides*, c'est-à-dire *aux belles cnémides*. La vignette de M. Tischbein, que je viens de citer, et une belle peinture de vase dont j'ai publié la gravure, donnent une idée de ces jambières.

Les femmes doivent être vêtues d'après le costume grec dans toute sa sévérité. Mais Eriphile et sa Confidente, qui sont esclaves, et qui appartiennent à un pays allié et dépendant de Troie, doivent avoir dans leur costume quelque chose qui annonce une nation barbare.

A. L. MILLIN.

¹ Il. XVI. 131.

² Il. VI. 235.

³ Figures d'Homère, *Iliade*, p. 19.

LATIN ODE.

*Crinemque timendi
Sideris, et terris mutantem regna Cometen.*

O LUX capillis cincta flagrantibus,
 Quam vestit atrâ terror imagine,
 Cæcosque moturam timores
 Regna pavent utriusque mundi :
 Quò tu per æthram flectis iter vagum,
 - Albæ feraci lucis in æquore?
 Cur igne ferali refulges,
 Cœruleæ novus hospes auræ?
 O Nox, silenti mater, apud tuos
 Bistat recessus, ut loca devia
 Orasque discretas solutus
 Obstupeam, vacuosque tractus ;
 Quâ parte sacri fulguris impetus
 Per cæca rumpit murmura nubium,
 Et nigra majestas procellæ
 De rutilo procul ardet axe ;
 Et tu, Cometa, despicias ardua
 De sede cœtus sidereos poli,
 Lunæque contemplans labores
 Per superas spatiaris aulas.
 Te cantus horret navita, marmoris
 Dimensus astris dorsa tumentia ;
 Te pastor aspectu nivosis
 E speculis, animum fatigat,
 Ne celsiores flumina moereant
 Contracta ripas, ne sitiant greges,
 Martemque lethalem capillis
 Decutias rapidasque pestes.
 Te semper anteit dura necessitas
 Terram intuentem lampade lugubri,
 Plumæque devectum rubenti,
 Per nebulas pluviosque rores ;
 Metusque cristis excubias agens
 Pernocat. O fax per liquidum æthera
 Quæ volvis insomnes ocellos,
 Regibus exitiale lumen ;
 Quid mirum, ubi astris supplicia imminet
 Insculpta, siquis membra perhorruit,

Latin Ode.

Quicumque concepit sub imo
 Corde nefas tacitamque fraudem?
 Nam fortè ab atro libera carcere
 Funesta nutris præmia criminum,
 Et sera poenarum ministra,
 Funereos alis intus ignes;
 Vel tu remoti conscia temporis
 Impune rerum conspicias exitus,
 Et agmen annorum silenti
 Deproperans in inane lapsa.
 Seu unciasti funera Cæsaris
 Inauspicato tristior omine,
 Verosque fovisti timores
 Plena minis trepidoque fato,
 Seu luctuoso tramite fluctuans
 Sionis arces sub pede prorutas
 Fractasque vidisti columnas
 Dedecoris malè certa vates.
 O terror audax ludere pectora
 Ludo insolenti; te sapientia,
 Lux alma naturæ fugavit,
 Explicito propiore vultu.
 Hæc, hæc fuerunt. Occidit, occidit
 Inanis error. Te nihil attinet,
 O stella, quid texat minaci
 Parca colo, neque si ruinæ
 Cæca ingruat vis; tu licet orbitæ
 Determinatæ vincula negligis,
 Gyrosque vulgares et arctum
 Spernis iter fugiente pennâ,
 Sed quò recedis devia. Jam mihi,
 Ceu fumus, auras in tennes abis
 Extincta, nec tædæ supersunt
 Auricomæ, vigilisque flammæ
 Damnosus ardor. Te revocat Chaos
 Et nox et ætas et fuga mensium
 Æterna. Quò tendis locorum,
 Mox alias aditura sedes?
 Post longa forsân sæcula posteros
 Annos revises. Vivet adhuc ager
 Campestris, et colles et almi
 Ruris honos, nemorumque fontes.
 Et aura sylvæ nata recessibus
 Ladet sub umbrâ. Nos tamen oppriment

Tum fata, pallentisque busti
 Frigus iners et opacus horror
 Custodiet, quos vere puertiae
 Cernis fruentes: nos tumuli manent
 Nunquam revisuros penates,
 Quois reditus mala parca rupit.
 Ergo hanc supremæ vocis imaginem
 Habe. "Valet." Non dabitur quidem
 Te rursus affari, sed ipsa,
 Quæ tremulas modulata chordas
 Hæc parva fundit munera barbitus,
 Ministra Musæ dextera, tum nigra
 Fluenta Cocyti docebit
 Funereum resonare carmen.
 Heu nos sub urnâ surdus et immemor
 Pulvis, fugato Sole, jacebimus,
 Duroque compressi sopore
 Tartareâ potiemur umbrâ;
 Dum tu, perenni luce superbiens,
 Pergis remotos visere nubium
 Tractus, et extremos per orbes
 Libero iter meditata cursu,
 Volas secundo flaminis alite,
 Carpisque flores luminis aurei,
 Curruque resplendens aperto,
 Purpureos jacularis ignes.

M. LAWSON.

St. John's College, Cambridge,
 November 23d 1811.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I Have long considered the authorised English version of the Sacred Scriptures, as one of the most excellent which we have in any of the Western Languages: my notions of its excellence do not, however, lead me to suppose it so near perfection, as to preclude the possibility of its receiving improvement and correction. Sober and judicious criticism ought to be invited and encouraged; but it certainly would be well for those, who publish critical remarks upon the inspired penmen, to consider the importance of the subject, and not suffer the imagination to spurn those restraints which reason would impose. To

indulge in conjecture until every legitimate method of interpretation has been tried, without success, is criminal in a critic, and should never be resorted to, until every other method fails, then, indeed, "a conjectural sense is better than none." I have sometimes noticed a wantonness in the critical remarks of oriental scholars upon the Hebrew text, and am thoroughly convinced, that although a knowledge of the Cognate dialects is highly desirable, and may be truly useful, if under the guidance of a sound understanding; yet, nothing can have a greater tendency than such knowledge, to mislead a person who thinks he may, on every occasion, resort to it to solve his difficulties. The inclination of such persons to torture a passage in Hebrew, has sometimes called forth my indignation, and sometimes excited laughter, at the puny efforts of such Alphabetic Doctors. It is, however, matter of no small consolation to the unlearned, humble Christian, that such criticisms are, *in general*, upon subjects of minor importance; and had all the various lections in the Old Testament, collected by Kennicott, De Rossi, &c. and those in the New Testament, collected by Mill, Wetstein, Griesbach, &c. remained scattered in the various codices whence they gathered them, nothing which materially affects either our faith, or our practice, would have remained in the *textus receptus* which ought to be expunged, or have been wanting that ought to be supplied. I do not intend to intimate, that the learned ought therefore to fold their arms in supine indifference, and desist from their labors in this department of literature; if it is desirable to have perfect copies of the Greek and Roman authors, it must be as much more desirable to have a perfect copy of the Bible, as the importance of the latter exceeds that of the former. The learned who thus employ their time are highly to be commended, and I cannot but consider the late revival of Oriental learning as an auspicious omen, that God is about to finish his MYSTERY, and fill the whole earth with his Glory.

Every man who understands his vernacular tongue, is not able to express himself readily and in appropriate words in it; neither is every man who understands a foreign language able to grasp the meaning of a writer in that language, in obscure and difficult passages: there is much more requisite, in order to make a good interpreter of another language, than a mere ability to give a grammatic resolution of sentences. There is an idiosyncrasy in some men for interpreting, which is almost totally wanting in others, and which want cannot be supplied by all the grammatical knowledge in the world. I have no intention of injuring any man in the estimation of his fellows by my observations: I intend to point out a few things which I conceive to be erroneous, in some of the pieces which have appeared in your Journal; at the same time I readily acknowledge this to be a task, which any man may perform, with much more ease than he can avoid falling into errors himself. If I am correct in my views, those writers will have an opportunity of increasing their knowledge; if I am myself mistaken, I will readily submit to be corrected.

Having in a former paper pointed out some of (what I conceived to be) Mr. Bellamy's mistakes, I shall in this make a few remarks upon those of his antagonist, Dr. G. S. Clarke. I certainly think Mr.

Bellamy right in charging Dr. G. S. C. with reviving Jewish interpretations of passages, relating to our ever blessed Redeemer. But though his fancies (for they are not translations) seem to militate against the same fundamental doctrine of Christianity, and of the Church of England, yet the Jews have paid far more respect to the genius and structure of their language than he has, though they have boldly and impiously declared their hatred of the Divine Person intended by the controverted texts. I suppose, that if the Jews can be shown to have mistranslated these texts, it will be a sufficient answer to any thing Dr. C. can advance in favor of his *transmutation* of them; I shall, therefore, advert to the Jewish interpretation of Jeremiah xxxi. 22. "*Fœmina reducit virum.*" — "*Hebraei hunc locum sic legendum contendunt:—et hoc est novum in terra, ut mulier quæ passim alijs viris se prostituit, veteris mariti cupida, illum iterum sui amantem obtineat. Meretrix autem illa fuit populus Israeliticus et Deus maritus. Attraxit illam Deus novo miraculo, ut inquieta ambiret amicitiam ejus.*" Annot. in Bib. Heb. Seb. Munst. Basil. 1595. Here the Jews interpret תשובב as תשיבב; now should we allow the propriety of such a substitution of one word for another, it will not answer the purpose they intend in this case, for it is not reconcilable with the preceding member of the sentence, it is not חדשה בארץ, *chadasha baarets*, a new thing in the earth.—There have been instances of women forsaking their husbands, and of their restoration to favor after their infidelity; but should we allow that no transgressing wife had ever regained the favor of an injured husband, the thing intended by the metaphor was not *new in the earth*, since the Jewish history abounds with instances of spiritual whoredoms on the part of the Israelites, and of their restoration to the favor of Jehovah, their spiritual husband. I am really at a loss to conceive how any Christian scholar can read the chapter without perceiving this part to be a prophecy of the Messiah. The misfortune is, that men do not draw their religious opinions from the Book of God, but first embrace a set of notions, and then try to reconcile the Bible to them, proceeding in a manner diametrically opposite to that which they should pursue. That the subjects treated of in this chapter pertain to the times of the Christian Dispensation, is manifest from their being quoted in the 8th chapter of the Hebrews: this I should suppose sufficient to determine the opinion of a Christian. But should the Jews argue, that the word does not signify to compass, i. e. to shut up as in the womb, I answer, that their assertion is not of sufficient authority; for it is used in a sense analogous to this in Jonah ii. 4. 6. ונהר יסבבני, *re-nahar yesobbeeni*, and the flood compassed me about, v. 4. אפפוני מים עד נפש תהום יסבבני, *aphaphuni mayim ad nephesh, tehovm yesobbeeni*. The waters clasped me about even to the soul, the abyss inclosed me, v. 6. These are sufficient to show, that the Christian interpretation is not forced or unnatural; nor would the Jewish writers have descended to abuse Mary the blessed Virgin, or have called her חריא, *Hharia*, had they been able to show by argument, that we are mistaken in our translation of נקבה תשובב גבר, *nekebah tesobub gabar*. But where Dr. G. S. Clarke learnt that סבב signifies to transform, I am at a loss to know; unless, misled by his *Lexicon*,

he found one sense of it *convertere*, and gave it an English dress the Heb. Lexicographer never intended it to wear. He may however rest assured, that if the abilities of Rabbi Kimhi, Aben Ezra, and other Jewish Doctors, have not been sufficient to invalidate the Christian versions of this passage, his are altogether unequal to the task. I shall now take the liberty of showing Dr. C. the modesty of the Jewish writers as it respects the genius of their language, when compared with him in the translation of Isa. ix. 5. Dr. C. would have us read the name, "Wonderfully counselling God, a warrior has engaged with my Father, that prosperity shall prevail!!" The Jews render the passage, "He whose name is the Wonderful Counsellor, the Mighty God, the Father of Eternity, hath called his name the Prince of Peace." There is certainly a show of plausibility in this version of the passage, which is totally wanting in that of Dr. Clarke; this gentleman must be sensible, I think, that he has taken a liberty with the sacred text, which no scholar could take with a Greek or Roman classic author, without exposing himself to censure. The New Testament is sufficiently express in giving the attributes of the Divine nature to our Lord Jesus Christ: since it declares the word to be God, the Maker of all things, and that all the fulness of the Godhead resided in the Messiah, a Christian can have no doubt of the propriety of understanding the name in the manner we have it in the English version. To a Jew, however, the New Testament is of no authority; I shall therefore make a remark or two upon their interpretation of the controverted passage: וְקָרָא שְׁמוֹ פֶּלֶא יִעֲזֹר אֶל נְבוֹר אֲבִי עַד שְׁלֹמֹס. I do not consider it of any moment, whether we take יִקְרָא in the active or passive voice, whether we read it in the preter or future. Jonathan Ben Uzziel, in his Targum, reads it in the future and passive, "vocabitur nomen ejus."—They, however, have no authority for supplying between שְׁמוֹ and פֶּלֶא the words אֲשֶׁר לוֹ שֵׁם, *asher lo sheem*, "whose is the name, or who is called." But if they can adduce no authority for an interpolation of this kind, neither can they give another instance of such a parenthesis in the Bible, as that contained between *shemo* and *sar shalom*—No man can give a grammatic reason why *pele yoets, el gibour, abi ad*, should be taken as the names or attributes of the agent, and *sar shalom* as the attribute or name of the object. The order of the Hebrew, which is generally very like the order of the English, authorises us to believe, that all the nouns following וְקָרָא are in the accusative case. Such an ellipsis and parenthesis would be monstrous; and although we are not to look for the refinements of Greek and Latin grammarians in the syntax of the Hebrew shepherds and husbandmen, yet we are to expect the simplicity of nature, and may depend upon it, that we shall always find their syntax such as nature dictates, inartificial and easy. In fine, to say much on such a subject, appears to me like attempting to make an axiom more than self-evident; and had not the prophecy been applied to our Lord Jesus by his people, the Jews would never have thought of distorting it, but would have read it either as the English version, or with *van converse*: "And he hath called his name Wonderful, Counsellor, the Mighty God, the Father of Eternity, the

Prince of Peace." This manner of rendering it is defensible in two ways—it is agreeable to the majestic energy of prophetic expression to speak of things future, as if they had already had their accomplishment; one in particular I shall mention; Balaam says, **יֵרֵךְ כִּכְבַּב מִיַּעֲקֹב**, *da-rach cocab mi-yakaub*, "a star hath gone forth from Jacob." The Targums and the Caballists understand this to be said of the Messiah; but should we give up that point, and allow it to refer only to David, still the expression is in the preter, though the event intended was future. Again, reading the verb **יָקָרָה** in the preter, and allowing it to refer to circumstances prior to the prophecy, the reading is still defensible: He hath called his own name **פֶּלֶאִי**, *Pelee*, Judges xiii. 18. The people of God in all ages have asked counsel of God, he is therefore a Counsellor. Abraham, and many of his descendants, knew that the Messiah was a Divine Person, and I think every Hebrew scholar who reads his Bible with attention, will easily perceive that the person so often mentioned in the history of the early Patriarchs by the title of **מְלֶאךְ יְהוָה**, *malaak Jehovah*, was **JEHOVAH** himself, manifested to the perceptions of his highly-favored servants. This title is commonly rendered by Onkelos **יְקָרָה דִּי**, *Gloria Dei*; perhaps better rendered *præsentia Dei*. In all the places that I have noticed, wherein we are informed of the appearance of Jehovah to these ancient Worthies the Arabic version has **مَلَكُ اللَّهِ**, *malaku 'Ulahi*, whether his title in the Hebrew be **יְהוָה** or **מְלֶאךְ יְהוָה**, and in Gen. xx. 6. **הָאֱלֹהִים**, *ha-elohim*, is in the Arabic **مَلَكُ اللَّهِ**, *malaku 'Ulahi*. Yet in Exod. iii. it is clear, that he who in ver. 2. is styled **מְלֶאךְ יְהוָה**, is in the succeeding parts of the chapter styled both **יְהוָה** and **אֱלֹהִים**, and if words have any meaning, that he was the God, who with strong arm brought his people out of the land of Egypt; He hath therefore called his name **אֵל נִבֹר**. He also who formed the Heavens, and laid the foundations of the Earth, is the Father of Eternity, the divine **חֲכָמָה**, *chochmah*, **ΛΟΓΟΣ**, or **ΣΟΦΙΑ**, whose delights were with the sons of men, though set up or established from everlasting; while both Jews and Christians acknowledged, that the Prince of Peace is peculiarly the title of the Messiah.

I have no intention to interfere in the quarrels of Mr. Bellamy and Dr. Clarke respecting Poetry or no Poetry; nor those respecting **הַסְעֵדָה** and **הַדָּרָה**. I have no business with these minor subjects, and am no ways affected with the chagrin of the one, or the wit of the other; but shall just detain your readers a few moments, by a remark or two upon a bold assertion of Dr. Clarke, No. vi. p. 254. "MANY WORDS, both in the Hebrew of the Old Testament, and in the Greek of the New, have, by the most orthodox, as well as the best persons, long been esteemed GLOSSES and INTERPOLATIONS." Now I boldly affirm, (and have all the piety, learning, and ability, on my side, which for ages have been employed in this department of literature,) that no word ought to be considered as a gloss or interpolation without full proof; and where such words are glosses or interpolations, they must throw light upon, or explain, the passages in which they are found. But where do we find them? in the words of a prophecy? No.—We find names of places sometimes mentioned

as it were by *prolepsis*, and judge that such names have been written by a later hand. We sometimes find events recorded in a book bearing the name of a man who died before such events took place, and are, in such cases, certain that they have been inserted by some other person; in all probability, by the person who collected the manuscripts of the deceased. But prophecies, delivered under the Divine Afflatus, were always accounted too sacred by the Jews to be interpolated by them; and he must be grossly ignorant of the subject, who dares assert, that no "Ark of Providence has preserved inviolate" to us the Hebrew text. Not indeed the absolute integrity of the sacred autographs, but the books themselves nearer to absolute integrity, than perhaps any other books of half their antiquity. It is, indeed, true in more senses than one, that "*Salvation is of the Jews.*" They have carefully watched over the sacred deposit of the law and the prophets; perhaps Dr. C. (who seems as enamored of his *Biblia sine punctis*, as Mr. Bellamy of the contrary,) does not know that the Masoretes have counted all the words in the Bible; all the greater and less divisions; know the middle word of the book, the middle letter, &c. and have taken every method they could devise to preserve its integrity; nor is there the least ground to believe that they have wilfully corrupted a single text. Now, to consider all this done by enemies, and yet to deny that "an ark of Providence has preserved" to us the Hebrew text "inviolatè," argues a perversity, or an ignorance, which has every appearance of being incorrigible. Had the Jews corrupted or interpolated any texts, they would have corrupted those relating to the Messiah; but they have left so many that are unequivocally applicable only to our blessed Lord, that it is but justice to conclude from those we have, that we have all they had; and as many of these are levelled point blank at the notions of the Jews respecting the Messiah, we have every reason to believe that we have received these prophecies unadulterated.

I can hardly suppose Dr. Clarke's objection to *Virgin*, as the translation of העלמה, *ha-almah*, originated in modesty; he immediately proceeds to tell us of his comparisons of the Sodomites, &c. with Jerusalem. The Bible is a Divine Revelation, and we are not at liberty to interpret it as we please. We must not interpret detached passages, or words, in any sense they will bear, but in agreement with the general tenor of the whole. He tells us the Sodomites were merely gross idolators; but a sober critic knows, that if no part of Revelation contradicted this assertion, it can be considered as nothing more than an assertion; because the documents to substantiate it *cannot* be found. He informs us, that these citizens have "hitherto been incessantly and unmeritedly libelled." They, however, have met with an inadequate advocate in him. He who can suppose the inhabitants of the plain of Sodom exculpated from the odious crimes with which they are charged, by those passages of the three Prophets which Dr. C. quotes, must make a contemptible figure as an expositor of Scripture. A highwayman would set up a strange plea for his acquittal, if he were to tell the judge and jury they ought to account him innocent, because he knew some brethren of the road more guilty than himself; yet Dr. C's plea for Sodom is precisely of this nature. —

If a prince, or a nobleman, with every advantage of rank and education, should descend to the turpitude of those uneducated and wretched men, whose lives are spent in infamy, and terminated by the executioner, would we not justly account him worse than those, who never had his opportunity of knowing the fitness of things? we certainly would — But would we therefore account the others innocent? no. It was the privileges enjoyed by the people of Israel, and the very ill use which they made of them, that gave the finishing strokes in the picture of their ingratitude and baseness: in this sense their sin was greater than that of Sodom; but this does not clear the men of Sodom from the unnatural crimes with which they are charged — when they cried out to Lot **הוציאם אלינו ונדעה אתם**, *hotzicem eeleynu ve-nudah otham*, did they only want to examine them, that they might be able to distinguish them from others, if they should meet them at some future time? That they intended to do them evil is evident, and the method which Lot proposed, to turn them from their wicked intention, though it must have agonised his soul as a father, shows how sacred the rites of hospitality were held by the venerable nephew of Abraham; while the persons whom he offered as substitutes for his guests, undeniably prove what was the intention of the “hitherto incessantly and unmeritedly libelled citizens.” If that part of Lot’s speech, ver. 8. does not mean that his daughters had not had commerce with men, it means nothing; but since this mode of speech is, in every part of holy writ, used in the sense in which the English translators have here taken it, the inference is plain; that the wretched inhabitants of Sodom shamefully declared their intention of having unnatural commerce with Lot’s guests; and to the *ipse dixit* of this critical D. D. I oppose the assertion of an Apostle, Jude, ver. 7. who, without saying a single word respecting their idolatry, gives as the reason for their suffering the vengeance of eternal fire, the very crimes from which Dr. Clarke would exculpate them.

Dr. Clarke talks of abiding by the literal meaning of the Antimassoretic text—I, however, know of no difference which the presence or absence of the vowel points can make in Micah iv. 3. which I think he ought not to say is literally translated by him: surely the literal reading of **ושפט בין עמים רבים**, *ve-shaphat beyn amnum rabbum*, is not, “Which shall dispense written law among the nations.” Really, Sir, I am ignorant enough to believe that **שפט** properly signifies *Judicium exercere*, and not *Legem edere*. But there is some confusion in Dr. C’s manner of replying to Mr. Bellamy on this passage, or the parallel one in Isaiah ii. 4.; for Mr. B. quotes the Dr. as rendering it thus, “It shall settle the right between the nations;” and Dr. C. replies to him as if he had objected to, “which shall dispense written law among the nations:” but neither of these is a literal translation of Isaiah ii. 4. nor of Micah iv. 3. and the last is faulty. *Shaphat* signifies to execute judgment, to judge as a sovereign, to punish the guilty, &c. but not to make laws, and promulgate them. **צוה תורה**, *tziveh thorah*, he gave or commanded a law, is the Hebrew manner of expressing the act of legislating. Deut. xxxiii. 4. **תורה צוה לנו משה**, *torah tzivvah lanu Mosheh*, Moses commanded (or gave) us a law. Again, Psal. lxxviii. 5. **תורה שם בישראל**

אשר צוה את־אבותינו, *ve-torah sam beyisrael asher tzivah et* ~~abolueymu~~, and appointed a law in Israel which he commanded (or gave) our fathers. Nor is the other either literal or classical, for *shaphat* signifies to judge, but does not include in it the idea of right: for Eli (שפט) judged Israel, but he did not "settle the right between the people," when he suffered his sons to work abomination in the sanctuary. When Samuel was old he made his sons judges over Israel, שופטים לישראל, *shopheteem le-yisrael*, but they did not "settle the right," when they turned aside after lucre, took bribes, and perverted judgment. The judges in Jerusalem, in the time of Zephaniah, did not "settle the right," when the prophet described them as evening wolves, שפטיה זאבי ערב, *shophetei-ka zeebey* ~~even~~. I might multiply passages to show that Dr. Clarke's translation of *shaphat* is not literal; I shall, however, add only one more, שפט עיניו שלא־למראה, *velo le-mareekh eynaiyo yishphot*, and he shall not judge after the sight of his eyes, i. e. from the appearance of things. Isaiah xi. 3. וישפט בצדק דלים, *ve-shaphat be-tzedek dalleem*. But with righteousness shall he judge the poor, Isa. xi. 4. Now if it was predicted of the Messiah, that he should not judge according to appearances, the possibility of doing the contrary is certainly implied. If he was to judge the poor in righteousness, it certainly implies, that some judged them unrighteously: hence it is evident, that the idea of right is not necessarily joined with *shaphat*, to judge; and though there can be no doubt but God will always judge aright, Dr. C. has not literally translated the *unpointed* Hebrew text of Isa. ii. 4. Micah iv. 3. Dr. C. has adduced no authority for making יורה or דבר the nominative case to שפט, nor can he, if the signification of *shaphat* be to exercise legal authority, &c. as above. Mr. Bellamy is therefore right in making יורה the nominative, though he has not produced the reason for it, which is simply this; the law cannot execute itself, some person must execute it. I have always considered it to be the office of criticism to obviate difficulties, not to create imaginary ones in the plainest cases. The literal reading of Mic. iv. 3. to the pause *Athnach* in the masoretic text is, "And he shall judge between (or in the midst of) great peoples, and convince rude nations even to a remote part (of the earth)."

Mr. Bellamy, in No. iii. p. 630. calls on Dr. Clarke to prove that שילה, *Shiloh*, means Christ, and Dr. C. with all the airs of a fencing-master, retorts upon Mr. B. in No. vi. p. 262. that the Jewish Doctor and Professors may perhaps "call on him, as he calls on the author of Hebrew Criticism, to prove that the word *Shiloh* means Christ." The same inattention respecting the proper import of words belongs equally to Mr. B. and Dr. C. Both these gentlemen ought to have considered, that instead of Christ they should have used the name Jesus; for I believe they will not find the Jewish writers so much averse to acknowledge this to be a prophecy of the Messiah as they seem to think; they only wish to escape from it when applied to Jesus. The Targum of Onkelos on this passage is, "Non auferetur sceptrum habens principatum à Domo Judæ; neque scriba a filiis filiorum usque in seculum: donec veniat Messias, cuius est regnum," &c. Hence it appears, that the most valuable of the Jewish writers inter

prets it as a prophecy of Christ, i. e. Messiah; it is of little moment that Aben Ezra interprets it of the place Silo; the last shift in a desperate case is to make a text mean *nothing*, when we cannot press it into our service. Kimhi, and Moses Gerundensis, endeavour to apply this passage to other times than that of the Messiah; but I have observed in all their endeavours to evade the force of the prophecies respecting the Messiah, a total forgetfulness of an Hebrew saying, "Qui non advertit quod supra et infra in libris scribitur, is pervertit verba dei viventis." They do not observe either what preceded or what follows, but torture an isolated word or phrase till they puzzle themselves; astonish those who behold their perverseness; and in defiance of their own adage pervert the words of the living God. I however am of opinion, that a prudent Jew will not wantonly provoke a dispute respecting the meaning of this passage, while he recollects that the departed sceptre, the absence of a lawgiver, and their scattered state, give us to understand that Shiloh (Pacificus) is come, whom the Chaldaic interpreters allow to be the Messiah, whether that Christ was Jesus or not.

Having freely made my remarks upon the Criticism of Dr. G. S. Clarke and Mr. Bellamy, I shall next offer a few on a performance of Sir W. Drummond, intitled a Dissertation on Gen. XLIX.; in which he appears to me to have given a loose to his imagination, in considering a subject so serious as that of Jacob's dying benediction to his children. He appears to have had a slight view of the difficulties attending his hypothesis, and in order to obviate them, has endeavoured to fix a stain upon the character of the Patriarchs; the injustice of which it shall be my endeavour to point out; and, as I hope I shall be able to show his dissertation to be founded on error, the superstructure, which could not have been raised without such a foundation, must necessarily fall.

Sir W. begins his dissertation with, "JEHOVAH appears to have selected Abraham, and his posterity, from the rest of mankind, for the purpose of preserving among them the knowledge of the true religion; but this knowledge, it would seem, from the 6th chapter of Exodus, was not bestowed on the patriarchs in all its plenitude." The meaning of which passage, (Exod. vi.) he says, is—"That the true import of the word was not explained to the patriarchs, for had they understood it, they would have known that there was no God but Jehovah." That "Jehovah signifies the Supreme Being, or the Being (*κατ' ἑξῆς*)" is perhaps strictly just. But if this was its true import, how can we possibly suppose, that Abraham, Isaac, and Jacob, to whom the Lord frequently and particularly revealed himself, could remain ignorant of it? Could Abraham be styled the Friend of God, and yet be ignorant of the import of his name? Could Abraham see the day of the Messiah, the plan of human redemption, and yet not know that JEHOVAH was God, and that there was none beside him? That there is a difficulty in Exod. vi. 3. I do not pretend to deny. I have also read some attempts to remove it, none of which appear satisfactory to me: in my opinion the negative *אין* is a corruption. Dr. Shuckford, and several other writers, think it should be read interrogatively, but in this case there

should be an interrogative ה prefixed to the negative particle ~~לֹא~~, ~~וְשִׁמִּי יְהוָה הֲלוֹ נֹדַעְתִּי לָהֶם~~, *ve-shumi JEHOVAH ha-lo nodaati lahem* — .
 “ By my name JEHOVAH was I not known to them ? ” The reading in the LXX. is the same as the common Hebrew text, *καὶ τὸ ὄνομα μου Κύριος οὐκ ἔδηλωση αὐτοῖς* but Dr. Shuckford says, it has been observed by the learned, that some of the Greek writers read the passage without the negative particle ; and the Arabic version favors this interpretation. There certainly is no ground to believe the name JEHOVAH to have been unknown until it was revealed to Moses, since many circumstances in the preceding part of the history sufficiently show us that it was used by the patriarchs. Abraham called the name of a remarkable place JEHOVAH-Jireh : when God appeared to Jacob, at Beth-el, he said to the fugitive, I am JEHOVAH, the God of Abraham, &c. By which Jacob certainly understood, not that JEHOVAH was the God of Abraham, as Osiris was the god of the Egyptians and Pelasgi ; but that he was the true and only God, in covenant with Abraham. &c. and who, in that place, renewed the covenant with Jacob. Besides, it is not mere conjecture when we say, that the Supreme, self-existent God was known by the name JEHOVAH to all the most early nations, and even after they had been seduced into idolatry by the institutions of Thoth and the Cabiri, and had ceased to retain God in their thoughts ; there is reason to believe, that those who were initiated into the greater mysteries, were instructed in the true origin of all things, and informed of the name of the great Builder. If, therefore, the negative ~~לֹא~~ was in the Autograph without an interrogative ה prefixed, and the passage signifies that the import of the Sacred Name was not known to the ancestors of the people of Israel, it must have been some other import than the one intimated by Sir W. Drummond, since nothing can be more plain than that Abraham believed his God to be *אל עליון קנה שמים וארץ*, *el elion koneh shamayim va-aretz*, “ God most high, possessor of heavens and earth.” Gen. xiv. 23. The God of Truth and Mercy, the Judge of the whole earth, &c. as may be most clearly seen by a perusal of Abraham’s interview with Melchizedeck, king of Salem, and in his intercession with God for Sodom, &c.

Sir W. supposes, that “ no man who entertained just ideas of the existence of the Deity, could have thought of making such a bargain with Omnipotence,” as Jacob is said to have made, when God appeared to him as he journeyed to Haran, “ nor if Jacob had comprehended the name of JEHOVAH, would he have fancied that he might choose the God whom he should adore.” Yet Sir W. Drummond must acknowledge that, in effect, such bargains are very commonly made by men, and that they are not confined to dark dispensations and places, but are common in our days, and amidst all our light and knowledge. There are many, who promise like Jacob, that after the accomplishment of certain enterprises, they will retire from the noise and hurry of business, and devote the remainder of life to the service of God : happy for them if they are enabled with Jacob to perform their vow ; but we too often have reason to apply to them the saying of Dr. Young :

“ All promise is poor dilatory Man,
 “ And that through every stage. — ”

it be allowed, that many *think* themselves at liberty to choose *any* ideas of the Deity," yet we dare not accuse them either of *deism* or *atheism*. We should always remember, that the sacred *Deity* does not enter into the minutiae of the lives of the patriarchs, *showing* us of the year and day in which Jehovah was pleased first to reveal himself to them; but he who understands the Scripture, *must* before Jacob, or any man, can savingly know Jehovah, *must* reveal HIMSELF. There is no reason to suppose that *any* man is destitute of a speculative knowledge of God; but there are *speculative* Theists, who practically are *Atheists*. I do not say that Jacob was a person of this description, but from *what* is quoted by Sir W. D. it is not unreasonable to conclude, that *speculative* belief had not been operative in days past; and *fairly* interpreted amounts to this—that on his return to his (which God had promised should take place) he would more *fully* devote himself to the service of the Eternal God; and *considered* the place in which God first revealed himself to him *early* holy, he would make it a house of prayer and praise, and *altar* there to Jehovah, the God of Heaven. Sir William *has* considered the subject very slightly, or he never could have *said* that Abraham, Isaac, and Jacob, like the Athenians, *believed* ΤΟΙ ΑΓΝΩΣΤΟΙ ΘΕΩΙ. It is almost impossible to avoid *being* surprised at the traces of idolatry, not only in the early history *of* Israel, but in every age of it, until the Babylonish *captivity*; but if some of Jacob's household secretly indulged themselves in the superstitions of the people of Haran, it does not therefore *follow* that Jacob was an idolator. If we consider that JEHOVAH had *spoken* unto Jacob; had spoken to him, and revealed himself as his *father* and preserver; had commanded him to return to Canaan; and *promised* to be with him to bless him, would it not be astonishing *if* a patriarch could still be an idolater, or be ignorant of the import *of* the name JEHOVAH, if that particular import was THE BEING by *eminence*? The superstructure Sir W. Drummond would *not* stand unless he fix this stain upon the patriarchs; I *find* him in the vestibulum of his Dissertation, and challenge him *to* give a *solitary* proof that either Abraham, Isaac, or Jacob, *was* tainted with polytheism. God himself bears testimony of *himself* in this remarkable manner: "I know him that he will *bring* up his children and his household after him, and they shall *walk* in the way of JEHOVAH," &c.—Nay, so intimate was his acquaintance with God, and so implicit his confidence in the power and faithfulness of JEHOVAH, that he staggered not at the promise through *unbelief*, but in hope against hope, believed—and when he was tried *up* by Isaac; and he that had received the promises offered up *his* begotten son, of whom it was said, that in Isaac shall thy *name* be called; accounting that God was able to raise him up, even *from* the dead. Could such a man be tainted with polytheism? *Never*! But Isaac and Jacob were heirs of the same promise; partakers of the same grace; favored with similar manifestations of the Deity; and in the Scripture JEHOVAH is more fre-

quently styled the God of Jacob, than the God of Abraham. The proof then of their Polytheism is totally wanting; and until it can be produced, Sir W. Drummond's Dissertation is a mere flight of the imagination.

I have next to inquire of Sir William, whence "we know that Joseph was a Diviner?"—He made no such pretensions to Pharaoh's butler and baker. Joseph was a man of God—a man of the strictest probity—of unspotted virtue. He pretended to no superior skill, when brought before Pharaoh, to interpret his dreams: but when the king complimented him upon the fame of his knowledge, he answered, "It is not in me: God shall give Pharaoh an answer of peace." Was there any thing in this like the grimace of a Diviner? There is, however, no other part of Scripture from which we can gather any knowledge of his being a Diviner, for I can hardly think Sir W. D. would quote Gen. 44. as a proof; yet, for fear a favorite hypothesis should have misled him, I shall say a few words on the two places which seem to allude to divination. — 1st. The whole affair was contrived by Joseph to detain his brethren, for a time, and awaken in their minds remorse for their unnatural treatment of him in his youth: he had indeed discovered some sign of compunction in them, and had wept on discovering it—in all probability, he desired to know how far their affection for their father would carry them, when they supposed his favorite son was about to be detained in Egypt; and he might be divinely influenced in his conduct, to lead Judah to that inimitably pathetic intercession for Benjamin, in which he offered himself a substitute for his brother, and whereby he most eminently became a type of that Shiloh, who, according to the flesh, sprang from him. But it is perfectly evident that he could have no occasion to resort to any superstitious methods, to discover a circumstance contrived by himself, and executed by his confidential servant; the consequence is plain, he used no divination in this case. 2. If the superstitious customs in Egypt led the "Profanum vulgus" to suppose the great and learned men capable of divination by means of a cup, does any but the vulgar think so now? Those who consult diviners are the dupes of their art; I have yet to learn that diviners were ever the dupes of their own pretences. I have heard much of witches, wizards, magicians, necromancers, &c. but I am very sure that none of them ever thought himself possessed of the power attributed to the fraternity, by the credulous multitude. A man practising divination is an IMPOSTOR; but Joseph was a servant, an highly favored servant of JEHOVAH, and therefore was no diviner. 3. Let us advert to the import of the words in the original, נָחַשׁ יָנַחֵשׁ בּוֹ, *nachaash yenacheesh bo*. This is rendered by Seb. Munster, "pro quo augurando auguratur." He renders it thus on the authority of the Rabbis, who expound בּוֹ by בְּעֵבֶר. The Chaldee interpreter reads the words, "would make diligent search." Kimhi explains it, "would inquire of the Augur: how the cup had been taken away," or, "he would think the loss of the cup from which he was accustomed to drink an evil augury or omen to himself." Aben Ezra expounds it in a quite different manner, paraphrasing the words of the steward thus: "By this cup

my lord has tried you, that he might know whether ye were thieves," &c. From the variety of significations which שרן bears, it would perhaps betray a want of modesty to pronounce the above interpretations erroneous; yet I must acknowledge, that I suspect them to be so, for there appears to be a manifest allusion to the superstitious custom of divination, for which the ancient Egyptians were remarkable; at the same time it is perfectly clear, from what I have said above, that there could be no divination in this case; and we therefore ought to understand the words of Joseph, and his steward, as intended to impress the brethren with a notion of the cunning and knowledge of the person, into whose hands they had fallen; while the various significations of שרן might be considered by Joseph as a *subterfuge*, for seeming to pretend to such a vain art.

I may not have read every part of the Bible with that care and attention which the importance of the subjects contained in it merits; there can, however, be no impropriety in saying, that I have frequently read it from beginning to end; yet I must confess, that if "there are many circumstances from which we may conclude that Jacob was an astrologer," I have never yet observed one of them. The streaked rods may, to the lively imagination of Sir W. Drummond, appear to be formed as an imitation of that held by the man who occupied the sign of the Balances, in the Egyptian, or any other ancient zodiac he pleases; but while the Scripture is silent on that subject, I have no reason to believe that Jacob was an astrologer; and if fifty old women, along with Eusebius, should tell me, "that tradition, at least, represented Israel as an astrologer, who believed himself under the influence of the planet Saturn," I would reply, that the most authentic history is abundantly more worthy of credit than tradition; in which history I read a declaration made by Jacob, when he drew near the close of life, which completely overthrows this old wives' fable; it is as follows, "God before whom my Fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads," &c. Gen. xlviii. 15. 16. Had Sir W. attended, he would have perceived the absolute impossibility of reconciling the character of an astrologer with that of a servant of the living God; since all those who pretended (and they only pretended) to the knowledge of secret things by means of astrology, divination, &c. were declared to be an abomination to the Lord. **כִּי תוֹעֲבַת יְהוָה כָּל-עֲשֵׂה אֱלֹהִים**, *kittoabath JEHOVAH kol oseeh eeleh*: For all who do these things are an abomination to JEHOVAH. Deut. xviii. 12. How then, I pray, can there be "many circumstances from which we may conclude that Jacob was an astrologer?" With the same propriety might we say that light is darkness, or any contraries the same thing. After all the agreement which Sir W. seems to perceive between the figures on the Egyptian and other ancient zodiacs; and the figures used by Jacob in his Benediction pronounced just before his death, the coincidence is, I fear, imaginary. I will not at present take upon me to inquire whether the figures upon the ancient celestial globes were hieroglyphic, or drawn for the same purpose as those on modern globes, for the classification of the stars: I believe it is pretty generally allowed,

that the uninitiated were taught to believe many absurdities respecting the intelligences, that resided in, and presided over, certain stars and planets; but the *ἱερωὶται* and *προφῆται* were perfectly acquainted with the Mythos, under which all the religion of their deluded followers was veiled: they well knew that Osiris and Isis, Typhon and Orus, and the whole rabblement of gods, goddesses, giants, &c. were mere men and women; and their Theomachia no more than the petty warfare of a few savage tribes of violent men; historical facts recorded by Thoth and the Cabiri in hieroglyphics, or in a kind of writing, invented for the purpose of confining the knowledge of these things to a few, who thereby gained such an ascendancy over their fellow-men, as enabled them to obtain honors, wealth, and empire, at the expense of the morals and happiness of the multitude. The managers of this politico-religious system went by various names; all of them pretended to possess powers, more than human; some were augurs, some soothsayers, some astrologers, some pythons or ventriloquists, and all of them vile impostors. It was therefore impossible to be an astrologer, in those times, without being a vile person, *ῥυτίς*. There were no books of astrology, from which Jacob might learn to dabble in the futile art: if he knew any thing respecting it, he must have acquired it by being initiated into the mysteries of the Cabiri; in which case he would have learned that the whole was a deception, practised on the vulgar, for political purposes; and that before any one could become a professed astrologer, he must determine to be a villain. I believe that no person who has considered the history of the most ancient nations, will think I have overcharged the picture of those ancient quack doctors.—If Jacob was an astrologer, and the 49th chapter of Genesis a collection of astrological sentences, how can any one be so inconsistent as to suppose, that the patriarch would break out, in the midst of such an unintelligible jargon of impiety, into that apostrophe?—"For thy salvation have I waited O JEHOVAH." I doubt not that Sir W. has sufficient candor to acknowledge, that "an astrologer, who considered himself under the influence of the planet Saturn," would make such an exclamation as that above with a very ill grace; and since all who do any of those superstitious and irreligious things are the detestation of JEHOVAH, it is not possible that Jacob should have at all referred to astrology, in the last benediction pronounced upon his children.

Since Kircher and Dupuis only pretend "that the emblems which were painted on the standards of the tribes in the camp of the Hebrews, were no other than the zodiacal signs," No. vi. p. 388. it betrays want of thought in Sir W. D. to suppose his hypothesis can gain any thing by such pretensions; or even by the opinions of Rabbi Kimchi and Aben Ezra: we know the authority of tradition among the Jews was, in the days of the Messiah, so great that they had, by it, rendered the word of God of no effect:—not so, I hope, with Sir W. Drummond. Both as a scholar and a Christian, he must esteem tradition in a different manner; and it appears to me, that to read what Aben Ezra has said on this subject, and Kimchi after him, is sufficient to convince any one that the whole is an unfounded conjecture, and of no more authority in the present case.

than the Jewish legends respecting Ogg, king of Bashan. Are *דגל*, *verillum* and standard, strictly synonymous terms? Was the *degel* an ensign like that carried by the sub-lieutenants in our marching regiments, or a smaller one like that carried by a cornet of dragoons? Was it like the eagles of the Roman legions, in short, was it a flag or an image? There is every reason to believe that the first standards were images of the gods; and it is pretty clear that the sacramentum, or soldier's oath, was taken in presence of, or with reference to, the military standard among the Romans; and their standards were effigies of the gods, or deified emperors; whence it is evident, that the standard was used for a religious purpose, as well as for a military one, and indeed the same superstitious usage continued after the Empire became nominally Christian: but it could not be used in this manner by the Jews; for in the very beginning of the decalogue they were forbidden to make any likeness of any thing in the Heavens, the Earth, or the Waters, *Exod. xx. 4*. I know it may be said, that this prohibition had respect only to images made for purposes of idolatry. Without inquiring whether this be strictly true or not; I ask, for what other purposes were images made at that early period? were the ancient people so famous for statuary and painting, as to have images and pictures for adorning their *TENTS*? no — so destitute were they of artists of this kind, that the history informs us the persons who executed the curious work for the Tabernacle, &c. were immediately taught by God, *Exod. xxviii. 3.* and *xxxi. 1–6*. Painting was not then so common as it is now; and all statues and paintings exhibited to public view, in those early times, were used for purposes of superstition only: it is therefore more than probable that the *דגל* had no image whatever upon it, and that Aben Ezra's account is nothing more than conjecture. The Israelites were not at liberty to make images for standards, or to have even the cherubic figures wrought upon them; because this would have been to make to themselves the likeness of things which were forbidden in the second commandment. Therefore, since the standards of the heathen were undeniably used for superstitious and idolatrous purposes, the Israelites could not make standards in imitation of theirs, without setting at naught the law of God. And whatever the *degel* was, they could have no image depicted upon it without a positive command from God. But as the Scriptures are totally silent respecting the subject, the conjectures of Sir W. Drummond, Kircher, Dupuis, Kimchi, Aben Ezra, and the ancient doctors, are of little more authority than the Arabian Nights' Entertainments, or any other Romance.

Yet I readily acknowledge that there is something wonderfully striking in the manner in which Sir W. has arranged the subject; and he certainly has learned names on his side: General Vallancy in his *Collectanea de rebus Hibernicis*, and Dr. Hales in his *Analysis of Chronology*, have advanced similar opinions; but I maintain that the coincidence of Jacob's figurative language with the figures painted upon the zodiac, is not sufficient for Sir W.'s purpose—Men may be very learned, and yet may not reason correctly upon all subjects. The figures on the zodiac might as easily be copied from Jacob's speech,

that the uninitiated were taught to believe many absurdities, the intelligences, that resided in, and presided over, certain planets; but the *δρυῶντες*, and *προφῆται* were perfectly acquainted with the Mythos, under which all the religion of their deluded people was veiled: they well knew that Osiris and Isis, Typhon and the whole rabblement of gods, goddesses, giants, &c. men and women; and their Theomachia no more than the warfare of a few savage tribes of violent men; his recorded by Thoth and the Cabiri in hieroglyphics, or in writing, invented for the purpose of confining the knowledge of things to a few, who thereby gained such an ascendancy over their fellow-men, as enabled them to obtain honors, wealth, and power at the expense of the morals and happiness of the multitude. The managers of this politico-religious system went by various names, of them pretended to possess powers, more than human: augurs, some soothsayers, some astrologers, some pythonists, some quacks, and all of them vile impostors. It was therefore impossible to be an astrologer, in those times, without being a vile person. There were no books of astrology, from which Jacob might have dabbled in the futile art; if he knew any thing respecting astrology, he must have acquired it by being initiated into the mysteries of the religion, in which case he would have learned that the whole was practised on the vulgar, for political purposes; and that one could become a professed astrologer, he must determine to be a villain. I believe that no person who has considered the religion of the most ancient nations, will think I have overcharged of those ancient quack doctors.—If Jacob was an astrologer, the 49th chapter of Genesis a collection of astrological sentences, can any one be so inconsistent as to suppose, that there would break out, in the midst of such an unintelligible impiety, into that apostrophe?—"For thy salvation have I O JEHOVAH." I doubt not that Sir W. has sufficient candour to acknowledge, that "an astrologer, who considered himself as the influence of the planet Saturn," would make such an allusion as that above with a very ill grace; and since all who do such superstitious and irreligious things are the detestation of God, it is not possible that Jacob should have at all referred to astrology, or that last benediction pronounced upon his children.

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as Jacob's speech from the zodiac : I do not know that any one can prove the existence of such a painted zodiac in that early age ; yet is not this necessary to Sir W. D's hypothesis ?—I have been somewhat accustomed to mathematical deduction, and on subjects of Theology, the Bible is my Elementary Treatise—in it are contained all my axioms, postulates, and definitions, by the aid of which I must try every question. I am at least sufficiently acquainted with Geometry to know, that two magnitudes, each equal to a third magnitude, cannot be unequal between themselves ; and I am equally certain, by the Elements of Theology, that no man can be an astrologer and a servant of JEHOVAH at the same time ; because I learn from the Bible that every ASTROLOGER is the DETESTATION of JEHOVAH ! The benediction pronounced by Jacob upon his children could not therefore be an astrological jargon. — Sir W. is too well acquainted with the language and manners of the oriental people, to hesitate in allowing the much greater reason there is to suppose that Jacob prophetically described the dispositions and circumstances of his offspring, in the highly figurative language so common in oriental compositions, than to suppose the venerable Patriarch influenced by astrological notions.

Newcastle on Tyne, Aug. 1812.

W. A. HAILS.

EXPLANATION OF A PASSAGE IN VIRGIL.

IF the following attempt to explain a passage in Virgil is thought worthy of a place in your Journal, it will increase the diligence of

TIRO.

In the third book of the *Æneid*, when *Æneas* suddenly appears before *Andromache*, she inquires for *Ascanius* with particular earnestness.

Quid puer *Ascanius*? superatne et vescitur aura? 339.

Quem tibi jam Troja

Ecquæ jam puero est amissæ cura parentis?

Ecquid in antiquam virtutem animosque viriles

Et pater *Æneas* et avunculus excitat Hector?

Possessed with the idea that the 340th line was left unfinished by the negligence of Virgil, or that it was mutilated by the inattention of his transcribers, some critics have endeavoured to supply the deficiency, but their efforts do not appear to have been successful.¹

For the supposition that, had Virgil intended to finish this line, he would have written

Quem tibi jam Troja saluum fumante tenebas,

¹ See note on this passage in the Delphin Edition.

but that he designedly left it imperfect, the following reason may be given.

Virgil's peculiar excellence consists in those delicate touches of nature, which immediately penetrate the heart. He never neglects an opportunity of showing his tenderness, and he dwells with evident satisfaction on every pathetic circumstance. Hence it appears that, when Virgil seems to overlook any occasion for displaying the tenderness of his feelings, the reader should doubt his own knowledge of the passage, and not accuse Virgil of want of taste.

Andromache, a mother who had lost her only son at the capture of Troy, inquires concerning the fate of Ascanius, who, we are told¹, was of the same age with her son whom he greatly resembled, but who had survived the destruction of his native city.

This inquiry afforded Virgil an opportunity for indulging his natural tenderness, and he has not neglected it. He represents Andromache asking whether Ascanius still survived: she knew he was not slain at Troy, and she proceeds to say so;

Quem tibi jam Troja saluum fumante tenebas;

but the contrast between the fate of Astyanax, and that of Ascanius, rises before her imagination; all a hapless mother's feeling strangle her utterance, and she will not touch the string which reverberates only her own misfortunes.

If the imperfect state of this verse is ascribed to this cause instead of a defect, it becomes a beauty.

Yet again, when Andromache asks if Ascanius imitates the virtues of Æneas and Hector, the recollection that she once hoped her son would equal their fame, completely overpowers her; she breaks off with tears and long lamentation, which not even the sudden presence of a beloved friend could restrain;

Talia fundebat lacrymans, longosque ciebat
Incassum fletus.

Ireland, Sept. 24. 1812.

CLASSICAL CRITICISM.

Remarks on the Ars Poetica of Horace, and an inquiry into the necessary qualifications for a Poet.

To admonish the young men of his day, and especially the Pisos, against the too prevalent rage for becoming poets, without

¹ Æneid 5. lines 489, 90, 91.

² From l. 341. it is evident that Andromache was informed of the loss of Creusa: hence we may conclude that she was acquainted with the circumstance of their flight and consequently with the escape of Ascanius.

being possessed of the necessary qualifications, namely, a musical ear, refined taste, sound judgment, and discriminating sense joined with a proper portion of fancy; and not in order to disclose the mysteries of the poetic art to the 'profane vulgar', was the object of Horace in penning this celebrate performance.

Hence his reiterated sarcasms against the would-be-poets of his age; his observations on the perfidious attractions of the Muse and the danger of the illusion, under which a poet labor when he makes an estimate of the value of his own verses. A *our* age too is not without an amazing portion of competitors for poetical fame, the remarks that then flowed from his didactic and satiric pen, conjoined with what we ourselves are here about to offer, may possibly be of some service at least to the rising generation, if not to the more hardened votaries of the Muse.

That so many qualities, as are above enumerated, should be requisite for the formation of a poet, may at a *prima facie* view appear hardly probable, but if we examine each and all of them we shall find them strictly necessary.

1st. Let me ask, who, without having an ear for music, can frame flowing and harmonious lines? who can be conscious of the varied beauties proceeding from the arrangement of period and harmony of rhythm? who can know the just position of dactyl and spondee so as to give their verse a musical and poetic effect? who, in fine, can duly comprehend that most difficult part of the art, versification?—Hence chiefly it was that Cicero was led to say *poeta nascitur, orator fit*, because any person possessing a competent portion of sense and natural abilities may by intense study become eminent in almost any profession of life; but to make oneself a poet is a very different thing, for it has never been believed that any quantum of application would furnish us with a good ear, or any other *sense* which nature has denied us.—In a word, a musical or poetic ear might be compared to good birth, which as Edmund Howe, the antiquary, with truth observes, is a possession that neither wealth, nor learning, nor splendid actions, nor advancement to the highest posts of honor can *per se* procure or constitute. "A man may be created a peer but no king can make him a gentleman; his birth and descent alone constitute him such."

Having thus exemplified the first point, and the impossibility of possessing it otherwise than as a natural endowment, proceed to (2d) refined taste; which is evidently necessary to poetry and every thing else connected with the sacred nine; for it is this alone which will mark and constitute the distinction between minds of equal and similar culture.

3d. Correct judgment and discriminating sense must be deemed

indispensable, for what else can prevent the absurdities into which almost all young poets fall? what else keeps them clear, when shunning one fault, from gliding into another? (v. 24, *et seq.*) "not to be formal they become negligent; for fear of seeming to creep they lose themselves in the clouds; they rant to be sublime, and are absurd for the sake of novelty!" *Weiland's Hypothesis of the A P. of Horace*. The source of these faults is evidently the want of sense and judgment, which like the *δαίμόνιον* of Socrates, perpetually signifies to us τὰ μὲν γράφειν, τὰ δὲ μὴ γράφειν.—The junction of Fancy with the foregoing is necessary, in as much as it is the chief characteristic of poetry and relieves it from prosaic languor.

But to return to our author. Horace commences this epistle with a Socratic turn extremely likely to awaken the attention of the younger Piso. He exposes in its full absurdity the essential fault which in a bad poem will be more prominent than in any other work of art, and which bad poets are incapable of curing. *They do not know how to compose a whole*; they commence with one image and finish with another, and their works are patched up of ill assorted pieces which cannot be made to unite and harmonise.

In verses 14 and 24 he points out the common faults against the rule of *unity*, and the usual errors of young poets: in ver. 38 he exhorts those who wish to write, thoroughly to examine their own powers, and not to rush blindly and precipitantly into the toil of composition.

A young man, who must probably be destitute of experience and ripeness of thought, and who has not yet had time to drink deeply of the Athenian and Roman fountains or the modern springs of improved science and polished Belles Lettres, can hardly be expected to form a right judgment on any subject of literature. Such a person should be cautious that he does not presume too much on the powers which he may fancy he possesses, and which may have received the praises of friends and relations, who, as we all know, are too generally disposed to flatter and to cherish what perhaps some foolish mistake, arising either from ignorance or partiality, may have led them to regard as the "dawn of genius," as it is called; such a person should be cautious *how he suffers himself to be seduced to spend his hours in the attempt of composing pieces on high flown and difficult subjects*, which he is often induced to do merely because at school or afterwards at college, some parts of his early productions may have received the approbation of his tutor; but it is to be remembered that the ability to make a good or a pretty Latin verse now and then is by no means sufficient encouragement to continue to woo the muse, and to proceed to the *paulo majora*, unless in-

deed the party actually possess, (independent of his own idleness and fancy respecting his talents) every one of the requisites before premised.

But doubly cautious should *he* be, who unrewarded with such praise as we have alluded to, has been *repulsed* in his early onsets—onsets which may have been labored with excessive pain, anxiety, and research; doubly cautious, we say, should he be, *he* wastes in an idle and unprofitable pursuit (and one moreover whose attainment is completely problematical) *that irreparable time, which if properly directed, and employed with equal assiduity, would have led him through the depths of Science, and rendered him familiar with the most elegant and the most difficult authors of antiquity.*

With your permission, Mr. Editor, we will at some future opportunity renew and proceed with these strictures on the poet, but before the subject is for the present dismissed, it will be necessary to state, that the object of this Essay is by no means *discourage the exertion of youthful talent*, but on the contrary to direct it to a more profitable, a more easily attained, and equally honorable object of ambition—an object which will afford permanent and substantial satisfaction, while the pursuit of the *Muse*, even when successful, would afford at best, unless we speak infinitely above mediocrity, but fugitive applause.

Sept. 8th, 1812.

CRITO.

The Excellency of FORMS of PRAYER, the LORD'S-PRAYER more Especially

A
S E R M O N

PREACHED before the
University of CAMBRIDGE,

AT
St. Mary's in A. D. 1644.

By JOHN PEARSON, A. M.

Fellow of King's College, afterwards Lord Bishop of Chester.

NEVER BEFORE PRINTED.

LONDON,

Printed for George Sawbridge, at the Tree Golden Flower De Luces
in Little Britain, 1711.

When ye pray, say, Our Father. LUKE VI. 2.

If the Church should suffer in the Fury of a distempered and distracted State, it is so far from wonder, that it were the greatest it should not, as being a Vessel that hath hardly escaped Shipwreck.

¹ We shall present our Readers with many other of Bishop Pearson's *sermons* and communications, chronologically arranged.

even on the calmest Seas. If those Persons who serve at the Altar should themselves be made a sacrifice, their Enemies could raise no **Admiration** in them, who know they do but follow that City of God *Jerusalem*, even *Jerusalem* that killed the Prophets and Stoned them that were sent unto her. If their Sacred Functions should be Irreverently invaded and the Ministry of Reconciliation Prophaned by a Promiscuous Intrusion, the Sin were great, though it were not new : Strange fire is as old as *Nadab* and *Abihu*, and the oldest of the people have *Jeroboam* for their Patron. If they should Conspire to disrobe the Spouse of Christ, to disinherit the Church, and say, Let us take to our selves the Houses of God in Possession, this is as Old as *Edom*, and *Moab*, and *Gebal*, and *Amaleck*. *Dionysius* has taught them how to jeer off *Jupiter's* Cloak and the Beard of *Æsculapius*. Nay some of our Selves, like Statues of *Victoria*, seem ready to deliver them with our own Hands. If they should come closer yet (as the Devil drew near to *Job*) and study to Rob them of their Learning too, it hath been done before. Alas, the Apostate *Julian* would be their Predecessor : Nay if they should attempt it by Arms, the *Turks* did as much long since in the *Eastern*, and the *Goths* and *Vandals* in the *Western Church*. But that they should take away our Prayers too, the proper Weapons of our Church, this is beyond all Precedent. What, are we such Recusants that we must be thus disarmed ? Or may it not be Lawfull to put up our Petitions, no not to God ? What must we have an Arbitrary service too ? Or is Common Prayer to be taken in the *Hebrew Dialect* for Prophane ? Are they so highly offended with the Name of Priest, that they will take away our Morning and Evening Sacrifice ? And not leave us so much as the Calves of our Lips ? Our Persons I confess may be Obnoxious, and Gold and Silver may be a Sin. But the Innocent Prayers, what have they deserved ? How have they offended Man, when so often Appeased God ? Or at what Bar shall they be Condemned, which have been Dayly admitted to the Throne of Grace ? Did the Authors give their Bodies to the Fire, that their books should be Burned ? Or were such Reliques of Martyrs ever disallowed ? Did Reverend *Cranmer* therefore first Sacrifice his Hand, because it had a part in the Liturgy ? If nothing else methinks, Mr. *Calvin's* Approbation should keep it from an utter Abolition, or it must be a through Reformation indeed, that must Reform *Geneva* from Superstition. But former Liturgies have been Erroneous, and the Prayers of our Church may have some Spice perhaps of Malignity in them : The Bishops had a hand in it. What think you if the Conjuring in the Litany hath raised all these Storms in the Common-wealth ? What say you if praying for all that Travel by Land or Water hath brought so much Ammunition from beyond the Seas ? What if the Prayer to deliver the King from all his Enemies, were the cause of his Separation from his Great Council ? Indeed if this be True, there is some Cause why our Liturgy should be expunged, but that any should wrest from us the Prayer of our Lord, works such a degree of Admiration, as it goes beyond Belief. What *Simeon* would suffer his Saviour to be pulled out of his Arms ? What *Gadarenes* are these to strive to turn him out of their Coasts ? *Qui dedit vivere docuit et orare* (saith St. *Cyprian*.) His prayer ought to be as

dear as our Life. Wherefore did the Apostles ask but that we might Learn? Why were they so Ignorant, but that we might know? For one of his Disciples said unto him, *Lord, teach us to Pray*, (Verse the 1st.) And he said unto them, *when ye pray, say, Our Father*. In which Words three things are Observable.

1. *Indeterminatio temporis*, ὅταν προσεύχησθε. When ye Pray.
2. *Determinatio Orationis*, Ἀγίου say.
3. *Individuatio determinationis*, πάντες ὑμεῖν.

In the *Mosaical Law* the Duty of Prayer was not so Absolute—ly and Expressly commanded; there was no *General Precept* clearly obliging all the Children of *Israel* to a *Petitionary Invocation* expressly Propounded in the Covenant, insomuch that the Excellent Industry of the Masters of the *Jews*, who have Marshalled out of the Law 613 distinct Commands have not found out one for Prayer, and *Abulensis* after all his Laborious Comments upon *Moses*, by which he puts as it were another Veil upon his Face, with a fond Wariness, concludes that *quasi nunquam invenitur*. Indeed the Prophets who were somewhat on the brighter side of the Cloud commanded Men to call upon God, either ἀπολύτως, or with Limitation of Times or Causes, but a Constant and perpetual Duty of Prayer was not Imposed by any known Divine Injunction 'till under the Gospel. For the Law once delivered, and understood only as the State of the People then required, did not evidently crave a special and perpetual aid from Heaven, for the performance of it, neither was there then such a disproportion between the Promises and Precepts but that the Obedience to the one might work with some Modesty and expectation of the other; Besides if the most Fervent Prayers had then been added to the most exact Obedience they could have wrought no absolute certainty of the Legal Promises, God having prepared a far greater than they generally Expected or have plainly Propounded. But the height of that True and Inherent Sanctity which we are called to under the Gospel evidently requires the perpetual Influence of Heaven, the Continual Assistance of the Spirit of God: And yet the Infinite Disproportion of our Duty with the Reward Revealed now challengeth the Supply of Petitions even upon supposal of the most Exact Obedience. Indeed the *Jewish* Sacrifices were in a manner Ceremonial or Symbolical Prayers. As *Orpheus*, and *Zoroaster* used their Suffumigations; Hence the *Greek* ἄεθ without change of a letter is made the *Latin Ara*. So Christ is our Altar as he is our Intercessor. Not that they Prayed not under the Law, or that they were not obliged upon occasion. I know Invocation hath a more antient origin, at least from Gen. 4. — the days of *Enos*, and can scarce be imagined Younger than Religion her self, being the most Proper and Natural Act thereof, as Schools observe, and therefore all the *Heathen Sages* exercised themselves therein as *Porphyrius* testifies of the *Indian Brachmans*, the *Persian Magi*, and the *Greek Theologi*, and the first Authors of the *Massalian Heresy* were *Gentiles*, as *Epiphanius* observes. So did the *Jews* in succeeding Ages, taught by frequent occa-

id the Examples of the Prophets. In the Temple they joyned with their Sacrifice, in their Synagogues with Reading the Law, which are therefore called by *Philo*, τὰ κατὰ Προσευχήρια. And in their Proseucha's or Oratories, which εὐχήρια. Chappels of Ease out of their Cities they used them.

Besides their ordinary Devotions, it is not Improbable that st Eminent of their Doctors as they Instructed their Disciples the Knowledge of the Law, so they prescribed or directed prayers, for *Solus Deus docere potuit, ut se vellet orari*. And he from whom we Receive the Revelation of the Will of God, not but desire to be Taught to Pray according to it. Thus the Baptist taught his Disciples and the Disciples of our Lord (some of whom had belonged to *John* before) desired as much

of his Disciples said unto him, Lord teach us to Pray, as *John* taught his Disciples, which Request as we cannot Imagine could be, so we cannot Conceive any more than Two ways to grant it, by Forming a Prayer for them, or by delivering them Rules and Directions how to frame one. Now our Saviour takes the Former way, laying down any Precepts, but delivering them a certain Set-Form of Prayer of it self, and a Pattern for others, which is the second Table in the Text. *Determinatio Orationis*. He gives them not a Form, but a Pattern; He tells them not how but what they are to do, and he said unto them, *when ye Pray, Say, Our Father, &c.* This is the Sacerdotal Benediction and Decimal Profession were delivered in an Express Form, and the Psalms of *David*, (of which St. *Paul* hath observed Four to be Intituled Prayers,) were a Standing Pattern of the Jewish Liturgy; the 70 Disciples who were sent to Preach the Gospel; *Luk. 10.* were all to use one Short Benediction as it were a Sermon. St. *Paul* concludes almost all his Epistles with one of Prayer, yet I hope his Spirit was of no bad invention. *Justin Martyr* one of the eldest Sons of the Primitive Church mentions their Εὐχὰς, their Common-Prayers, and *Tertullian* hath left us the Form of their Ordinary Prayers for the Heathen Emperors. *Vitam tuam, imperium Securum, Domum Tutam, Exercitus Fortes, Senatum sapientem, Populum Probum, Orbem Quietum*. Thus they Prayed for the Emperors of the Church, more than some of us will do for the Defenders of the Faith.

Constantine the Great, whose Portraicture was stamped on his Coin as a Pattern of Prayer, had his Εὐχὰς composed with study and remeditation, Εὐχὰς εὐδίστους, σὺν τοῖς τὸν Βασιλεῖον οἶκον πληροῦς (saith *Euseb.*) he duly said his set and appointed Prayers with a pure heart. Some have thought the Emperor our Country Man, and that there cannot be a more proper Description of our present State. Nay besides, he Penn'd a Form of Prayer to be said by our Armies. And it ended thus, τὸν ἡμέτερον Βασιλεῖα Κωνσταντῖνον, τε αὐτοῦ Θεοφίλου ἐπὶ μέγιστον ἡμῖν Βίου ὄντος καὶ νικητὴν εἶναι ποτνωμιθα. Give me leave not only to Translate μέγιστον into our Language, but into our Affections and Devotions, φιλότητι. Also. We beseech thee, O Lord, to preserve our Emperor and his Royal Issue amongst us both safe and victorious. the first Christian Monarch was Zealous of the Set Prayers

of the Church, and they that strike at one, will not spare the other; and yet such there be, who instead of Buyers and Sellers, whip the very Prayers out of the Temple, turn them out of their House with their new Divinity, sweeping out all good Christianity: all Prayer must be new, and lest they should continue, must be spent in the making, expire at the first Breath, and pass away (as God once appeared) in a Sound, for fear of Idolatry. Otherwise their Christian Liberty is Enthrall'd, and the Spirit of God is fettered. What? Can the Issue of these things be Momentary, whose Causes to be divided are continual, and Effects Eternal; are their Words so truly *Ἐπὶ πτερόντα*, that they fly from their Lips never to Return again? What is our Memory Prophane, that when we kneel unto God we are bound to forget? Indeed *Enos* who is first mentioned to call upon the name of God is interpreted by *Euseb.* *Ἐπιλησμον*, Forgetful. But if we should conclude it from thence, our Argument would be worse than his Interpretation. What are these but Distempers which break out in such sudden fits? and Abortive Meditations which are conceived and born together? But they Object we know not what we should pray for as we ought, but the Spirit it self maketh Intercession for us. 'Tis true; so no Man can say that Jesus is the Lord, *i. e.* make a Right Profession of the Faith, but by the Holy Ghost. What, shall we therefore have Extemporary Creeds too, and stand up, and begin with *I believe* at a venture? So should we quickly have two articles cut off; The descent into Hell would be swallowed up immediately, and we should hear no more of the Catholick Church. *ψαλῶ τῷ πνεύματι*, (saith St. Paul,) I will Sing with the Spirit. Were it not excellent Musick to hear them Sing Psalms Extempore; and those who yet do but Read to them in several Corners, at length Dictate by Inspiration? But this Opinion is not altogether so gross, it hath been of late Refuted. It is lawful now to hear Divine Service, so it be not enjoined. A Set Form may be digested, so it be not Commanded. This is a pure Spirit of Disobedience, the Set Form it self may be harmless, add but a little Obedience to it, and then it is Heinous. They have hitherto denied Man a Power to make any thing unlawful by Prohibiting, and do they grant him a Power, to make something Unlawful by Commanding? Heretofore they have told us that Human Laws cannot bind the Conscience, now they Distinguish all in a different Character, *to do what they Command they cannot, but Not to do they can.* Here is a new Legislative Power which permits by Forbidding and Forbids by Commanding, a strange Sword of Justice that cuts with the Back, and Heals with the Edge. They may as well say that if our Sovereign were a private Man, they might lay down their Arms, but being He is their King, they cannot in Conscience. By this we may see what strange Divinity we are like to have, if the Spiritual Lords shall be divested of their Jurisdiction, and the Temporal possess their Chairs, and so I pass to the third thing Observable.

Individuationis Determinationis. The particular Forms here prescribed, the *Pater-Noster*, when ye pray, say, *Our Father*, &c. Here some will scarce be persuaded it is a Prayer at all, but a Pattern only. A Pattern I confess it is, and so I understand St. Matthew's words, and

Tertulian's Oratio Legitima, in his Book *de Fuga*, but surely it is a Prayer too. Otherwise our Saviour Christ, should Command us when we pray not to pray. For he said unto them when ye pray, say, Our Father. So that this is a kind of Antichristian Doctrine formally opposing Christ. *When ye pray* (says he) *say, Our Father*. But they say, *when ye say our Father, ye do not pray*. Well this being Granted, their scrupulous Conscience checks them still, a Prayer it is in it self they yield, but not to us. It is not lawful to use it as a Prayer. What, not lawful? Is there any Law against the Legislator? It hath been Innocent near 1600 Years, and is it now grown Offensive? can the Pretence of the Spirit thrust out that, *Quid nulla Spiritualior Oratio*, as St. Cyprian thinks? Or can we imagine that that which was made by the Son to be presented to the Father, should be interrupted by the Holy Ghost? In the Primitive times, the only Question was, whether it were lawful to use any other beside it, now the Judges are changed, they are let free, and this alone is questioned. It was of late vehemently Objected against our Liturgy, that it omitted the last though suspected. clause, now it is accused for admitting the Rest; before it was a Crime to want a piece, and now 'tis a greater to have it all. Ay, but we never Read that the Apostles used it. It is true we never Read that they Baptized any in the Name of the Father, the Son, and Holy Ghost; this is the Socinian's Argument for neglect of Baptism. Nay in this our Schismatics are more Inconsequential than they. They using the Negative Argument only to exclude all Necessity, these to enforce an Unlawfulness. Now there is a large Difference between Unlawful and Unnecessary. Besides, though we Read it not in Scriptures, yet this we know that the Primitive Church used the Lord's-Prayer perpetually at the Eucharist, and this Tradition was so constant that St. Jerom doubts not to affirm that Christ so taught his Disciples. *Sic docuit Apostolos suos ut quotidie in Corporis illius Sacrificio audeant loqui Pater Noster*, saith he in the third *Advers. Pelag.* For the further Illustration give me leave to acquaint you with a piece of Antiquity in the Infancy of the Church. When any were converted to Christianity, they first made a Profession of their Faith, and a promise to live according to it, then they fasted and prayed for Remission of their former Sins, which done they were Baptized, and immediately after being brought to the Congregation, received the Eucharist, as appears out of *Justin Martyr's* Apology, upon which St. Jerom, *de Baptismatis Fonte, Surgentes statim in primâ Corporis Communionem Christi dicunt Dimitte nobis debita nostra*. His meaning is, as soon as they were Baptized they Received the Communion, and saying the Lord's-Prayer according to Custom, asked God forgiveness of their Sins, though they were forgiven in Baptism, and therefore 'tis a Ridiculous Custom in the *Romish Mass*, that the Deacon should say, *Libera nos à Mulo*, and not the Priest, lest he might be suspected to be Guilty of some Mortal Sin. If then a perpetual and Universal Tradition of the Catholick Church hath any Authority in respect of us; if a clear and express precept of Christ, makes the thing Commanded beyond Dispute, how can that be unlawful, than which nothing at first was more clearly Delivered; nothing since more universally received of us, but if they

delight so in their Negative Argumentations, I can help them with one more I believe, never any of the Fathers said it was Lawful. What is the Reason? They were better Orators than so. It had been a cold Expression to tell them, that was Lawful which no Man Doubted to be Divine, whoever said it is Lawful to Fear God, and 'tis no Sin to believe in Christ?

Away with these Scrupulous and Contradictious Spirits. Let's make use of these Words of our Advocate *Agnoscat Pater Fili sui verba*, God said once from Heaven, This is my Beloved Son, hear him: When we Repeat this Prayer we might Return these Words again, this is thy Beloved Son, hear him. Who would Refuse that Petition which was Pen'd by him, who was first to promote it as our Advocate, and after to answer it as our Judge? And thus have I done with my Third and last observable *Individuatio determinationis*, the *Pater Noster*, when ye pray, say, *Our Father*. But now I have done with my Text, and seriously Reflect upon my Former Discourse. To what end is all this? To what purpose do I labour thus to decide these Controversies? The *Jews* have been so wise as to Refer their Difficulties to the coming of *Elias*, and cannot we stay till the Synod be convened? What if the *Carthaginian* and *Milevitan* Councils have determined for Set Forms, what if the Council of *Tolome* Enacted a Days Repetition of the Lord's Prayer? Alas they pretended but to one Holy Ghost among them all? We are like to have divers Spirits in one. They were chosen but by the Clergy, They shall be Elected by a Representative Body of a whole Kingdom. Besides, they never had any yet out of *America*. We shall have some of *Columbus's* discoveries, and of the Spirit which moves upon the *Pacifick Waters*. Therefore to conclude in a Word, whosoever will not freely submit his Judgment with all the Obedience of Faith to the determination of such a Synod, he deserves no better than to be counted a Member of the Catholick Church.

Aristophanis Comædiæ ex optimis exemplaribus emendatæ studio Rich. Franc. Phil. Brunck, *Argentoratensis*, tom. 1. *Lysistrata*, *Thesmophoriazusæ*, *Ranæ*, *Plutus*, Latine, pag. 122. præfatio Editoris 10. cæden fabulæ Græcæ. 295. notæ, 291. tom. 2. *Ecclæsiastæ*, *Nubes*, *Aves*, *Vespæ*. Latine 199. Græcæ 310. notæ 257. tom. 3. *Equites* *Acharnenses*, *Pax*, Latine, 128. Græcæ, 205. *Fragmenta*, 209—291. Notæ 162. *Addenda Fragmentis*, 163—172. *Addenda notis in omnes fabulas*, 175—228. *Index verborum* (not paged) 168. 8vo. Elmsly, 2l. 2s. 6d.

Extracted from *Maty's New Review* for July, 1783, and Written by Professor PORSON.

BEFORE I give an account of the editor's merits, it may not be improper to say a word of the excellencies and defects of the author especially as some modern critics have thought proper not only to greet him with the title of a scurrilous and indecent buffoon, but

der how such monstrous farces could be endured by the chaste of an Attic audience. That many should have been greatly exas-
 ted with Aristophanes, for publicly exhibiting Socrates on the
 e, and making him speak and act in a manner most inconsistent
 his known character, is not surprising; but as the accusation
 d by some against the poet, of being instrumental to Socrates's
 h, has been substantially refuted by many critics; so the present
 or has very judiciously observed, with regard to the other part of
 charge, that Socrates is not so much the object of ridicule in the
 edy of the Clouds, as the philosophers in general, who, of whatever
 fit the lessons and example of Socrates himself might be to the
 , were, from their idle lives, their minute, ridiculous, and
 times impious disquisitions, highly prejudicial to their disciples,
 by consequence, to the public. If, says Mr. Brunck, Aristophanes
 really in the smallest degree contributed to the death of Socrates,
 not credible that Plato would have introduced them in his Sympo-
 s, sitting together at the same table; it is not credible that he
 ld have been so great an admirer of him as to write an epigram in
 raise; containing a most extravagant compliment—*Missa igitur*
faciamus—of the indecency which abounds in Aristophanes,
 istifiable as it certainly is, it may however be observed, that differ-
 ages differ extremely in their ideas of this offence. Among the
 ents, plain speaking was the fashion; nor was that ceremonious
 racy introduced, which has taught men to abuse each other with
 utmost politeness, and express the most indecent ideas in the
 t modest language. The ancients had little of this. They were
 istomed to call a spade a spade; to give every thing its proper
 e. There is another sort of indecency; which is infinitely more
 gerous; which corrupts the heart without offending the ear. I
 ve there is no man of sound judgment who would not sooner let
 son read Aristophanes than Congreve or Vanbrugh. In all Aristo-
 nes's indecency there is nothing that can allure, but much that
 t deter. He never dresses up the most detestable vices in an
 able light; but generally, by describing them in their native
 ors, makes the reader disgusted with them. His abuse of the most
 nent citizens may be accounted for upon similar principles.
 ides, in a Republic, freedom of speech was deemed an essential
 ilege of a citizen. Demosthenes treats his adversaries with such
 guage as would, in our days, be reckoned scurrilous enough; but it
 sed, in those days, without any notice or reprehension. The world
 ince greatly altered for the better. We have, indeed, retained the
 ter, but judiciously introduced more delicacy into the manner.
 his plots too, it must be owned, Aristophanes is sometimes
 ly. It ought however to be observed, that his contemporary
 ic poets did not pique themselves upon the artful management
 the plot. Aristophanes has therefore the usual failing of
 matic writers, to introduce speeches, and even scenes, not much
 ducing to the business of the drama. But if the only use of the
 t be, as the great Bayes has decided, to bring in good things, our
 t will stand totally clear on this head of the charge, and the Knights
 v be mentioned as an honorable exception even to this censure, as

the design of the play, to expose Cleon, and to turn him out of his place, is admirably supported from beginning to end.—To sum up Aristophanes's character, if we consider his just and severe ridicule of the Athenian foibles, his detestation of the expensive and ruinous war in which Greece was engaged; his pointed invectives against the factious and interested demagogues, by whom the populace was deluded; "who bawled for freedom in their senseless mood;" his contempt of the useless and frivolous inquiries of the Sophists; his wit and versatility of style; the astonishing playfulness, originality, and fertility of his imagination; the great harmony of versification, whenever the subject required it, and his most refined elegance of language; in spite of Dr. Beattie's dictum, we shall look over his blemishes, and allow that, with all his faults, he might be a very good Citizen, and was certainly an excellent Poet.

The learning, industry, and sagacity of Mr. Brunck, are well known to the literati, by his elegant editions of some of the Greek Tragedies; the *Analecta Veterum Poetarum*, and Apollonius Rhodius. The present volumes are nearly of the same size with the *Analecta*; but the types in which the text is printed are the same with that of the Greek Tragedies. I am told most readers complain of the diminutive size of the character, and I must confess I should have been better pleased if the editor had employed the same types in this work as in the *Analecta*; it would have spared the reader's eyes, and, perhaps, have rendered the typographical errors fewer than they are at present. Mr. Brunck has had, for the use of this edition, (besides all the former editions of any consequence) the collations of many manuscripts; in the *Plutus*, *Nubes* and *Ranae*, five (the collation of one does not appear but in the *Addenda*); in the *Equites*, *Acharnenses*, *Aves*, and *Lysistrata*, three; in the *Vespæ*, *Pax*, and *Ecclesiastusæ*, two; in the *Thesmophoriazusæ*, but one. By the help of these manuscripts, the observations of critics, and his own reading, he has been enabled not only to purge the text from innumerable usurpations, but sometimes to supply chasms in it: an instance or two of which I shall give in the progress of this article. The ingenious critic apologises (or rather does not apologise) for having left some faulty readings in the text (which either critical sagacity, or the assistance of MSS. would have removed) on account of the great hurry in which he was obliged to write his notes. To me, I own, this reason seems not entirely satisfactory.—"Quod olim librorum descriptoribus æpissimè evenit, id et ego quandoque passus sum; nec hujus incommoditatis necesse duco ut me purgem, veniamque petam; quin minorabit lætarique bonam fortunam frequentioribus istiusmodi lapsibus mihi cavissem; maxime quum recorder, partem haud minimam istarum fabularum à me descriptam iterum fuisse, dum in Musco meo vel ludebat filius meus, quo animum meum nihil magis advertit oblectatque, vel confabulabantur boni quidam viri, qui quot fere diebus horisque matutinis ad me visere solent."—Tantumne rem tam negligenter? I think in such a case I should have sent Master Brunck out of the room. Pugh! says Mr. B. (or I suppose would say, if he read Shakspeare) "He talks to me that never had a son." But to be serious: what right has any man to publish a work of this

kind in a hurry? Mr. B. I believe, is not in that unfortunate situation, which some learned men have experienced, to be obliged to publish as fast as the avarice or tyranny of booksellers required. There have too been some writers who, in publishing a book, have had a provident eye to the future, and taken care to reserve a sufficient quantity of additions to adorn the second impression. But this gentleman's character and circumstances will not suffer us to entertain the slightest suspicion, that he will ever change from Mr. Brunck into Simonides. (Vid. Aristoph. Pac. 697.)—Mr. Brunck, in his notes, is frequently engaged with the Parisian Professor, and the flower of the French critics, as he calls them, (to wit) Messrs. Vauvilliers and Dupuy, the former of whom lately published an edition of Sophocles, the latter has passed some censures upon Mr. Brunck's critical works. Thus far perhaps, he may be readily excused, 'Ὡς οὐχ ὑπάρχων, ἀλλὰ τιμωρούμενος : but I am at a loss to account for the asperity with which he treats Kuster and Bergler, to the latter of whom he is scarcely more merciful than he was to Mr. Shaw in his edition of Apollonius. Bergler with him is fungus, stipes, bardus, and what not. If Mr. B. is better qualified than Kuster and Bergler to publish Aristophanes (as doubtless he is by far,) "let him give God thanks, and make no boast of it;" but why triumph over men who are not in a condition to return the attack? Παῦτε, παῦ, ὦ δέσποτ' Ἐρμῆ, μὴ λέγες· Ἀλλ' ἕα τὸν ἄνδρ' ἐκείνον, οὐπερ ἔστ' εἶναι κάτω.

I now proceed to give some instances of the improvements made in this edition. The plan of the *Lysistrata* is as follows: the women, grieved at the long continuance of the war, seize the acropolis, where the public money was kept, and resolve to keep the men at a distance till a peace shall be concluded. Upon this a dialogue ensues between *Lysistrata* and *Probulus*, the heroine and hero of the play.

V. 487. 'Ὅτι βουλόμεναι τὴν ἀκρόπολιν ἡμῶν ἀπεκλείσατε μοχλοῖς. In some other editions it is printed τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖς μοχλοῖς. Mr. Brunck has inserted very justly Dawes's emendation in the text, 'Ὅτι βουλόμεναι τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖσι μοχλοῖσιν. The corruption no doubt arose from the explanation of the scholiast being written above the text: ἡ πόλις of itself signifies the acropolis. I cannot help submitting it to Mr. Brunck's judgment, whether in *Plutus* 772, instead of the vulgar reading κλεινὸν πένον, we should not read κλεινὴν πόλιν from *Stephanus Byzant.* v. Ἀθήναι. But perhaps *Hemsterhuis* has sufficiently defended the other reading; for I must own, though with the utmost fear of incurring Mr. Brunck's displeasure (vid. not. in *Plut.* 327.) that I am not persuaded of *Hemsterhuis's* edition.

V. 493. 'Ἡμεῖς ὑμᾶς σώσομεν, ΠΡ. ὑμεῖς; Δ. ἡμεῖς μέντοι. Π. σφέτερόν γε.

Δ. Ἀλλ' ἀποδεκτέα ταῦτ' ἐστὶν ὅμως· Π. Νῆ τὴν Διμήτηρ', αἰκόν γε. Ἀλλ' ἀποδεκτέα is a conjectural emendation, first inserted in the Venetian edition; ingenious enough, but wrong. The first edition has Ἀλλ' ἀποκτέα which comes nearer the true reading, restored by Mr. B. from two MSS. Ἀλλὰ ποιητέα.—But the MS. not only amends but supplies the text: for Mr. B. has inserted the following verse upon the authority of the MS, after verse 498.

Α. Ὡς τωθήσεται καὶ μὴ βούλη. Π. Δεινὸν γε λέγεις. Α. Ἀγανακτῶ, ἄλλὰ π. &c.

Mr. Brunck is not in general very gracious to Kuster when he finds him negligent in smaller matters. But what would he have said had he known, that in the very manuscript which Kuster used, not only the true reading of the 3d verse was preserved, but the second verse fairly and plainly written?—Though he might have guessed something of the kind from the Scholiast, to whose words a part of the verse in question is prefixed.

V. 519. Ὁ δὲ μ' εὐθὺς ὑποβλέψας ἔφασκεν· κ' εἰ μὴ τὸν στήμονα νήσω.—Mr. Brunck rightly observes, that the copula has no business before εἰ; he therefore reads, Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας φάσκειν ἄν· Εἰ μὴ τὸν στήμονα νήσεις (νῆσεις from a MS.) I should rather read, Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας ἄν ἔφασκεν· Εἰ μὴ, &c.

V. 529, seq. Α. Σιώπα. Σίγ' ὧ κατάρατε, Π. σιωπῶ ἔγω. Α. Καὶ ταῦτα καλύμματα φέρε

Περὶ τὴν κεφαλὴν μὴ νυν ζῆν· ἀλλ' εἰ τοῦτ' ἐμπόδιόν σοι.

Παρ' ἐμοῦ τοῦτ' τὸ κάλυμμα λαβὼν, Ἐχε, καὶ περὶ τοῦ περὶ τὴν κεφαλὴν,—Κᾶτα σιώπα.

To enter into an examination of the tautology, the absurdity, the metrical defects, and the want of syntax in this sentence, as it now stands, would waste too much time and paper. Suffice it to say, that the editor has happily restored the genuine text by the aid of MSS.

Α. Σιώπα. Π. Σοί γ', ὧ κατάρατε, σιωπῶ ἔγω καὶ ταῦτα κάλυμμα φέρουσι Περὶ τὴν κεφαλὴν· μὴ νυν ζῆν. Α. Ἀλλὰ εἰ τοῦτ' ἐμπόδιόν σοι, &c.

In the Nubes, after v. 969. Mr. B. has inserted a verse, which Mr. Valckenaer first discovered to belong to this place (from Suidas, v. χιάζειν.)

Εἰ δὲ τις αὐτῶν βωμολοχεύσαιτ', ἢ κάμψιέν τινα καμπήν,
[Αὐτὸς δειξας, ἐν θ' ἀρμονίαις χιάζων ἢ Σιφνιάζων.] &c.

The Eccles. v. 621, 622. stand thus in the common editions:

Π. Οὐχὶ μαχοῦνται. Β. Περὶ σοῦ. Π. τοῦ μὴ ξυγκαταδαρθεῖν.

Β. Καὶ σοι τοιοῦτον ὑπάρξει.

Instead of this latter fragment, Kuster's edition has, Καὶ σοι τὸ π^{ερί} τούτων δὴ μάχεσθαι. These Mr. Brunck has restored to sense and metre by slightly altering the reading of the MS. Π. Οὐχὶ μαχοῦνται.

Β. Περὶ τοῦ; Π. Θάρρει, μὴ δαίς τις οὐχὶ μαχοῦνται.

Β. Περὶ τοῦ; Π. τοῦ μὴ ξυγκαταδαρθεῖν· καὶ σοι τοιοῦτον ὑπάρξει.

In the Thesmophoriazuse, the women are gathered together to consult about some mode of punishment for Euripides, who had grossly traduced and scandalised them on the stage. When the assembly is met, the herald speaks to this effect, (v. 372.) "Hear every one; the female senate decreed (Timoclea was president, Lysicla clerk, Sostrata speaker) to hold an assembly early in the morning, the middle day of the Thesmophoria: Ἐκκλησίαν ποιεῖν ἔωθεν τῇ μέσῃ τῶν θεσμοφοριῶν, ἣν ἄλις ἐστ' ἡμῖν σχολή. So Kuster's edition. Davies (on Cicero de Legg. I. 10.) and Spanheim (on Callimach. H. in Jov. 84.) quotes the latter verse to prove that ἄλις may be joined with a nominative. Dawes (Misc. Crit. p. 235.) perceiving a solecism

in this reading, tacitly altered it to εἰγ' ἄλυσ.—But the sense of the passage is not at all assisted by this alteration. "The senate decreed to hold a meeting—if there is leisure;" rather, "if there should be leisure." Neither could the herald be ignorant when he proclaimed this, whether they had sufficient leisure or not. The first edition (by Vanta) has ἦν ἄλυσ' ἡμῖν σχολή, which approaches very near the true reading restored to the text from the MS. ἡ ὑάλισ' ἡμῖν σχολή: "on which day we are most at leisure." The third day of the Thesmophoria was a fast. (vid. Athenæum VII. p. 307. F.)

In the Pax, when Trygæus and the chorus are drawing the goddessrene out of the well, the chorus exclaims, v. 496. 'Ὀς κακὸν εἴ τινας ἴσων ἡμῖν. Mr. B's MS. had 'Ὀς κακὸν οἱ τινας εἰσὶν ἐν ἡμῖν. of which, he says, he could make nothing for a long time, till he luckily found the true reading in Suidas, v. κακόνιοι 'Ὀς κακόνιοι τινές εἰσιν ἐν ἡμῖν.

There are certainly some disaffected people among us." And so the scholiast seems to have read in his copy, as one may conjecture from his explanation.

In the Equites, v. 1300, &c. the triremes are in great agitation: upon hearing that Hyperbolus is going to petition for a fleet, they vow that he shall never command them. But, says one, who had never come near man, if the Athenians consent to this motion—

καλῆσθαι μοι δοκῶ

Εἰς τὸ Θησεῖον πλεούσαις, ἢ πὶ τῶν σεμνῶν θεῶν.

In which words there is neither sense nor syntax.

Whoever has a mind to see what the critics have written about it and about it, may consult Petit (Leg. Attic. p. 79.) D'Orville and Salvini Miscell. Observat. Vol. III. p. 401,2.) Dawes (Misc. Crit. p. 252.) Mr. Brunck has restored from conjecture, δοκεῖ—πλεούσας, referring to Vesp. 270. "I advise that we sail either to the Theseum, or the temple of the Eumenides, and take refuge there." The emendation is ingenious and certain, nor does it the less honor to Mr. Brunck's sagacity, that Reiske had already proposed the same in the Acta ipsiensia for July 1750, p. 419.

Eq. 751. Οὐκ ἂν καθίζοιμην ἐν ἄλλῃ χωρίῳ. 'Αλλ' εἰς τὸ πρόσθε εἶν παρῆναι εἰς τὴν Πνύκα.

This Demus says to Agoracritus, who had requested him not to hear the cause in Pnyx. The commentators have been led into gross errors by a slight corruption in the text. Mr. B. has elegantly restored, ὡς πρόσθε, "as formerly."

Nub. 339. Κεστράν τεμάχη μεγάλην ἀγαθῶν, κρέα τ' ὀρνίθια κιχλᾶν. The metre is defective by half a foot. In Kuster's edition: κρέα τ' οἰθιδά γε κιχλᾶν. Mr. Brunck has thrown out γε, and replaced the true reading upon the authority of Athenæus and Eustathius, κιχλᾶν. It doubtless escaped his notice, that H. Stephens had made this emendation in his Ap. to Greek Thes. p. 1228. To the authorities mentioned, he might have added the testimony of the Etymologus M. whom Favonius has transcribed p. 1060. ed. Basil. 1541.

Having quoted at random these few instances, in which the text of the author is improved; I now pass to the invidious and unpleasant task of marking some of those places where the learned editor has

either made the text worse, or left it faulty. One great defect I cannot help remarking in Mr. B. which is, his being in general too sparing of his explanations. As he has most unaccountably, and to the full success of his work fatally, omitted to publish the scholia together with the text, he ought to have made some amends for this defect in his notes, and also to have been more curious in noting the parodies of the tragedians and other authors in which Aristophanes so much indulges himself. These will appear to some grave omissions—but the oversights I am going to mention, Mr. B. would, without question, have entirely supplied or corrected, if he had allowed himself a little leisure for another revisal.

He has publicly testified that he has a great dislike to the particle γε, and accordingly has, with great justice, frequently expunged it; but he should have done it much oftener, and I will give a few examples where it ought to be thrown out, as perfectly useless both to the metre and sense.

Nub. 869. Καὶ τῶν κρεμαστρῶν οὐ τρίβων τῶν ἐνθάδε. Mr. B. inserts γε here after τῶν; to make the verse agree with Dawes's canon. I had rather read κρεμαστρῶν on the authority of Pollux X. 157. and so perhaps the scholiast read, v. Peirson on Mæris, p. 242. 1216. Ἀπερυσσάσαι γε μᾶλλον, ἢ στήναι πράγματα. As the penultima of ἀπερυσσάσαι is long, the γε ought to be expunged. Ran. 1055. Ἔστι διδάσκαλος, ὅστις φράζει τοῖς ὁ ἰβῶσιν γε ποιηταί. The particle is interpolated by some later editor. Read τοῖσιν ὁ ἰβῶσι—Equit. 508. Ἠνάγκαζεν ἔπη λέγοντάς γ' ἐς τὸ θέατρον παραβῆναι. Read Ἠνάγκαζεν ἔπη πρὸς τὸ θέατρον, as it is quoted by the author of the argument to the Nubes. Acharn. 629. Οὕτω παρέβη πρὸς τὸ θέατρον λέγων. Pac. 735. Αὐτὸν ἰπῆναι πρὸς τὸ θέατρον παράβας. There is another passage in Aristophanes where πρὸς is to be restored instead of ἔστι Acharn. 392. Ὡς σκῆψιν ἄν ἀγῶν οὗτος οὐκ ἐπιδέξεται. This Mr. B. quotes in a note upon Nub. 465. (where r. ἐπόψομαι for ὀψομαι from Suidas, v. ἀρά γε) to show that the particle ἄν may be joined with a future indicative, a point I shall not at present dispute, but the validity of this example to prove it. If the learned critic had looked into any of the three first editions of Suidas, v. Σίσυφος, or P. Leopard. Emendat. xiii. 8. he would have found it thus quoted, Ὡς σκῆψιν ἀγῶν οὗτος οὐ προσδέξεται, which is the true reading, changing only ἀγῶν into ἀγών, or, as Mr. Brunck would write it, ὠγών. Eccles. 701.

Acharn. 18. Οὕτως ἐδήχθη ὑπὸ κωνίας γε τὰς ὀφρῦς. As the penultima of κωνίας may be made long, vid. Lysistr. 470. the γε may be safely ejected on the authority of the scholiast and the first editions of Suidas, v. ῥύπτομαι.

Av. 1478. Τοῦτο μὲν γε ἤρος αἰεὶ—Mr. B. is not quite satisfied with this verse, and therefore proposes Τοῦτο μὲντ' ἄρ'—The common reading is Τοῦτο μὲν ἤρος αἰεὶ—read, Τοῦτο τοῦ μὲν ἤρος, which answers to what follows, Τοῦ δὲ χειμῶνος.—

Τοῖς δ' εὐπρεπέσιν γ' ἀκολουθοῦντες. γε is of the editor's insertion. Read Τοῖς εὐπρεπέσιν δ'.

Thesmoph. 225. Οὐ γὰρ, μὰ τὴν Δήμητρα γ', ἐνταυθοὶ μενῶ. The particle is here of no force, nor is it in the earlier editions, at least it is not in the Basil. 1532. There can scarcely be a doubt, I think, but

must read, Οὐ γὰρ, μὰ τὴν Δήμητρε', εἴτ' ἐνταυθοῖ μενῶ, to any one who will consult Nub. 814. Vesp. 1442. Av. 1335. I shall quote a middle example. Οὐ τοι, μὰ τὴν Δήμητρε', εἴτ' ἐνταυθοῖ μενεῖς. To know of what signal use it is sometimes to compare an author with himself, I will give another example. Thesmoph. 630. Φέρ' ἴδω, τί πρῶτον ἐπίνυμεν; Mr. B. has aptly quoted Nub. 787. Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν; but, what is surprising, did not see that the verse in question was to be amended thus: Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; it is quoted by Suidas, v. προπίνει.

Ibid. 443. Ὀλίγων ἕνεκα γ' αὐτὴ παρελθὼν ἐρημάτων. Why does Mr. B. follow that bardus, stipes, fungus, &c. Bergler with his γε. Why not ἕνεκα καυτῆ.—Lysistr. 82. Γυμνάδδομαι γε καὶ ποτὶ πυργᾶν ἄλλομαι. Mr. B. reads γα Laconice. I should prefer Γυμνάδδομαι τε.—as it is noted by Eustathius, p. 1570.

Mr. B. sometimes quits the editions, at least those which I have, to Aldus, Basil. 1532. and Kuster, without giving his reader notice, for instance, Nub. 826. 1302. Ran. 320. 376. 1406. Probably he rests this on the authority of MSS. (perhaps of other edd.) but such variations ought to be accounted for in the notes.

He sometimes erroneously follows Kuster's edition; as e. g. Plut. 17. Ἡ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον. In the preceding editions it is us; Ἡ φησιν, οὐκ εἶναι βιωτὸν αὐτῷ τὸν βίον, where αὐτῷ not εἶναι ought to have been omitted.

Nub. 1329. ἰσθ' for οἰσθ', from Kuster.

Eq. 787. Τοῦτό γε τοῦργον ἀληθῶς ἐστίν.—In Aldus, Τοῦτό γέ σιν ἔργον ἀληθῶς—read, Τοῦτι γέ τοι σου τοῦργον ἀληθῶς—vide infra 1054.

Mr. Brunck generally shows a great respect for Dawes, and follows his emendations; but I think he sometimes rejects them without reason, and sometimes does not give them all the support they might receive, e. g. the emendation on Acharn. 271. is confirmed by Suidas, v. μάχων. that on Pac. 188. by Suidas, v. μιαιοί. Of the first I will give but one instance. Plut. 392. as a MS. has ποῖον, it ought to have been inserted in the text. The assertion of Mr. B's, that there are an hundred exceptions, is rash; I do not believe there are six. I remember one in the Rhesus, but easily to be altered. The verse from the Phœnissæ is no proof at all; that from the Bacchæ very little; in the example from the Acharn. 903. read Ὁ ποῖος οὗτος Λάμαχος.—v. sub. 1270. Τὰ ποῖα ταῦτα χρέμαθ'; so far from Ὁ ποῖος not being inmissible here, it is almost necessary, on account of the apodosis, Ὁ ποῖος, —I will give two instances of Aristophanes's exactness in this particular. Ran. 1200. Ἀπὸ ληκυθίου τοὺς σοὺς προλόγους διαφθερεῖ. So a MS. has it; rightly, as appears from the next verse, Ἀπὸ ληκυθίου δὲ τοὺς ἐμούς.—Aves 1419. Ὅδὲ πάρεστιν ἄλλ' ἔτου χρεῖ, δεῖ λέγειν. Ἰτερῶν, πτερῶν δεῖ. It is plain that in the first verse we must read τοῦ δεῖ, χρεῖ λέγειν, not only for the reason above given, but also because χρεῖ never governs a genitive case in the Attic poets. The only example, I believe, that can be produced to the contrary, is Euripides Orest. 667. τὶ χρεῖ φίλων; but that is to be altered into δεῖ φίλων on the authority of Plutarch. Op. Mor. p. 68.—E. Aristotle. Ethic. ix. 9.

Eq. 400. γενοίμην ἐν Κρατίνου κώδιον. I must question whether this can signify una de pelliibus Cratini. L. Bos's emendation ἐν Κρατίνου (Animadv. p. 8.) seems to me to admit of no doubt.

Ib. 456. Mr. B. seems somewhat uncertain about the word καλᾷ. There is no reason for change. The Attics only use the middle future of this verb. κολουμένους ought to have been restored, Vesp. 244. instead of κολουμένους, which cannot possibly come from κολουῶ, or indeed any other word. Theopompus apud Suidam v. Ἄττις. Κολάσσομαι γε σέ, καὶ τὸν σὺν Ἄττιν.

Thesm. 149. Χεῖρ τὸν ποιητὴν ἄνδρα πρὸς τὰ θεάματα—when ἄνδρ is joined with a substantive, it is not, I believe, capable of the article. The τὸν is, I believe, the insertion of a later editor, without any authority; I would therefore read, Χεῖρ γὰρ ποιητὴν—which connects better with the preceding verses.

In so long a work, it is impossible but some little inaccuracies, respecting the niceties of metre, must escape an editor, however diligent or sagacious.

Eq. 569. Κούδεις οὐδὲ πώποτ' αὐτῶν.—It is astonishing that Mr. Bruick should let the spondee pass in the first place, and not alter it to Κούττις. [Read with the Ravenna MS. οὐ γὰρ οὐδεις πώποτ' αὐτῶν.]

Ibid. 1256. Ὅπως γένομαι σοι Φανὸς ὑπογραφεὺς δικῶν. The metre of this line is redundant (the first syllable of Φανὸς being long) though Valesius (on Harpocration, p. 228.) and D'Orville (on Chariton, p. 5.) quote it without suspicion. Amend it from Suidas, v. Φανὸς. Ὅπως ἐσομαι σοι.

Pac. 185. Τί σοί ποτ' ἐστὶ τοῦτον, οὐκ ἐρεῖς; μαζώτατος. an iambic with seven feet. Correct it Τί σοί ποτ' ἐστ' ὄνου, οὐκ ἐρεῖς; as Suidas quotes it v. μαζοί. I will take this occasion to observe, that a little above, instead of Ὡς μιὰρὲ καὶ τολμῆρὲ.—We must read on the same authority Ὡς βδελυρὲ, to avoid tautology. Compare Ran. 465, 466.

An. 385. Ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἤναντιώμεθα. A spondee in the fifth place. The first editions have ἐναντιώμεθα, read ἐνγνι-ώμεθα.

Ibid. 1297. Συρακουσίῳ δὲ Κίττα· Μειδίξ δ' ἐκεῖ. A cretic in the second place, v. Συρακοσίῳ. Eupolis quoted by the Scholia. Συρακούσιος δ' ἔοικεν, ἥνικ' ἂν λέγῃ τοῖς κυνιδίοις τοῖσιν ἐπὶ τῶν τειχέων. In Kuster's edition it is corrupted into Συρακούσιος.

Thesm. 234. Βούλει θεᾶσθαι σαυτὴν; εἰ δοκεῖ, φέρε. A syllable too much, correct it slightly, Βούλει θεᾶσθαι.—Eccles. 369. Lysistr. 742. Ὡς πότνια Εἰλείθυια—without an elision; that the first syllable in πότνια may not be made long contrary to the author's custom. Τὸ φάρμακόν σου τὴν νόσον μείζω ποιεῖ. If any thing is to be altered, I should rather suppose Ἄλλ' ought to be supplied at the beginning of the verse. A similar omission has happened in the Aldine edition of Euripid. Phœniss. 1806. and in many editions of our author; An. 1693. Ἀλλὰ γαμικὴν χλανίδα δότω τις δευρὲ μοι. (ita leg. ex Schol. in v. 1565.)

The Index is a repetition of Kuster's, but very much improved and enlarged. The Latin interpretation, which the learned editor has altered and corrected in an infinity of places, is as far as I have con—

sulted it, perspicuous and accurate. In the fragments, perhaps something more might have been done. But I shall only just observe, that in the Gerytades, part of the 21st fragment is repeated in the *Incerta*, No. 41. where instead of ῥήματα—ἐμβαπτόμενος, we must read ῥήματι—ἐμβαπτόμενον from Athenæus, p. 367, and that in the 3d fragment of the *Δαιτάλης*, whoever will compare Nub. 865. 1242. will think it ought probably to be corrected thus, Ἡ μὲν ἰσως σὺ καταπλήγῃσει τῷ χρόνῳ. Fragn. incert. 133. is a parody of Euripides apud Plutarch. de Isid. et Osirid. p. 379. D.

Reply to an Article on Bentley's Callimachus.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the Ninth Number of the CLASSICAL JOURNAL is a short article, purporting to show, that the edition of Callimachus, printed at London in 1741, along with Theognis, and a selection from the Anthologia, and generally understood to have been published by Dr. Richard Bentley, did not come from the hands of that celebrated scholar.

The three principal reasons, upon which the author founds this belief, are,

1. That, since Dr. Bentley died at the age of 80, and but one year after the publication of the volume, he "would hardly have published an edition of any classic at that period *anonymously*."

2. That "the manner, in which he is praised in the notes, is such, as to make it quite impossible that he should have written them himself. In p. 8. of the Notes, the Editor says, 'Profectò ultima in q̄o non potest corripì, ut luculentissimè demonstravit magnum literarum humaniorum decus, Rich. Bentleius.'—Thus again, p. 35. 'Ex notis eruditissimi Bentleii,' and so in many other places; as 'hac perspicacissimus Bentleius,' p. 41."

3. That "this Editor tells us that he had been at Rome, which Dr. Bentley never was, unless I am much mistaken. 'Vidi ipse, cum Romæ essem, et consului, partim etiam contuli, codicem Vaticanum Bibliorum,' &c. p. xvi."

Why your correspondent should be led to suppose it unlikely that Dr. Bentley should have published an edition of any classical author *anonymously*, merely because he was advanced in years, does not immediately appear. Be that as it may, the passages so complimentary to the Doctor, do not directly furnish us with a reason why they should not have been written by an *anonymous* editor, even though he himself should be the subject of them.

This might rather be conceived as a feint, by which the editor might the more effectually screen himself from suspicion. It is a thing so common, (not that we at all approve of the practice,) that we almost wonder the idea should so totally have escaped your correspondent.

From the *Emendations of the Fragments of Menander and Philemon*, published in 1713, by an editor who signs himself PHILELEUTHERUS LIPSIENSIS, and now universally allowed to have been written by Dr. Bentley, we make the following extracts:

1. "Videamus igitur, quid eruditissimus Kusterus ad hunc locum [ad Suid. in *πέμπειν*] afferat: *Fragmentum*, inquit, *hoc Menandri corruptum est, quod sic emendandum et numeris suis restituendum esse optime me monuit vir πολυμαθέστατος*, RICHARDUS BENTLEIUS:

Μικρὰ Παναθήναι' ἐπειδὴ δι' ἀγορᾶς πέμποντά σε,
Μοσχίων, μήτηρ ἑώρα τῆς κόρης ἐφ' ἄρματος.

quam lectionem in versione secutus sum;

*Postquam minorum Panathenæarum pompam ducentem per forum te,
Moschion, ridit puellæ mater in curia.*

EGREGIA SANE HÆC CONJECTURA EST CELEBERRIMI ILLIUS BRITANNI, CUJUS EMENDATIONES AD CALLIMACHIUM ET M. LELAM OLIM, NUPER AUTEM AD CICERONIS TUSCULANA SUMMA CUM VOLUPTATE ET FRUCTU LEGI." [p. 79.]

2. "Et Callimachus Epigr. XLIX.

Οὐδ' ἔσον ἄτταραγὼν σε δεδοίκαμες

EX SAGACISSIMI BENTLEII EMENDATIONE: nam codices ibi inepte habent ἀλλ' ἄραγον." [p. 145.]

Are we then, by virtue of your correspondent's way of reasoning, henceforth to deny, that these emendations were written by the man, who has, ever since their publication, been considered the author of them? Is the volume from this time to be esteemed the production of any person rather than of Dr. Bentley? Unfortunately for your correspondent, there was no man at that day, whose shoulders were Atlantæan enough to bear the burden of that exquisite performance. It was made of "sterner stuff" than to have been held together by paper and pack-thread! Even your correspondent himself, in spite of his ingenuity, in spite of the boldness with which he makes his assertions, and in spite of the chance that there is in the world a title-page of similar plan and device to the title-page of the book in question, must allow that the *Emendations of the Fragments of Menander and Philemon* came from the pen of Dr. Bentley, and of no one else but Dr. Bentley.

As to the remaining objection, which is certainly at first sight the most reasonable of the three, it is certain that Dr. Bentley was never at Rome, if ever upon the Continent at all. But may not this be referred to the same source as the passages just quoted from

Phileleutherus Lipsiensis?—What? convict the Doctor of, a falsehood? It would be an untruth beyond a doubt;—an evasion, to say the least of it, which amounts to little less than an untruth. But are not the passages from **Phileleutherus Lipsiensis** equally evasive? They are intended to say neither more nor less, than “I am not the author of this book;” which is just as evasive, and just as false, as to say, “Vidi ipse, cum Romæ essem,” &c.—So much for your correspondent’s mode of proving that the **Callimachus**, which was printed at London in 1741, was not edited by **Dr. Bentley**.

We now proceed to examine the second part of this elaborate article. “It is plain enough then,” says your ingenious correspondent, “who was *not* the author of this book; the question is, who was. I believe, though I cannot quite prove it, that the real editor was Richard Warren, S. T. P. of Jesus Coll. Cambridge, who in the very following year printed an edition of **Hierocles** on the Golden Verses, with the same types, and for the same editors, putting his initials to that book, which he had not done to the former. Nothing can be more similar than the two books in every external mark.”

This proof, which your correspondent himself confesses to be only a partial one, is more exceptionable than the one which we have just dismissed. Your correspondent contends, that since these books are similar in every external mark, they must needs have been edited by the same person. Equally reasonable would it have been to have asserted, that all volumes in vellum-binding were edited or bound by the same person!

But hold; let us examine these external marks, and, by carefully contrasting them, force out this strange similarity, which strikes so strong upon the imagination of your correspondent. We will therefore be at the pains of transcribing the two titles:

“**CALLIMACHI** Hymni et Epigrammata: quibus accesserunt **Theognidis** carmina: necnon Epigrammata centum septuaginta sex ex Anthologiâ Græcâ, quorum magna pars non antè separatim excusa est. His adjuncta est Galeni Suasoria ad artes. Notas addidit, atque omnia emendatè imprimenda curavit Editor. In Præfatione disseritur de Linguae Græcæ pronunciatione secundum Quantitatem an Accentum melius procedat. ‘Ο δ’ ἡσιςεν >ρσλσσσσσσ βασηκλινς. De seipso Callimachus. Londini, *Impensis Gul. Thurlbournæ, Bibliopolæ Cantab. Veneunt* apud J. Nourse. P. Vaillant. J. Becroft. Lond. MDCCXLII.”

“**HIEROCLIS**, Philosophi Alexandrini in Aurea carmina Commentarius. Græcè et Latine. Græca accuratiùs nunc recognita, et ad MSS. codicum fidem exacta, plurimisque in locis è Gudiani Medicæi codicis collatione emendata, unâ cum notis subjunctis. Edidit R. W. S. T. P. Coll. Jes. Cant. nuper Socius. Londini,

Typis Jac. Bettenham: *Impensis Gul. Thurlbournæ, Bibliopole Cantab.* Veneunt apud J. Nourse, P. Vaillant. J. Becroft. Lond. MDCCXLII."

Not the slightest trace of similarity do we find in these two titles, either with respect to Latinity, matter, or manner; save and except only—that each of them ends with the clause, "*Impensis Gul. Thurlbournæ, Bibliopole Cantab. Veneunt apud J. Nourse, P. Vaillant,*" &c. &c. And is this all?

Thus then, it should seem that for any thing your correspondent has said, Dr. Bentley himself *might* have been the editor of the London Callimachus. Not that we believe that he was, any more than Dr. Warren. The two objections to the supposition that Dr. Warren was its editor, which are advanced by your correspondent himself, are of themselves decisive. On the strength of these alone, Dr. Warren could not possibly have been the person.

After all, what is the probable conclusion we are to arrive at? If we examine the style and manner in which the notes are written, the plan of the volume altogether, and the intrinsic worth of the whole, we shall easily see, that the method, the general substance, and the arrangement, are not Dr. Bentley's. Equally clear is it, that this volume came from the hands of some person on terms of close intimacy with the Doctor, as may be collected from several of his opinions, emendations, &c. being incorporated with those of the editor, as well as from the very high estimation in which the Doctor's character is every where held by the editor.

We are informed by Mr. Dibdin, that the edition of *Cicero de Finibus*, published by the Doctor's nephew, has been erroneously attributed to the Doctor himself. The same, we suspect, is the case with respect to the London Callimachus. The style and cast of the notes in both these volumes is very similar,—so much so, that we ourselves do not entertain a doubt about the matter. The former of them has nothing particular to recommend it; and it must be candidly confessed that the latter has as little. As to the encomium which Dr. Harwood has lavished upon it, who pronounces it "not inferior to any edition of Callimachus," this does not affect our opinion in the least. This extravagant and fulsome account of the work was not deduced from any examination into the merits of it, but is a mere translation from the *Biblioteca Portatile degli Autori Classici dall' Al. Mauro Boni e da Bartolommeo Gamba*, who call it "Edizione non inferiore a verun'altra di Callimacho."

Besides this, we are informed by Dr. Kippis, [see *Class. Jour.* No. ix. p. 282.] that the Doctor's nephew, Thomas Bentley,

¹ If we mistake not, we recollect to have seen a copy of this work, which appeared to have been bound soon after its publication, with the lettering on the binding expressive of the author being T. Bentley.

L. L. D. travelled through Europe at his uncle's expense, in order to collate all the MSS. of the Greek Testament, to which access could be obtained. The Vatican library could not have been overlooked by him on an occasion like this; and hence it is that we may satisfactorily account for the clause, "*Vidi ipse, cum Romæ essem,*" &c.

Taking all this into consideration, we flatter ourselves that all such, as will give the question a fair and deliberate discussion, will readily incline to our way of thinking; and that henceforth bibliographers will *not* desist from calling the London Callimachus Bentley's edition, although they may desist from calling it Dr. Richard Bentley's.

1812,

S. S. I.

ON THE EXISTENCE OF TROY.

—OPINIONS which infancy has imbibed, and years have strengthened, it requires no moderate effort to shake off. This can only be effected by the fullest and clearest conviction of their futility.—Nature herself imperiously calls upon us, to repel an attempt to overthrow, what we have been long accustomed to believe, and which, whatever other claims it may want, time at least has rendered sacred.

A feeling of this sort, excited by lately perusing a paper, "On the existence of Troy," which appeared in the ninth number of the *Classical Journal*, has prompted me to offer a few remarks on that interesting subject, which you may perhaps think worthy of insertion.

Your correspondent begins, by urging the "strong improbability, that the states of Greece in that rude and helpless state of society, should have been able to collect, equip, transport, and maintain abroad, an armament exceeding in force any that they could draw together several centuries afterwards on far more momentous occasions."—Now, I maintain, that a barbarous state can always bring into the field a greater number of men, than the same state advanced to a higher degree of civilization. In a barbarous state, every man, more or less, acquires a livelihood by dint of arms, and by dint of arms maintains possession of what he has thus acquired; hence, every one is, in some measure, a soldier. That such was the early condition of the Greeks, Thucydides asserts, *πᾶσα γὰρ ἡ Ἑλλὰς ἰσθιμαρφέρεα, διὰ τὰς ἀφράκτους τι εἰρήσεις, καὶ οὐκ ἀσφαλῆς παρ' ἀλλήλους ἰσίδους*. But when a nation has arrived at a higher degree of refinement; when industry, instead of violence, procures wealth, and the laws, instead of arms, secure the possession of it; when wants are multiplied; when what were formerly luxuries, become necessities; then the martial spirit evaporates, and the majority of the population is occupied in supplying the wants, or gratifying the inclinations of the remainder.

Arguing on these general principles, I should say, that Greece not only might furnish the army mentioned by Homer, but might have poured forth one much greater, had she found it necessary or convenient.—For we find it expressly mentioned by Thucydides, that the Grecian armies in his times, (which were immediately succeeding the expedition of Xerxes, brought forward by your correspondent) were more numerous than that which Homer describes—*εἰκὸς δὲ νομίζειν τὴν στρατιὰν ἰακίην, μεγίστην μὲν γινώσκει τῶν πρὸ αὐτῆς, λευκομένη δὲ τῶν ὕν' τῇ Ὀμήρου αὐτοῖς ποιήσει εἴ τι χρὴ κἀνταῦθα πιστεύειν, ἣν εἰκὸς ἐπὶ τὸ μῦθον μὲν ποιῆσθαι ὅσα κοσμήσθαι, ὅμως δὲ φαίνεται καὶ οὕτως ὑδατοτέρα.* Nay, he further asserts that the Homeric armament was by no means great, when considered as a national force: *πρὸς τὰς μεγίστας γούν καὶ ἱλαχίστας ταῦς τὸ μίσην σκοπεῦντι, οὐ πολλοὶ φαίνονται ξυνηθότις, ὥς ἀπὸ πάσης τῆς Ἑλλάδος κοινῇ πημπόμενοι.*

But your Correspondent thinks it next to impossible, that the little states of which Greece was composed could have been brought to co-operate in the execution of a plan, concerted, not for their own defence, not to avert impending ruin, but merely for the destruction of an inoffensive neighbouring city, and that too, “under the command of a leader not much superior to themselves in either rank or power.” I confess, it would seem somewhat improbable, that a whole nation should voluntarily take up arms, solely for the recovery of the run-away wife of one of their princes; but Thucydides considers this not to have been the case, but that the power and influence of Agamemnon, whose empire he shows to have been by no means inconsiderable, compelled his countrymen to assemble and engage in the expedition. *Ἀγαμύνην τί μοι δοκεῖ, τῶν τότε δυνάμει προὔχον, καὶ οὐ τοσούτῳ τοῖς Τυνδαρεὺ ὅρεσις κατελιγμένους τοὺς Ἑλλήας μηχανήσας ἄγων, τὸν στόλον ἀγυρεῖ.* And again, *τὴν στρατιὰν οὐ χάριτι τὸ πλεῖον ἡ φέρον ξυναγαγὼν ποιήσασθαι.* And probably the states of Greece would find little reluctance in complying with such a command, since they would be doing nothing more than their daily habits of life accustomed them to do; they would be engaging in a free-booting enterprise, with the prospect of greater profits than they usually acquired, and without much greater risk than they frequently underwent: for we seldom see Troy mentioned without some epithet to distinguish the magnitude of its wealth, or the magnificence of its ornaments; and the Greeks seem to have been in the habit of invading, in insignificant numbers, the very country they were now to invade in a more formidable body; *οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβάρων οἷτις ἐν τῇ ἡπείρᾳ παραθαλάσσιοι, καὶ ὅσοι νήτους εἶχον, ἐπιπλὴ ἤσαντο μᾶλλον περιαιεῖσθαι ναυσὶν ἐπ' ἀλλήλους, ἐτρέποντο πρὸς ληστρίαν.* The army therefore in general, I should conceive, cared little about the ostensible object of their invasion, the recovery of Helen; but like Penelope's suitors, were

“Non tantum Veneris, quantum studiosa culinæ.”

But next, where “are we told that the army remained nine years inactive in an enemy's country, where they could procure subsistence only by plundering the whole of that part of Asia Minor?” On the

Contrary, Homer himself asserts expressly, at the end of the seventh Book, that many ships came from Lemnos laden with wine, in part present to the Atridae, but in part purchased by the army;

Νῆες δ' ἐκ Λήμνιοις παρέστασαν, οἷον ἄγουσαι,
Πολλὰι, τὰς προέκταν Ἰησονίδης Εὐνης.
Χαεῖς δ' Ἀτρυιδῶν, Ἀγαμέμνονι καὶ Μενελάῳ,
Δῶκεν Ἰησονίδης ἀγίμην μίθῃ, χίλια μέτρα.
Ἐπὶν ἄρ' οἰκίζοντο παρρηγομένους Ἀχαιοί
Ἄλλοι μὲν χαλκῷ, ἄλλοι, κ. τ. λ.

From what other places they might receive supplies, we cannot determine, but this is sufficient to prove, that they did not subsist "only by plundering the whole of that part of Asia Minor"—Still, however, more decisive than this is Thucydides, who says, that a considerable part of the army was employed in cultivating the Chersonesus; φαίονται δ' οὐδ' ἰσταῦθα πάσῃ τῇ δυνάμει χερσὶ νοί, ἀλλὰ πρὸς γωργίαι τῆς Χερσονήσου τεταπόμενοι, καὶ ληστίαι, τῆς τροφῆς ἀπορία.

Again, how is it to be proved that "Helen and most of the chieftains had attained an extreme old age before the commencement of the siege?" Euripides introduces Tyndarus the husband of Leda, as yet alive even after the Trojan war was ended; and Hermione, the daughter of Helen, was but in her childhood, if not in her infancy, when the expedition took place; for Electra says in the Orestes, that, upon the departure of Menelaus, she was left with Clytemnestra to be brought up:

ἦν γὰρ κατ' οἴκου Ἰλίου, ὅτ' εἰς Τροίαν ἔπλει,
παρθένος, μὴ τι μητρὶ παρέδωκεν τριφύῃ
Μενέλαος, ἀγαγὼν Ἐρμιόνην Σπάρτης ἄπο, κ. τ. λ. Orest. 63.

Or, if this be thought indecisive, it may be inferred from her marrying Orestes that their ages were not very dissimilar. Now Orestes was an infant in the arms, when Menelaus set sail for Troy, as we learn from the 371st line of the same play:

Βεῖφος γὰρ ἦν τότε ἐν Κλυταιμνήστρας χερσίν,
Ὅτ' ἔξιλιποι μίλαθρον ἐς Τροίαν ἰών.

And with respect to "the incredible duration of the ships, and still more surprising duration of the chieftains;" I confess I see nothing marvellous in either; I should imagine the ships might remain sea-worthy for ten years, particularly when the Greeks were always careful to draw them ashore after disembarking, nor suffered them to be buffeted by the force, or decayed by the moisture, of the waves: and for the chieftains, I think our own army would furnish instances of as many chiefs, living as many years, under as many perilous circumstances, as the heroes of the Iliad.

Another argument to prove that Troy never existed is, that there remain at present no decided vestiges of its site. But may not this be accounted for from Homer himself? No sooner, says the poet, were the Greeks returned home victorious from Troy, than Neptune and Apollo conspired to overturn every stone of the wall which the

Greeks had so laboriously constructed, by bringing in one torrent all the rivers,

“Οσοι ἀπ’ Ἰδαίου ὄρους ἄλαδι προέρχονται,
 Ῥῆϊός τε, Ἐπτάπυργός τε,
 Τῶν πάντων ὁμόσι στόματι ἔτραπε Φαίβος Ἀπὸ λαν,
 Ἐνῆμαρ δ’ ἐς τῆχος ἵει ῥέον· οἱ δ’ ἄρα Ζεὺς
 Συσχέει, ὅφρα καὶ θάσσει ἀλίπλοκα τῆχρα θύει.

And this magnificent passage concludes with saying that the object had been completely effected, and every vestige of the wall washed away.

Λεῖα δ’ ἐποίησεν παρ’ ἀγάρρῳ Ἑλλήσποντος·
 Αὖτις δ’ αἶψα μεγάλην ψαμάθοισι κάλυψεν,
 Τῆχος ἀμαλδύνας· II. M. 19—32.

This seems nothing less than the description of some immense deluge, which had visited the plains of Troas; and it would have been scarcely possible for such a resistless body of waters to have completely swept away every vestige of the wall, without, at the same time, inundating the whole country, clearing away a great part, if not the whole, of those remains of Troy which the Greeks had left in ruins; and in short, changing the appearance of the surrounding plains.—Your correspondent may here perhaps object, that Homer probably wrote this, the better to conceal his imposture, and by demolishing the remains of Ilium, prevent investigation into the truth of his narrative; but this, I must say, would be taking for granted the question to be proved; it would be built upon the very supposition that the Iliad was a fiction.

Having stated, unobjectionably I hope, the observations which occurred to me in reading the paper in question, I shall conclude with another argument, which appears to me to speak loudly in favor of the existence of Troy, viz. that the *ancients* believed it to have existed. This I would prove from the circumstance that upon a dispute between Athens and Megara respecting the possession of Salamis, the contest was decided in favor of the former, because it was brought forward, that Homer in his catalogue of the ships arranges the Salaminian by the side of the Athenian vessels; such was the argument brought forward by Athens, and such was the argument submitted to by Megara.—Some of the authorities on which this fact rests are noticed by Clarke on the 558th line of the 2d book—Demos-thenes neither asserts, nor contradicts it; he only says that Solon ἐλεγίῃ ἐποίησεν, and by that means preserved Salamis to the Athenians; this is neither proof nor contradiction, for in these compositions of Solon the verses of Homer might have been introduced.—Aristotle speaks in a less questionable shape, Ἀθηναῖοι Ὅμηρον μάρτυρι ἔχρησαντο περὶ Σαλαμῖνος· Laetius is rather more doubtful, υἱοὶ δὲ φασί, κ. τ. λ. Strabo seems to have believed the fact, but says some attribute the quotation to Pisistratus, others to Solon, and he adds another circumstance, which

proves still more of what great consequence this authority of Homer was esteemed, viz. that the Megareans altered the verse, and read it as though Ajax had drawn up the Salaminian vessels by the side of those from the cities around Megara.—The only authority against the fact is Plutarch, who writes that the generality asserted it, but αὐτοὶ Ἀθηναῖοι ταῦτα μὴ ὁρῶντες φλογίαν εἶναι. Whether the authority of Aristotle be not to be preferred to that of Plutarch, respecting the opinion of the Athenians, I think no candid person who will consider their respective ages, and places of abode, can hesitate.—Such then being the fact, there cannot, I think, remain a doubt upon the minds of any, that the ancients considered the Iliad as a history of unquestionable veracity, for it is not possible that an appeal to a fictitious poem could have decided the possession of an important island.

Sept. 1812.

A JOHNIAN.

*Answer to the Defence of Sir W. Drummond, concerning
Egyptian Names.*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IT is but too true, that writers sometimes differ in opinion, because they misrepresent one another's words; yet it is equally true, that they more often differ, because they really misunderstand one another. Thus Sir W. D. alleges, that I have misrepresented his words from beginning to end; yet on examining my own words, and even the very passage quoted by him, I cannot find that I have either misrepresented or misunderstood any thing said by him, although he has done both with respect to myself. I will not take up your paper with any recapitulations of former words by either of us, as I have always found argumentations about what *he said* and *I said* to be very tiresome to readers: but I affirm, that I never asserted that "his substitution of *He* for *Heth* was *only* because it is the reading in the Samaritan text," but that such substitution was a reason which he gave for it.—So again, I never affirmed, "that he considered *aaneah* to be *only* Hebrew," but that he *did* derive it from Hebrew, and his own words were, "what is *Paaneah* and how is it gotten from the Hebrew," p. 172.—I never affirmed, "that *he* said some Scribe translated the Egyptian words," but that it was *my own* opinion, and only my own—I never affirmed it to be *his* statement, "that the Scribe inserted those words in the Hebrew text in place of the Egyptian," but that it was again *my own* opinion only, and I am not now able to conceive what words of mine could be so much misunderstood by him; certainly that paragraph of mine, which he has quoted, could give no real cause for such mistakes; but as it is of more importance to know what I meant to say, than what I did say, I will explain my former opinion in other words, but my former ones should not be sufficiently perspicuous.

Now I have all along conceived that Sir W. believed the name of Joseph in the Hebrew text, to be an Egyptian word or words; the same has invariably been the opinion of all commentators, so far as I know, not excepting even Calvin; for when he ridiculed the idea of explaining its meaning by the Hebrew, it was because he conceived it to be an Egyptian name, and that Egyptian words were inexplicable by the sense of Hebrew ones, and in this, I have here agreed with him. Nevertheless, all commentators have still continued to affirm the name in the Hebrew to be an Egyptian one, and have gone on also in the former way of attempting to interpret its meaning by the sense of Hebrew words; in which Sir W. has followed them, and this under the pretence, that Hebrew and Egyptian were such similar languages, or *cognate* ones, that although the Egyptian was quite lost, yet it might be collected from Hebrew what the Egyptian name meant to express: but here a difficulty presented itself, for although *aaneah* may be a Hebrew word, yet *Paaneah* is not: both Abenezra and Bechai agree, "that it hath no fellow in Scripture." *Gregory's Dissert.* p. 64. What then is to be done with the P? Sir W. proposes, that it may be the abbreviated P^h of the Egyptian article *Phi*, to which I object, as sending it back to Egypt, for as *aaneah* is a Hebrew word, it would be a strange medley to have an Egyptian article prefixed to it; but, answers Sir W., although *aaneah* is a Hebrew word, yet the Egyptian and Hebrew were such *cognate* languages that it is an Egyptian word likewise, and therefore he has only preserved the proper Egyptian article for it. This assertion, however, is only a supposition by Sir W., which he neither has proved, nor can prove; he explains away indeed the Scripture, and affirms, "that there is no evidence whatever, in the Hebrew of ch. xlii. 23. of Joseph's having employed an interpreter to translate one language into another;" but this again is an assertion directly contrary to fact, at least, according to the testimony of the ancient Jews; for the Jerusalem Targum renders that verse *Interpretis loco stetit illos Manasses.*

We must likewise require some better proof, that *aaneah* was an Egyptian word as well as Hebrew, than that the two languages were, as he asserts, *cognate* ones. So that hitherto no satisfactory account has been offered concerning that P prefixed to *aaneah*, and the case is the same concerning the *ch* or *Heth* which ends it, the real Hebrew word being, as Sir W. himself proves, *aaneah*, not *aaneach*; if then we take away those two letters from the beginning and end, the word is Hebrew, but with them, is neither Hebrew nor yet Egyptian, so far as we know: this then is one reason at least, why Sir W. preferred the reading in the Samaritan text, which has *ah* or *e*, instead of *aaneach*, and thus he got rid of the *last* letter, but could find no other way to quit of the first letter P, than by sending it back to Egypt; from which he supposes the whole word to have come and to belong, although he still explains the meaning of it by the Hebrew. Now the reason why the name in the Hebrew text has been so invariably presumed by all commentators to be an Egyptian word, has been only, because the Hebrew text was the original, and the Greek text a translation, hence they concluded, that the name of Joseph in the Hebrew was the original

name, therefore an Egyptian name; but of what language the name in the Greek text was, they seem not to have determined; they could not consider it as a Greek translation from Egyptian, because it was still unintelligible both to Greeks and Jews; neither could it be reasonably considered as an Egyptian word, in case the name in the Hebrew text be an Egyptian word, for then there would be two different Egyptian names for Joseph, and both originals. Encompassed with these difficulties, has Sir W., after others, still left this subject; therefore, I have proposed, as the only means to remove them, that since the name in the Greek text is found there in all MSS. of such an ancient translation, and also in the early Coptic translation made from the Greek, that the name in the Greek is in reality the true Egyptian name, which has been there preserved untranslated, and that the name in the Hebrew text is an attempt to translate the *sense* of the other into Hebrew; in which language, however, it is acknowledged by all parties, that it is not easy to deduce it altogether from any Hebrew roots; from which I conclude, that it is barbarous Hebrew, and was never intended to be offered as pure Hebrew, but intentionally made barbarous by some Jewish Scribe, who thus translated it; yet with the addition of two letters *only*, in order to imitate the *sound* of the original Egyptian word as preserved in the Greek copy of it, and that nevertheless the *sense* was still sufficiently intelligible to Hebrew readers. Now the two letters in question are those above-mentioned *p* and *ch*, which thus formed the whole name *Zophnothpoaneach*, in imitation of *Ψοφνοφανηχ* in *sound*; but this barbarous Hebrew, later Jews and modern commentators have rendered still more barbarous when they divided the name into two words, by joining the *P* to the beginning of the second word *Paaneach*, instead of the end of the first word *Zophnothp*, to which it was intentionally added, in order that, when joined to the preceding aspirate *th*, it might the better imitate the aspirated sound of the Greek *φ*: agreeably to this, Sir W. himself allows, with others, that there could be no such word as *Paaneach* in the Hebrew language, but *aaneach* there may be and in the *sense* required of *revealer*. Thus then, I have shown how to get quit of that troublesome letter *P* without sending it back to Egypt, and thus making an incongruous medley of two different languages by prefixing an Egyptian article *Phi* to a Hebrew word *aaneach*. The case is similar in regard to the last syllable *ach*, which was also added instead of *ak* for the very same reason of imitating the *sound* of the last syllable *ηχ* of *ανηχ*. But the insertion of two such letters not belonging to the two Hebrew words still did not render the Hebrew so barbarous, but that the Jew Philo and all other ancient Jews saw glimpse enough of the *sense* to translate them by *occultorum revelator*, as they all have accordingly done. Now, whoever shall compare the account which I have here given of the means taken by me to remove the difficulties, which have so much perplexed all others before, I am persuaded that they will find it to agree perfectly with my former account expressed in different words but with the same meaning; and likewise that I have not done Sir W. the injury of imputing to him such an easy and probable mode of removing the above difficulties, instead of his maintaining that Egyptian and Hebrew were such cognate languages,

as to be both perfectly intelligible by natives of either country, notwithstanding that we read in Scripture of Joseph's being forced to make use of an interpreter to render his words intelligible to his brethren, when he spoke to them in the language of Egypt; for they had not the least suspicion, that Joseph, an Egyptian as they supposed, could be able to understand their Hebrew, when they spoke in this language to one another. I conceive then, that this connected explication of my former account, but to the very same purport, will be a more obvious mode of refuting the pretended misrepresentations alleged against me, than that of showing the coherence and truth of my former possibly less connected sentences; and it will at the same time both prove and explain the nature as well as origin of Sir W's misapprehensions.

I may however add still farther, that my method of removing the above-mentioned difficulties is not so altogether new, but that something similar to it has been proposed before, although not exactly the same, and may be found in Vitringa, who mentions, "that some persons conceived the Egyptian name in the Hebrew text to have been viciously writ in Hebrew letters, and thus viciously writ because it had been viciously pronounced by the Jews, who did not know the right Egyptian pronunciation." *Dissert.* 1--6. Now this opinion still supposes the name to be Egyptian, like Sir W. and all others; for Patrick and Le Clerc suppose the same, and very lately Rosenmüller in his *Scholia* on Genesis "Hanc vocem Ægyptiacam esse non est dubium." *ch.* 41: but the above opinion, and those of all of the others are still liable to the same objection, that while they all suppose the name to be Egyptian, they nevertheless explain it by the senses of Hebrew words, under the supposition that there is not much difference between Hebrew and Egyptian; which is an erroneous supposition, that has never yet been proved true, and which has been apparently contradicted, above, in scripture, as well as incapable of being proved hereafter. Why then not deem the words to be Hebrew, if they are to be explained by Hebrew senses? yet barbarous Hebrew indeed; but in whatever respect they differ from pure Hebrew, I have shown the cause of this deviation to be not as in Vitringa, by the Egyptian words having been viciously pronounced, but by the Hebrew having been viciously writ, and intentionally, in order to imitate the sounds of the original Egyptian words; which deviation however consists of only two letters, one at the end of each word; and when these are withdrawn, the remainder is good Hebrew, as Sir W. himself has proved: there is moreover still another difference between the Egyptian and Hebrew words, that the first of the two words means, as I conceive, *revelator* in the Egyptian, which in the Hebrew means the contrary sense of *occultorum*, and there is a similar difference between the senses of the two other words. Hence it will appear; that I have fallen into no misrepresentation of Sir W's words, when I said "that he prefixed an Egyptian *Phi* to a Hebrew word," p. 408; for he himself has proved it to be a Hebrew word, so that I call it by its right name: but then he supposes that the same is an Egyptian word likewise, and thus after sending it in a balloon from Jerusalem to Alexandria, he deems it a native likewise of Egypt, and hence contends, that there is no such incongruous med

the connexion of *Pharoah* with the Egyptian word *Pharaoh*, Egyptian words; but this is supposed to be a mere coincidence. It is proved, that *amcah* is Egyptian as well as Hebrew. Now at least there is no similar word of the same sense in the remains of the Egyptian preserved in the Coptic dialect, for *ench* there means *eternal* and *anai* means *beauty*, and both of them appear to have been ancient and original Egyptian words, if not imported from Greece or elsewhere; so that all the proof in question by Sir W. lies hid in that mysterious word *cognate*, which is thus able in an instant to transmute one language into another; and we must therefore inquire into the pretensions of this word to be capable of effecting such an instantaneous operation. Now if Hebrew be intitled to the appellation of being cognate to Egyptian because they are descended from the two brothers Ham and Shem; then for the same reason Celtic and Gothic are cognate to Egyptian and Hebrew, for these two languages did in like manner descend from the third brother Japheth, who doubtless spoke the same language as Ham and Shem. But can we from hence conclude, that any words found in Celtic and Gothic must necessarily be found in Egyptian and Hebrew likewise? There are indeed several similar words in all these languages, which have been retained from the original language of the three brothers, but the greater part of the words in each language are new ones invented by their posterity, and not descended from the original stock, which later when met with are considered as antique varieties, and on that account held in the same esteem by etymologists as ancient coins are by medalists. But from there being many such antique words found common to all languages ancient and modern on account of their having all descended from one original stock, it can never be concluded that every other word found in one of those languages is to be found in all the others, nor yet in any one other. If this then be the meaning of cognate, it can never prove that *amcah* is an Egyptian word as well as a Hebrew one, because in this sense they are cognate languages; and if cognate means any thing else, we cannot reason about it until we know what it does really mean. Thus far however we may affirm, as I conceive, with safety, that it seems to be a frequent defect in Sir W's derivations, that he first supposes a word to be Egyptian without any other plausible evidence than merely because it is a Hebrew word, and then afterwards deduces some etymologies from those Egyptian words of his own creation merely. The same seems to be the case in his derivation of *Pharoah*, so far as I can conjecture what he means, which can be known only by conjecture: the information, however, of scripture above-mentioned sufficiently proves, that the native Israelites and Egyptians could not even understand one another without an interpreter; which alone is a demonstrable proof, that we cannot conclude any word to be Egyptian merely because it is Hebrew. So that upon the whole it appears, that what Sir W. has imputed to me as misrepresentations, are in reality misapprehensions by himself; and arising partly from his supposing all others to have adopted the same opinions as himself concerning the connexion between languages, and partly from his having himself adopted some opinions to which no other person can accede without some better evidence for them than he has adduced.

There is still farther another article, which he has either misapprehended, or at least, which his account of it may mislead others to misapprehend: this is in speaking of the Ethiopian language, and his calling it *the ancient Ethiopian*, p. 411. by which he plainly means the Ethiopian into which the scriptures are translated. But this is *not* the ancient Ethiopian: we know not indeed what the real nature of the most ancient Ethiopian was, whether it was the same as the Egyptian or different; but we know from history, that Ethiopia was *before* christian times overrun by bodies of Arabian rovers, who crossed the Red Sea, and have kept possession of it ever since. Hence they introduced the Arabic into Ethiopia, and it is into this *later* Ethiopic tongue that the scripture is translated; consequently this is the reason of its being so similar to Chaldee, as Ludolf and Bruce have shown. It cannot then be concluded from this *later* Ethiopian tongue being Chaldee, that the language of Ethiopia *before* this revolution was Chaldee also, or that either that or the ancient Egyptian were cognate dialects to Chaldee and Arabic, because this *later* Ethiopian is so. Now when Herodotus speaks "of the Ammonian dialect partaking of the Egyptian and Ethiopian" (p. 411.) he doubtless meant the ancient Ethiopian *before* the above Arabian possession of Ethiopia; which language, by the above passage, should seem to have been not very different from ancient Egyptian: the same may be concluded likewise from another sentence in Herodotus a little before, where he says, "that 240,000 Egyptians revolted to the Ethiopians, and being settled there civilised the manners of the Ethiopians, who adopted those of these Egyptians," *lib. 3.* and along with them doubtless their language also, in case it was not the same before. Now this confirms, that the ancient Ethiopian must have been a very different language from that which has subsisted there since the conquest of it by Arabs and other roving tribes; which latter language therefore affords *no proof*, by its having much Chaldee in it, that the ancient Egyptian approached nearly to Chaldee likewise; and this fact is disproved also by the remains of the *ancient* Egyptian still discoverable in the Coptic, in which *ancient* Egyptian very little Chaldee is found, or any remains of any other known and *ancient* language; on which account I have called it an *original* language, and very different from Hebrew, of which Chaldee is one dialect, Syrian another, and Arabic likewise.

But here again, on account of my calling the ancient Egyptian an original language, Sir W. makes an equivocal observation, which again tends to mislead readers just as what he said concerning the Ethiopian for he says, "that when I speak of the Egyptian being an original language, I must be speaking of a language which I know, and consequently, as he concludes, of the Coptic." p. 411. It would have been more perspicuous, and more true, if he had said, "that I must be speaking of the *ancient* Egyptian, so far as it can be learned through knowledge of the Coptic," which is, in fact, now the only possible means of knowing any thing of it; and he who knows any thing of the Coptic must of necessity know just as much of the ancient Egyptian; for after deducting all such Coptic words as are either Greek, Latin, Arabic, or of any other known language, the remainder of the Coptic is

ancient Egyptian, and similar to no ancient language whatever, but original; for whatever words have any apparent connexion with Chaldee, are in course first deducted, because it can never be known, whether they had subsisted in the ancient Egyptian, or were introduced into Coptic in later ages through later connexions of Egypt with Arabia, and with the mixed and later Chaldee of Ethiopia. It is therefore the *residuum* of the Coptic, after deducting all more modern and foreign words introduced in later ages, which I call ancient Egyptian and an original language; and of this kind is indeed the *chief part* of the Coptic language. Why then, by my word *Egyptian*, did he suppose me to mean *Coptic* at p. 415, when I said, as he quotes me there "that the Egyptian is an original language," (*i. e. the Coptic*) as he interprets my word, namely modern Egyptian. But my words *here* ought to be interpreted by their meaning *elsewhere*, and *every where* else as well as here I plainly use *Egyptian* in opposition to *Coptic*, as distinguishing the ancient language of Egypt from the modern; I have sometimes indeed added the word *ancient* to it, yet very seldom; and he himself likewise in general uses Egyptian in the same sense as myself to mean *ancient* Egyptian, sometimes however, in like manner adding *ancient* to it, as may be seen at pp. 409, 410, 411, and 412: why then here and here *only* does he interpret my word *Egyptian* by *Coptic*, that is, *modern* Egyptian, not ancient? This misapprehension of my sense of Egyptian, so contrary to my own sense of it every where else, seems to have been made on purpose that he might prove the Egyptian (as he proceeds to do) to be not original, because the Coptic is full of Greek and other modern words: true, it is so, but the Egyptian is only that language, which *remains* after the Coptic is deprived of all such modern words, and it is so dissimilar from all other ancient as well as modern languages as to be altogether original; excepting possibly a few and very few Chaldee words, yet even these we are not certain of having subsisted in the most ancient state of the Egyptian tongue; for they may possibly have been introduced in later ages just as well as the Greek words, so that even these or many of them ought to be separated from the ancient Egyptian ones. For this reason I have employed the following expression, "that as Egypt is connected with the rest of the continent only by the narrow isthmus of Suez, so also its language in like manner is connected with the continental language *only* by a very narrow resemblance," the Jews having perhaps borrowed a few words from Egypt, to the Greeks also a few others were carried by Danaus, and possibly a few other words may be like to the Chaldee; yet not borrowed thence by the Egyptians, but they were remains of the old stock spoken by Shem, Ham, and Japhet, therefore still *as original* ones in the Egyptian as in the Chaldee, although common to both, the Egyptians having retained them from Ham, just as in the Chaldee and Hebrew they were retained from their ancestor Shem. I am afraid, that I have been unnecessarily prolix in the above explications, but I was willing, if possible, to prevent any further misapprehensions of my words; for in fact excepting Sir W.'s different opinion concerning the Egyptian being *nearly the same* as the Chaldee language, I doubt whether any other real dif-

ference subsists between us, which is not caused by the misapprehension of the senses of words. I will however, still subjoin concerning this subject one example of such *original* names in Egyptian for common objects of the senses, and for which no language could be without a name. Bochart blames Josephus for saying that the name *Moyse* commonly Moses, was formed from the Egyptian word *mo*, which as Josephus adds, means *water*, and *yseh*, *saved*, Moses having been *saved from the water*: instead of which Bochart will have the word to be altogether Hebrew, and derived from a Hebrew word somewhat similar, meaning *drawn out*. Nevertheless, little as we can know now of the ancient Egyptian by the remains of it in the Coptic, we may nevertheless find reason to conclude, that Josephus *may be* right in the name being derived from the Egyptian language, not the Hebrew. For in the Coptic *moou* still means *water*, and *ougeai* means *servare* (Ps. xxxii 16.) but the Coptic letter for *ge* namely χ as in $\text{OY}\chi\text{AI}$ is often in Coptic substituted for another letter, viz. σ , which sound more like *sh*, in *shie*, and which would make the word to be *ousha* nearly *yseh* or *useh*. Thus in like manner the dialect of Upper Egypt which may be the most free from foreign corruptions, still retains in us *n'shie* instead of *n'gie* in use in Lower Egypt as a nominative article (v. Woidè, p. 188.) I do not hence contend, that this was the true derivation of *Moyseh*, but only, that even still we may as well see for its origin in the Egyptian as in the Hebrew, and that it cannot be concluded from Bochart's derivation, that Egyptian and Hebrew were nearly alike. For where shall we find *moou* to mean *water* in any other language? If not, it becomes a proof of the originality of the Egyptian in the names of the most common objects of life; and many other similar proofs may be added: but even if *moou* does exist in any other ancient language in the same sense, still its being found in the Egyptian also can prove nothing more, than that it is one of the antique varieties of words preserved unaltered in two different languages ever since the time of Shem, Ham, and Japhet; therefore it is still an ancient and original word, although not an *unique*; and a few such antique words as these, although found in two ancient languages, do not destroy the originality of either, for they may not have been borrowed by one from the other, but by both from one common original stock of still greater antiquity than either, in all those cases, where the words have not been new ones invented by themselves.

I think that I have now noticed the chief misapprehensions of the senses of words, which, when removed, would show, that there is not so much difference in opinion between us as at first may seem to be; and this has been a very unpleasant task, although a necessary one, to be thus obliged to notice the mistakes of others, and to be puzzled ourselves about words instead of the more engaging pursuit after truth, if haply we may be able to discover them. As to the accidental mistake of a Coptic letter in my finding $\varphi\psi\tau$ to be written by Sir W. $\pi\chi\sigma\tau$, never mentioned it as of *much* importance, but as I thought it a *variation* in some Coptic Bible, its being now proved to be a mere mistake, took away from me *one proof* of the existence of variatic

in the letters of the words in question; which proof, however, I am now able to supply by others, and these tending to confirm my etymology of the name of Joseph, as I will show in a future paper; by which it will also appear, that Dathe is not free from misapprehensions and mistake. At present I shall only add, that I have certainly no wish to point out the mistakes of other writers, when they do not interfere with my own pursuit of truths, but since I have been forced to notice several misapprehensions in the etymologies of Sir W. D. it may help to verify the reality of such defects by my showing still farther that similar ones are to be found in his papers concerning other writers, both in Greek and Latin, as well as concerning my English words. I have already shown, that if he has not misapprehended the Scripture concerning there being a necessity for interpreters between the Egyptians and Israelites, yet he has at least departed from the *ancient* opinion, and so also he has misapprehended the Greek of Strabo and the Latin of Woidè. In his *remarks on an inscription at Saguntum* in No. 4. p. 908, will be found these words, "Strabo distinctly tells us, that the language of the Gauls differed *only a little* from that of the Aquitani." Now this is so far from the real sense of Strabo's words, that on the contrary they mean that the two languages were *quite different*. His words are these, "Aquitanos non modo linguâ sed etiam corporibus permutatos, Hispanis *magis quàm Gallis* similes ess," and it is the other nations in Gaul, called Belgæ and Celtae, who differed *only a little* from one another in language, not from that of the Aquitani, "reliquos verò (Belgus et Celtas) Gallicâ sanè facie, verùm non utentes usquequaque eadem linguâ omnes, sed in plerisque *paululùm variatâ*" [*μικρὸν παραλλάττοντας ταῖς γλώσσαις*] lib. 4; and the same sense of the *great difference* between the Aquitani and Galli he repeats again not long after: "Aquitani à natione Gallicâ corporis habitu et linguâ differunt, magis Hispanis similes."—Woidè also had said "Ἐξο, π, scribitur et ξο, πξο, rex. Plur. νεξξω rexes. οξξο." p. 185. This is in the Saidic dialect, and the words of Sir W. are these, "This word (οξξο) is in the Saidic ξο, and it may be suspected, that it was originally written Po." No. 6. p. 374. in note from *Essay on Punic inscription*. Now that phrase, "this word (οξξο) is in the Saidic ξο," must be understood by all readers to mean, *that when either pronounced, or written at full length as pronounced, it is ξο, in the Saidic*; but this is quite a different sense from the meaning of Woidè's words, which is, "that οξξο is in the Saidic pronounced and also written ξξξ, but is *sometimes* contracted in writing into ξο, and into πξξ instead of π ξξξ: there is then *no such word* as ξο in the Saidic language, it is only a contracted sign of the real word ξξξ, just as Co. is a contraction of Company. As to this contraction being ever reduced to ξξ, this is a mere supposition of the above writer, for which he has not the least foundation, and it has been thus reduced by him, in order that this pretended Egyptian word may approximate the nearer to the Hebrew word *roh*. But although by this surgical operation performed upon the word ξξξ, it is reduced in letters, not to exceed in magnitude the Hebrew word *roh*; yet it is a still more difficult task to make these two words mean the same sense; and the method adopted for this by making a *shepherd* become a *king*, is still more curious; but I have no con-

cern here with any thing more than the sense of Woidé's words, and thus to show that *scribitur* is by him always opposed to *pronounced*. Hence he says "Συν, duo, scribitur ut plurimum β—Sæpe scribitur βΤ—suis *litteris* scribitur in Exodus 12. 22." (p. 94).

Norwich, Jan. 28.

S.

P. S. I might proceed to show, that Sir W. has in like manner misapprehended a quotation made from Akerblad at p. 414, which is applied by him to prove the truth of a conclusion, totally different from that, which it is there quoted to prove by Sir W. D.

On the
Primary Meaning, the Use, and the Etymology of
NUBERE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IF the following remarks upon a Latin verb, which has long exercised the pens of Critics, and the following strictures upon Dr. Burgess's etymology of it, be at all interesting to your readers, I shall have great pleasure in having communicated them.

Hatton, Oct. 24.

E. H. BARKER.

"*Nubere*, proprio primarioque significatu est, *nubis instar tegere velare*, καλύπτειν G. *voiler, couvrir*: ita vetus Poeta in *Perugili Veneris* v. 22. *Ipsa* (Venus) *jussit mane ut udae virgines nubant* (*velant* tegant virgines) *rosæ*. Arnobius, L. iii. p. 118. *Quod aqua nuba terram, appellatus est, inquit, Neptunus*: hinc *nubere* etiam *nuptia facere* significat, quod sc. nova nupta flammeo nuberetur, sive *velaretur*, Ambros. *Exhort. ad Virg. Rom.* 1. f. 108. *A nubibus orbem nubentium tractum arbitror: denique operiuntur ut nubes, cum acceperint nupturæ velamina*. B. Hieronymus ad illud *Matthæi* c. 22. *In resurrectione neque nubent, nec nubentur*, Latina, inquit consuetudo Græco idiomati non respondet; *nubere enim proprie dicuntur mulieres, et viri uxores ducere*, Ovid. *Met.* 9. 761. de Iphi *puella*, sed quam pro mare pater habuerat hactenus, et ei formosissimam virginem desponderat,

*Pronuba quid Juno? quid ad hæc, Hymenæe, venitis
Sacra quibus qui ducat abest, ubi nubimus ambæ?*

Claudian. in *Eutropium Eunuchum*, 1 v. 222.

*Quo stratis hoc curi connatos, quo pignora tantis
Succedunt opibus! natus, ducatur, licebit,
Nunquam mater eris, nunquam pater:*

quando vero de viris hoc verbi usurpant auctores, de hominibus uxoriis, i. e. sub imperio uxorum viventibus fere loquuntur, ut observat Scalig. in *Catalect. Poet. Vet. Comment.*, et ita signate Martialis 8 *Epigr.* 12.

Uxori nubere nolo meæ,

sed neque hoc perpetuo observant auctores, Nonius 2. 577. ait, *Nubere veteres non solum mulieres, sed etiam viros dicebant*, e. g. Pompon. *Meus frater nupsit dotata vetula*: v. Barth. 6. 11.; item ad Claudian. paullo ante citatum locum, p. 1315. Scheurl. *Statuam Mercur.* 1. 2. p. 47. Taubman. ad Plaut. 15." Basilius Fabri Sorani *Thesaurus Eruditionis Scholasticæ, recensitus, emendatus, locupletatus a J. M. Gesnero*, Hagæ-Comitum, 1735.

"*Nubo, καλύπτω, tego, operio, velo*, unde *obnubo*, Colum. L. 10. v. 158. *Tellus depositis cupiet se nubere plantis*:—aliquando de viro dicitur, sed vel cum præposteras nuptias significamus, Juvenal. *Sat.* 2. v. 135. *Nubit amicus*, adde Mart. L. 12. *Epigr.* 42. Lamprid. in *Helio-gab.* c. 10. et *Impp. Constantin. et Constant.* L. 9. Cod. tit. 9. Leg. 31. hac sententia Sueton. in *Aeron.* c. 29. et Tacit. *Ann.* 15. c. 37. verbo *denubo* usi sunt; vel cum vir uxori subjicitur, servitque aut propter dotem, aut propter nobilitatem, Pompon. ap. Non. c. 2. n. 577. Martial. L. 8. *Epigr.* 12.: reperitur etiam simpliciter de viro dictum, Tertull. L. 1. ad *Uxor.* c. 7. sub fin. *Pontificem Max. rursus nubere nefas est*, et L. 2. c. ult. *Nec filii sine consensu patrum rite et jure nubent*: hinc viri nupti, matrimonio juncti, Varr. ap. Non. c. 7. n. 98. *Viris nuptis, sacrificabantur in cubiculo viduæ*: sic *nupta populus*, h. e. juncta viti, Plin. L. 18. c. 23." *Totius Latinitatis Lexicon Consilio et Cura J. Facciolati, Opera et Studio Egidii Forcellini*, Patavii, 1781.

"*Nubo, operire, velare*, ut *nubes*, quæ cælum aperit—, *Onomast.* *Nubo, καλύπτω*:—*Nubere*, inquit Nonius, *veteres non solum mulieres, sed etiam viros dicebant*, ut nunc Itali dicunt, Pomponius *Pannuceatis*, *Sed meus frater major, postquam vidit me vi dejectum domo, nupsit posterius dotata vetulæ, varicosæ, Afræ*: hactenus Nonius 2. 577.: posset Poeta sic indicare voluisse virum in potestatem mulieris dotatæ transiisse, quod sic visum Scaligero ad *Catal.* p. 226., sicut Martial. 8. 10. *Uxori nubere nolo meæ*; nam ob-cenum plane est, et ad molliem marium pertinet, 1. 25. *Nupsit heri*, et Juv. *Sat.* 2. 134. *Nubit amicus*, Plaut. *Trin.* argum. extr. *Nubunt liberi*, i. e. filius et filia:—hæc debentur Barthio *Adv.* 6. 14. et ad Claudian. in *Eutrop.* 1. 223.: illud non exemit, vel archaicam esse hanc rationem, ut *nubere*, legitimo quidem matrimonio, dicantur viri, vel recentioris ævi: add. Tertull. de *Monog.* 7. *Sine dubio, dum ille prohibetur denuo nubere, et illa prohibetur, non habens nubere nisi fratri*: cf. Alb. Gentilis de *Nuptiis* 2. 3. p. 126." J. M. Gesneri *Novus Linguae Latinae Thesaurus*.

"Satis superque multa et magnifice quidem Jos. Scaliger in usum publicum protulit, unde ei omnis posteritas debere velit; inter cætera tamen et nonnulla damnavit, quæ melius, me si audias, absolvas, ut cum *nubere* de viris Latine dici negat in *Animadv. in Locos controversos Titii*: at Plautus argumento *Trin.* de utroque sexu dixit, *Senex ut rediit, cujus nubunt liberi*, et Nonius disertis verbis, *Nubere veteres non solum mulieres, sed etiam viros dicebant, ita ut nunc Itali dicunt*, Pomponius Pannuceatis, *Sed meus frater major, postquam vidit me vi dejectum domo Nupsit posterius dotata vetulæ, varicosæ, Afræ*: neque bene etiam inibi *nubere* propter dotem imperio uxori tradito interpretatur J. Mercerus; simpliciter enim *nubere* etiam de virili sexu dixisse veteres Nonius docere nititur, et ita Plautus loco modo producto:—sed et *viros nuptos* dixit Varro L. xiv. *Antiquitatum Rerum divinarum*, eodem Nonio producente in *Sacrificari, viris nuptis, sacrificabantur in cubiculo viduæ*, quem locum cur corrigant vv. dd. cum non addunt, nobis incorrectum producere placet, forsitan et sic magis correctum: cæterum, ne cui absonum videatur *nubere* dici viros, sciendum est *ducere* etiam quandoque fœminarum esse: Imp. Antoninus c. iii. *Soluto Matrimonio Hostiliæ rescripsit, Si ignorans statum Erotis ut libertum duxisti et dotem dedisti, isque postea servus est judicatus, dotem ex peculio recipies, et si quid præterea eum tibi debuisse apparuerit.*" C. Barthii *Adversaria*, L. vi. c. 14. Francofurti, 1624, p. 177.

"In conducting the theory of language, many mistakes appear to have been committed by accommodating language to philosophy, instead of applying philosophy to language, or by reasoning from language in its most polished state; and thus determining on the origin of words according to their latest orthography, and most prevailing significations: in the course of such inquiries the reasoning is often manifestly derived from modes of polished life, and maxims of refined philosophy: I will endeavour to illustrate part of this observation, by explaining what I conceive to have been the original signification of *nubo*: it has been an opinion long received, and almost as universally admitted, that *nuptiæ dictæ, quia flammeo caput nubentis obvolvatur, quod antiqui obnubere vocarunt*: but this is a custom evidently posterior to civil society," [My acquaintance with the customs and ceremonies, used by barbarous nations on such occasions, which in almost every country, whether ancient, or modern, have a wonderful similarity to each other, leads me to suspect the propriety of this remark, which I shall not discuss at the present moment, because I have not now the opportunity of consulting books of Voyages and Travels, and because I do not choose to rely upon my memory], "when ceremonies were instituted to give sanction and permanency to a rite, on which so much depended the good order, and happiness of civil life: the union, which was the origin of society, must have been antecedent to the rites ordained to make it legal: we must therefore search higher for the primitive signification of *nubo*: Dr. Taylor on the *Civil Law*, p. 287. mentions a Hebrew radix, consisting of the same elements, which signifies *procreation, birth*, &c. which he thinks bids fairer for the etymon, than any other

in be assigned; but, with deference to so excellent a writer, I think that even this does not satisfy: to effect this union, there must have been something prior to the *liberos procreare*; for, though the sanction of the political contract was *liberorum quærendorum causa*, yet expressly mentioned in a law, which Taylor quotes before, and which enlarges upon, that *nuptias non concubitus, sed consensus* is a law, founded on the very essence, and natural principles of marriage: and this signification, if we can discover it in *nubo*, will, I think, have the fairest claim to our preference, which I think we are able to do, by showing that *nubo* originally signified *to assent*, really the same as *nuo*; it is well known that the Æolic, the Doric, or perhaps rather, the sister dialect of the Latin, made use of gamma F, which as well as the Latin V, was pronounced like *W*, between two vowels; and thus *nuo*, *nufo*, i. e. *nuvo*, as from *plui*, *pluvi*, in the old Latin writers, in the same manner as *fuisti* for *fuisti*, *luvit* for *luit*, &c.; but the digamma, from the affinity of its sound, often became *B*, as there has been much to observe, more than once, in the *Appendix to Dawes: nuvo*, *nubo*, as *vado*, *cadu*, *uro* (pronounced *furo*), *buro*, *avē*, which may be compared our *burn*, and *fire*, anciently written *burn*, though *nuo* does not exist by itself at present in the Latin language, it remains in its compounds *annuo*, *renuo*, &c. as *buro*, *uro*, *comburo*, and *bustum*; it has been given as a reason for *nuo* being not spoken of the *man*, viz. because it was the virgin who veiled her head; but, if there is any probability in what has been before proposed, this reason will fall to the ground: we can account for it otherwise, and consistently with the signification attached to *nubo*: *vir est petere, virginis est assentiri, annuere*, &c.: this privilege allowed to the delicacy of the sex, is expressed in *Par. Lost*, L. VIII. v. 502.

*Her virtue, and the conscience of her worth,
That would be wro'd, and not unsought be won:*

And that *connubium* implies the ratification of the union in the case of both, it will confirm the observation, that *nubo* properly, originally signifies *annuo*, *assentior*, and therefore that *connubium* signifies *consensus*. Dr. Burgess's *Essay on the Study of Antiquities*, London, Oxford, 1782, p. 80—2.

With all due deference to the Bishop of St. David's, whom I respect for his virtues, and respect for his learning, I must observe, that *nubere* has been, in the above quotations, shown to have the meaning of *tegere*, which is its primary signification, of which the worthy Bishop does not seem to have been aware, but which lies at the root of his etymology; 2. That this the primary signification clearly points to *nubes* as its source; 3. That it is quite probable for the Bishop, upon his own etymology, to account for the use of the verb in the passive voice, as in Cicero *Fam.* 15. 3. *mihi nuntiassent regis Parthorum filium, quocum esset nupta Armeniorum soror.*

BIBLICAL CRITICISM.

REGARDING the universal consent with which the competency of *Origen*, as a Hebrew critic, has ever been admitted in the Christian church; it would be in the highest degree indecorous and presumptuous, in any modern scholar, to attempt to spoil the veteran defender of our faith of the honor, which he has so long obtained in the world without the adduction of arguments sufficiently potent to ground and uphold the contrary opinion. If, however, it can be demonstrated that when he composed his most celebrated performances, he was totally ignorant of Hebrew letters; the sanction of a credulous posterity ought not to prevent us from refusing to assign to the father theological talent, which he neither possessed, nor, as far as I can affirm of his writings, pretended to possess. This seems particularly necessary at the present day, when many divines, ceasing to prefer the authorised text of the *Masoretes* to the *Greek* and other *Versions*, would teach us to lay an almost implicit stress on the authorities of *Josephus* and *Origen*; though neither of them, I am fully persuaded in my own mind, knew any thing at all of that sacred dialect, in which the books of the Old Testament stand originally composed. That *Josephus* did not, is apparent, from his being always led by the *Greek*; from his making the noun, *Moses*, a compound of two *Egyptian* words; so repugnant to its form in the original; as well as from his incompetency to show the signification of *Jerusalem*, which had been so strangely perverted and aspersed by his opponent *Appion*. That *Origen* knew nothing of it, will be abundantly proved from the subsequent remarks, should you deem them worthy of an insertion in the *Classical Journal*.

The first thing, in which the *Greek father* may be observed to betray a total want of Hebrew learning, is the manner in which he has vindicated that celebrated prediction of *Isaiah*: That the *Messias* should be born of a *Virgin*. 'Εάν οὖν Ἰουδαῖος ἐνερσιλογῶν, τὸ Ἰδοὺ ἡ παρθένος, μὴ γαγγείῃται λέγει, ἀλλ' αὐτ' αὐτοῦ, Ἰδοὺ ἡ νῆστις· φησόμεν πρὸς αὐτὸν, ὅτι ἡ μὲν λέξις ἡ Ἀλμῆ, ἣν οἱ μὲν ἐβδομήκοντα μεταλήφοντες πρὸς τὴν παρθένον, ἄλλοι δὲ εἰς τὴν νῆστιν κείται, ὡς φασί, καὶ ἐν τῷ Δευτερονόμιῳ ἐπὶ παρθένου, οὕτως ἔχουσα· Ἐάν δὲ γίνηται παῖς παρθένης μεμνηστευμένη ἀνδρὶ κ. τ. λ. *Contra Cels. Lib. 1. p. 27. Cam. ed.* In this the author is pleased to inform us, not that he pretends to know any thing of the matter himself, but from the report of others, that the term, *Alma*, in the prophecy, translated *Παρθένης* by the *Septuagint*, occurs in the cited text from *Deuteronomy* in the signification of a *virgin*; whereas it does not occur at all in that part of the Scriptures, much less in the acceptation affixed to it by this writer. Nor will it avail to plead, that such might be the reading of the text in the copies then extant; for what sort of a copy must that be, which could run counter to the united authorities, not only of the *Hebrew* and *Samaritan* texts, as we now find them, but of the *Targum* of *Onkelos*! Besides, had he possessed half of that *Hebraic* erudition, which has been erroneously

ascribed to him, he would have shown for the conviction of the Jew, what the learned and indefatigable *Meuser* has since actually done; that, though the term in Hebrew be not appropriated to the denotation of a virgin; in most of the passages in which it is found, it will scarcely bear any other signification.

From this specimen of his Hebrew learning I beg to direct the reader to another, equally calculated to establish our position. In reply to the ethnic opinion of *Celsus*, that every individual nation ought always to be tenacious of their peculiar objects and forms of worship, the several countries being, as he supposed, distributed by the Supreme Governor of the universe amongst the inferior gods; the learned father, though without any good will on his own part, and certainly without laying the church under any special obligations to him for the manliness of his conduct, makes the following concession: *Φασι δ' ὅτι ὁ καὶ ἡμᾶς προφήτης τοῦ Θεοῦ καὶ γήσιος θεράπων αὐτοῦ Μωϋσῆς, ἐν τῇ τοῦ Διουπρεσιμίου ᾠδῇ, ἐκτίθεται περὶ τοῦ μαισιμοῦ τῶν ἐπὶ γῆς τοιαῦτα λέγων, ὅτι διαιρίζει ὁ ὕψιστος ἔθνη, αἱ δὲ διασπείρει υἱοὺς Ἀδάμ, ἵστησι ὄρνια ἔθνων κατὰ ἐρίμους ἀγγέλων Θεοῦ.* *Contra Cels. Lib. 5. p. 250. Cam. ed.* Surely, if ever the author had a proper occasion for displaying his Hebrew, it was now; when, to prevent an adversary from profiting by a solitary text, he needed only to refer him to the sacred original; which, together with the Targum, and the Samaritan text, instead of, *Angels of God*; reads, *The children of Israel*—בְּנֵי יִשְׂרָאֵל. Ignorant, however, of the *Hebrew scriptures*, and guided solely by his *Greek version*, he not only makes no efficient reply; but surrenders the text into the power of his antagonist: thus testifying to the world, how miserably the church would defend herself, on many occasions, against the *Celsi* of our own times, with no other scriptures in her hand than the *Septuagint Translation*.

But again. The father, concurring with the Pagan in the belief of good and bad angels, and that the deity permits them frequently to infest mankind with divers calamities and plagues, endeavours to establish the notion on the testimony of the *Psalmist*. *Μαρτυρεῖ δὲ ὁ ἡμῶν θεός, ὅτι θείας κρίσει αὐτοεργαίται τὰ σκυθρωπότερα ὑπὸ τῶν πονηρῶν ἀγγέλων, ὃν τῷ Ἀπίστῳ εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, θυμὸν, καὶ ὀργὴν καὶ θλίψιν ἀποστελεῖ δι' ἀγγέλων πονηρῶν.* *Contra Cels. Lib. 8. p. 398. Cam. ed.* Difficult indeed would be the task of demonstrating from the Old Testament the existence of any such thing as wicked or malignant angels, and least of all from this text of the *Psalmist*, which in the original bears a very different construction.

ישלח בם חרוץ אפו עברה ועם וצרה משלחת מלאכי רעים.

Psalm 78. v. 49. R. Abraham ben Ezra has thus commented on the text with his accustomed ability.

רמו לרוב פחדם כמכת הברד כאשר הזכיר כל מגפותי אל לבך והלא תראה לא חודה פרעה לעולם לאמר אני ועמי הרשעים רק במכה הזאת והנה דימה אלה המגפות לעברת השם ומשלחת מלאכי רעים בעבור האש כמו עשה מלאכי רוחות משרתיו אש להם ומלת מלאכי אינה כמוכה כאילו כתוב מלאכי השם כמו בד נביאי כל חוזה:

The Psalmist in this, alludes to the greatness of their consternation at the destruction of the Hail; of which it is recorded; *Alas my plagues will I now fetch to thy heart. Observe thou not, reader, that Pharaoh would never submit so far as to say; I and my nation act wickedly; except on this percussion only.* Thus the writer, by way of metaphor, assimilates the plagues to the fury of the Lord, and to the sending of the angels of afflictions, on account of the lightning which accompanied the hail; as it is written: Who maketh his angels winds and his ministers flaky lightning. The term, angels, it ought to be observed, on the present occasion, is not constructed so as to retain the meaning which it has in, The angels of the Lord; but is of a similar complexion with, By the hand of the prophets of any vision, that is, of any visional prophet. *Com. on Ps. 78. v. 49.* To the preceding may be added the brief explication of the text, by R. Isaac Abarbanel.

כאמרו ישלח בם חרון אפו עברה חעם וצרה משלחת מלאכי רעים
תנה קרא החרון אף העברה והועם הצרה מלאכי רע.

So saith the Psalmist: He sent amongst them the fierceness of his anger, fury, and indignation, and distress; the immission of angels of afflictions. Thus the inspired penman calls the fierceness of anger, the fury, and the indignation, and the distress, commemorated on this occasion, the angels of afflictions. *Com. on 2nd Sam. ch. 24.* It cannot but be apparent, then, to the least discerning, that what this Greek father mistook for wicked and malignant spirits, signifies only the messengers of afflictions; or rather the afflictions themselves; from which malignity was as far removed, as from the Deity himself, who inflicted the evils.

Though enough has been said to convict Origen of being egregiously ignorant of Hebrew letters, I will yet add another testimony taken from his erroneous notions respecting the term *Sabaoth*. This word, as is well known to every biblical scholar, is of the plural number, signifying, *hosts*, or *armies*; possesses all the inflexions of a noun common, and is never used in relation to the Deity, but when preceded in construction by *Jehovah*, or *Elohim*, or both; and so rendered conjointly: *The Lord, the God, or the Lord God of hosts.* But Origen having never read, as it should seem, the Hebrew scriptures, and misled by the superstition of the Hellenists, who had no other copy of them than the *Septuagint version*; makes it always a proper noun, and affixes to it singly a meaning, which can be obtained only from its joint connexion with *Jehovah* or *Elohim*. Τὸ δ' ὅμοιον ἔροῦμεν καὶ περὶ τῆς Σαβαὶθ φωνῆς, πολλαχοῦ τῶν ἐκκλησιῶν παραλαμβανομένης, ὅτι ἐὶ μεταλαμβάνουσιν τὸ ὄνομα εἰς τὸ, Κύριος τῶν δυνάμεων, ἢ Κύριος στρατιῶν, ἢ Παντοκράτωρ (διαφόρως γὰρ αὐτὸ ἐκδιέχοντο οἱ ἐρμηνεύοντες αὐτὸ) οὐδὲν ποιοῦμεν. *Contra Cels. Lib. 5. p. 262. Cam. ed.* No stronger proof than this need be alleged of his having been wholly unacquainted with the sacred dialect; for though R. Jacob ben Ascher, in his annotations on the Pentateuch, has actually reckoned it by itself amongst the seventy names or epithets of the Deity; and, though a few of the Jewish commentators, merely to prevent the term, *Jehovah*, from ever being regarded as in regimen with it, would assert it a proper appellation, yet is that wholly repugnant to the principles of

grammar, as R. Abraham b. Isaac, &c. have demonstrated.
 וְדַבַּר מִפִּי הוֹשִׁיעַ וְיִשְׁעוֹ מִן הַמָּוֶת לֹא יִשְׁכַּח לֵב יִשְׂרָאֵל כִּי צָבָאוֹת יְיָ הַצִּבְאוֹת
 הוּא אֱלֹהֵינוּ אֵת וְאֵת וְאֵת וְאֵת לֹא יִתְּבוּ כִי הִנֵּה אֱלֹהֵי הַצִּבְאוֹת וְלִבְדּוֹ
 לֹא תִמְצְאוּנוּ כִּי אִם עִם אֱלֹהִים אִם עִם הַשֵּׁם הַנִּכְבָּד " אֱלֹהִים :

It is worthy of remark, however, that we find, Jehovah of hosts ; which has led many to assert, that the term, Sabaoth, is itself a proper appellation of the Deity ; or that it is a banner in his army so inscribed ; but this is void of all probability ; for we meet with, God of The armies, in which it is evidently constructed as a noun common ; nor is it ever to be found standing by itself for, God, but only with the term, Elohim, or the compound term, Jehovah Elohim. Com. on Ex. ch. 3. So far, indeed, from its being a peculiar epithet of the true God, as the learned father contends ; or wholly differing from the Jupiter of the Greeks and Romans, it denotes the very objects, to which the Jewish nation was strictly prohibited from paying adoration.

I shall not dwell on the minor instances of stupidity and oscitancy ; such as his giving, *Ebin*, instead of *Elion*, for *pauper*, in Hebrew ; (*Philoc. ch. I. p. 17.*) his using *Elohai*, and *Adonai*, constantly, for *Elohim* and *Adonim* ; (*vid. Contra Cels. Lib. 6. p. 217. Cam. ed.*) errors too gross for any Hebraist to commit.

But it may be reasonably demanded, if *Origen* knew nothing of Hebrew, how could he treat so many passages of the Old Testament in so critical a manner, or add to his Polyglott the *Hebrew text in Hebrew characters* ? To this I reply, that the trifling display of biblical learning to be found in any of his works now extant, he in all probability obtained by means of his many conferences with the Jewish divines ; but especially from the literal Translation of *Aquila*, on which much of the seeming erudition of this Christian father ought doubtless to be charged. But with respect to the *Hebrew text in the Polyglott*, that, we may rest certain, if it ever existed at all, was the work of a Jew, who being needy as well as learned, did not disdain to profit from the design without sharing in its honors. Be it as it may, I cannot but maintain, what I think has been most amply demonstrated, that when he composed his work against *Celsus*, as well as the *Philocalia*, he was completely ignorant of the *Hebrew scriptures* ; and, consequently is at this day a very incompetent authority to be alleged against the veracity of the *Masoretic text*.

Hovingham, Aug. 27, 1812.

J. O.

Miscellaneous Observations on some passages in several ancient and modern Authors,

By JOHN SEAGER, B. A. Rector of Welsh Bicknor, in Monmouthshire.

NO. I.

SOME of the following observations may, perhaps, not prove wholly unacceptable to the readers of those works, which are the subjects of them. I believe them all to be new ; if that be any atonement for

their want of merit in other respects. But should any of them have been anticipated in writings with which I am not acquainted, and should any reflection be therefore cast on me, I would gladly, if I might without presumption, employ in my defence the following words of Locke, written upon a similar, though much more important, occasion to Dr. Stillingfleet, who had taxed him with publishing thoughts already extant in the books of others :

"To alleviate my fault herein I agree with your Lordship, that many things may seem new to one that converses only with his own thoughts, which really are not so ; but I must crave leave to suggest to your Lordship, that if in spinning of them out of his own thoughts they seem new to him, he is certainly the inventor of them, and they may as justly be thought his own invention, as any one's ; and he is as certainly the inventor of them as any one who thought on them before him ; the distinction of invention or not invention lying not in thinking first or not first, but in borrowing or not borrowing our thoughts from another."

In the preface to a small volume published in 1808, and intitled, *Emendationes in scriptores quosdam Græcos*, I cited an opinion of Dr. Johnson upon Conjectural Criticism, as an answer to the many contemptuous remarks often made on verbal criticism, and not with an intention of arrogating to myself any of the high qualities there ascribed to the legitimate Critic ; and now, as my first observation regards Mr. Gibbon's translation of a passage in Julian, I cannot help taking notice that Mr. Gibbon also did not resemble some other men of great genius and abilities in affecting to despise corrective criticism. He well knew, that words are signs of ideas, and that a trifling change of words may create an important alteration in signification. *It frequently happens*, says he, *that the sounds and characters, which approach the nearest to each other, accidentally represent the most opposite ideas.* Mr. Gibbon not only mentions conjectural emendations of others with applause,¹ but frequently attempts them successfully² himself. His translation, however, of a passage in Julian,³ shows far less knowledge of the Greek language than some of his emendations. The Emperor is severely reprimanding Ecdicius, Præfect of Egypt, for not executing his sentence of exile on Athanasius, whose conduct he stigmatises in the following words, as quoted by Mr. Gibbon :

Τὸν μικρόν, ὃς ἐτόλμησεν Ἑλληνίδας ἐκ' ἐμοῦ γυναῖκας τῶν ἐπισήμων βαπτίσαι διώκισθαι. Mr. Gibbon's translation is, *The abominable wretch ! Under my reign the baptism of several Grecian ladies of the highest rank has been the effect of his persecutions :* and he adds, *I have preserved the*

¹ See his *Decline and Fall of the Roman Empire*. Note on ch. iv. p. 153. (octavo, 1797.) ; Note on ch. ix. p. 363. ; Note on ch. ix. p. 369. ; Note on ch. ix. p. 379. : Note on ch. xxxviii. p. 322.

² Note on ch. x. p. 398. ; on ch. x. p. 415. ; on ch. xii. p. 74. ; on ch. xiv. p. 217. ; on ch. xvii. p. 28. ; on ch. xvii. p. 32. ; on ch. xviii. p. 102. ; on ch. xix. p. 177. ; on ch. xxxviii. p. 364.

³ See ch. xxiii. of the *Decline and Fall*, &c. p. 134. edit. 1797. 8vo.

ambiguous sense of the last word, the ambiguity of a tyrant, who wished to find, or to create guilt.

Εἰ, ἢ τὸν Ἐρμῆν ὁ τι λέγεις δ' οὐ μινύω. By what method of construction this meaning, or indeed any, could be wrung from the Greek words, I am quite at a loss to know. Διῶκεσθαι appears to me not ambiguous, but inexplicable. I doubt not that Julian wrote, Τὸν μισρὸν ὃς ἐτόλμησεν Ἑλληνίδας ἐπ' ἐμοῦ γυναικας τῶν ἐπισήμων βαπτίσαι. ΔΙΩΚΕΣΘΩ. *Miscreant! to dare baptize, in my reign, Grecian women of the highest rank! Let him be banished, or let him be persecuted:* for διῶκεσθαι may have either of these two senses.

In Polybius, lib. ix. c. 18. (p. 170. edit. Ernest.) the preposition *is* seems to have been omitted: πρὸς τὰν τῶν ἀναβαινόντων συμμετρίαν, Εἰς ἀραιοσύνην, &c. &c. The distance of the foot of the ladder from the wall was to be of a measure proportionate to the number of men ascending it. If they were very few, the greatest distance (half the length of the ladder) might be used, without danger of breaking the ladder; if many, it was to be placed more upright, but not so much so as to make it unsteady.

In book x. ch. 41. Polybius, for instantaneously notifying events from a great distance, describes an apparatus, which, when compared with our modern telegraphs, will appear even more inferior than Chinese characters, or signs for words, in writing, in comparison of alphabetical marks, or signs of the most simple elements of articulate sounds. There is an omission in the Greek, marked by a blank space; however, from what is still extant, the device seems to have been this:—The parties, between whom a communication was to be maintained, provided vessels of water of equal sizes, each keeping one. Upon the water in each vessel was placed a staff, standing upright in a cork. Each staff, corresponding to the other, was inscribed, upon divisions equally marked, with the principal occurrences that might happen. When one party wished to signify any incident to the other, he kindled a fire; and as soon as this signal was answered by another fire, vent was immediately given to the water in both vessels, until the intelligencer seeing the intended inscription on his staff sunk down to the rim of the vessel, extinguished his fire, as a signal to his associate to stop the effusion of the water, and, by reading the same inscription, then even with the rim of his vessel also, to inform himself of the event which had taken place. The imperfection and dangerous inaccuracy of this method are apparent.

The nature and use of the machine mentioned by Polybius in book x. ch. 43. and called by him διόπτρα, are not very evident. After considering the whole passage, I am inclined to think the design of it was merely to guide the eye instantaneously to a distant object. It remained fixed; and was pointed exactly towards the spot where signals were expected to be made; so that the eye might, without wandering, catch any signal at once.

GREGORIUS NYSSENUS (De hominis opificio, p. 53. edit. Oporini) arguing from the false system of natural philosophy prevalent in his age, observes that, whereas locomotion is naturally united with change of constituent parts, and immobility with immutability, yet God, in the creation of the heavens and the earth, broke this union; assign-

ing to the heavens locomotion with immutability, and to the earth immobility with change of parts; for this he suggests the following reason:

Προμηθεΐα τινὶ τάχα τὸ τοιοῦτον εἰκονομασασα, (ἡ τοῦ Θεοῦ σοφία scil.) ἂν μὴ τὸ τῆς φύσεως ἴδιον, ὅπερ ἴσθι τὸ ἀτρεπτόν τι καὶ ἀμειτάβητον, ἐπὶ τῶν κατὰ τὴν κτίσιν βλεπομένων, διὸν νομίζεσθαι τὸ κτίσμα ποιήσιν, οὐ γὰρ ἴτι θεότητος ὑπέλαψεν σχοιή, ὅπερ ἂν κινούμενοι ἢ ἀλλοιούμενοι τύχη.

In these words an omission and depravation appear, which may thus supplied and rectified: Προμηθεΐα τινὶ τάχα τὸ τοιοῦτον εἰκονομασασα ὡς ἂν μὴ τὸ τῆς 'ΑΥΤΟΥ (Θεοῦ vid.) φύσεως ἴδιον, ὅπερ ἴσθι τὸ ἀτρεπτόν τι καὶ ἀμειτάβητον, ἐπὶ τισιν τῶν κατὰ τὴν κτίσιν ΒΛΕΠΟΜΕΝΟΝ, Θεὸν νομίζεσθαι τὸ κτίσμα ποιήσιν. *Having made this distribution with wise precaution, lest, if his own peculiar attributes of immutability and immobility should both be seen in any part of the creation, they might cause the creature to be mistaken for God.*

EURIPIDES. Hecuba. v. 986.

Hecuba.

Οἶσθ' οὖν δ' λίξαι σοὶ τι καὶ παισὶν θίλω;

Polymestor.

οὐκ οἶδα· τῷ σὺ τοῦτο σημανεῖς λόγῳ.

Hecuba.

ἴστω φιληθείς, ὡς σὺ νῦν ἡμοῖ φιλεῖ.

Polymestor.

τί χρεῖμ', ὃ καὶ καὶ τί κεν' εἶδιναι χρεών;

Polymestor had been intrusted with the care of Hecuba's sons Polydorus, and had betrayed his charge by murdering him. Hecuba in a dialogue with Polymestor, in which are the verses above cited, conceals her knowledge of his guilt, and her consequent hatred of him. Should we read,

ἜΣΩ φιληθείς ὡς ΓΕ νῦν ἡμοῖ φιλεῖ,

the words would be more in character, veiling, under a parenthetical expression of apparent friendship, an imprecation of universal hatred on Polymestor.

Euripides Orest. v. 1049. (Porson's edit.) Orestes, embracing sister Electra, exclaims,

ὦ στήρ' ἀδελφεῖς, ὃ φίλον πρόσπτυγμα' ἡμῶν,

τάδ' ἀντὶ παιδῶν καὶ γαμηλίου λήχους

προσφθίγμαθ' ἡμῖν τοῖς ταλαιπώροις πάρα.

"Προσφθίγματ' ἀμφὶ Ald. et MSS. fere omnes. ἄρτι pro ἀμφὶ M gravius, quod Brunckius recepit, simul tamen conjiciens προσφθίγματ' ἡμῖν quod ex H. (MS. Harleiano) edidi." PORSON.

Before I had read this note, I conjectured,

τάδ' ἀντὶ παιδῶν, καὶ γαμηλίου λήχους

προσφθίγματ' ἌΝΤΙ, τοῖς ταλαιπώροις πάρα.

and I now think the repetition of ἀντὶ much more elegant than ἀμφὶ, also very nearly resembles the word found in Aldus's edition, and in almost all the manuscripts.

As the spirited conclusion of Turnus's answer to Drances, in Virgil's eleventh Æneid,

"Nunquam animam talem dextrâ hâc (absiste moveri)

Amittes; habitat tecum, et sit pectore in isto."

appears rather flat in the best English versions of Virgil, I shall here exhibit a translation, the two first lines of which are Mr. Edward Osborne's, formerly an ornament of Winchester College: the two last were added by myself.

*This hand (those well-dissembled fears resign)
Shall never stoop to take a soul like thine:
Still with thyself the dastard spirit dwell,
Nor quit that bosom which it suits so well.*

The form of the imperative mood used in the third line is not mentioned by Lowth, nor in any English grammar to which I can at present refer. I will therefore give an example or two from Shakspeare.

To make you brothers, and to knit your hearts
With an unslipping knot, *take* Antony [Octavia to his wife.
Antony and Cleop. Act II. Sc. 2.

This day all things begun come to ill end;
Yea, *faith* itself to hollow falsehood *change*.
King John, Act III. Sc. 1.

Love they to live, that love and honor have.
King Rich. II. Act II. Sc. 1.

Having been thus led to quote an English author, before I return to the ancients, I shall introduce some remarks on several passages in Shakspeare, and a few other English writers.

SHAKSPEARE Troilus and Cress. Act. III. Sc. 3.

Nor doth the eye itself,
That most pure spirit of sense, behold itself,
Not going from itself; but eye to eye oppos'd
Salutes each other with each other's form;
For speculation turns not to itself,
Till it hath travell'd, and is married there
Where it may see itself.

Ὁφθαλμὸς ἄρα, ὁφθαλμὸν θεωμενος, καὶ ἐμβλῖπτον εἰς τοῦτο, ὅπερ βέλτιστον αὐτοῦ, καὶ ὃ ὁρᾷ, οὕτως ἐν αὐτῷ ἴδωι. — εἰ δὲ γὰρ εἰς ἄλλο τῶν τοῦ ἀνθρώπου βλῖπτοι, ἢ τί τῶν ὄντων, πλὴν εἰς ἐκείνο ὃ τοῦτο τυγχάνει ὁμοίον, οὐκ ὄψεται αὐτόν. — Plato. Alcibiad. I.

K. HENRY V. Act I. Sc. 2.

"Yet that is but a curs'd necessity."

Read, "Yet that is but a *cur'd* necessity." That is, only a necessity for which we have a remedy. The remedy is mentioned in the lines immediately following.

HENRY VI. Part I. Act II. Sc. 5.

"Here dies the dusky torch of Mortimer,

"Chok'd with ambition of the meaner sort."

I cannot be of the same opinion as Warburton as to the sense of these verses. I think *meaner sort* signifies the sort or family whose title to the crown was inferior: that is, the house of the Duke of Lancaster, afterwards Henry IV.; whose ambition ruined Mortimer,

HENRY VI. Part I. Act III. Sc. 1.

"Set this unaccustom'd fight aside."

Unaccustom'd, says Dr. Johnson, is *Unseemly, Indecent*. I think

the word is to be taken in its proper and usual signification ; it is plained by what went before :

" The bishop and the duke of Gloster's men,
Forbidden late to carry any weapon,
Have fill'd their pockets full of pebble stones," &c.

HENRY VI. Part II. Act III. Sc. 2.

" For, seeing him, I see my life in death."

This, without the conceit, is " For, when I see Gloster, I see a man dead, whom I loved above all things."

HENRY VI. Part II. Act IV. Sc. 10.

" How much thou wrong'st me, Heaven be my judge."

Dr. Johnson appears to have mistaken the sense. Iden had not tally wounded Cade. Cade, dying, had said, " Tell Kent from : she hath lost her best man ;" Iden thinks himself a better man than Cade, and therefore says he wrongs him.

ADDISON (Whig Examiner, No. 2.) makes the following remark on an expression in a Letter to the Examiner : " A man may be said to describe or to collect *accounts* of indignities, and unnatural struggles ; but to collect *the things themselves* is a figure which this gentleman introduced into our English prose." Demosthenes (in Midiam) let a similar inaccuracy escape him : Πολλὰ μὲν τοίνυν, ὡς αἰδοίης Ἀθῆναι καὶ περὶ ὧν τοὺς ἄλλους ἠδίκωνται ἔχει λόγον, ὅσπερ ὑποὶ ἐν ἀρχῇ τοῦ λόγου καὶ ΣΥΝΕΙΛΟΧΑ ἸΒΡΕΙΣ αὐτοῦ καὶ ΠΟΝΗΡΙΑΣ τοσαύτας, ὅσους αἰεὶ αὐτίκα δὴ μάλιστα.

In Dr. JOHNSON'S Dictionary, (ἵνα κέρψιναι ἵνα ἐκ τῆς Ἀνυγίου βουβας ἐκφορῶ) under the word Abstract, n. s., I find the following verse cited from Dryden's Aurengzebe to prove that one meaning of abstract is, *A smaller quantity containing the virtue or power of a great*

" If you are false, these epithets are small,

" You're then the things, and abstract of them all."

I am much mistaken if these lines will not seem quite irrelevant when the whole passage in the play shall have been considered.

Indamora, (Act iv. Sc. 1.)

Your accusation must, I see, take place :

And am I guilty, infamous, and base ?

Aurengzebe.

If you are false, those epithets are small ;

You're then the things, the abstract of them all.

The concrete and abstract terms of logicians were in Dryden's thoughts when he wrote this. If you are false, says Aurengzebe you are not merely guilty, infamous, and base, but *guilt, infamy and baseness* themselves.

GAY in celebrating Wine, that ταχὺν ἔκπνοι αἰδοῦ, bestows on it the encomium of a very extraordinary nature :

" Thou ——— with eloquence profound,

" And arguments convictive didst enforce

" Fam'd Tully, and Demosthenes renown'd."

Gay on Wine, v. 92.

One would think that Gay, when he wrote this, was over-inspired with that poetical liquor. Did he consider the fictions of poetry

illimitable? or was he ignorant that Cicero was remarkably temperate, and Demosthenes a water-drinker?

Ἐπιστάτης δ' ὁ Φιλοκράτης, μάλα ὑβριστικῶς, οὐδὲν ἴσται, ἔφη, θεωμαστὴν, ὁ αὐτοῦς Ἀθηναῖος, μὴ ταυτὰ ἡμεῖς καὶ Δημοσθένι δοκεῖν· οὗτος μὲν γὰρ ὕδαρ, ἡμεῖς δὲ εἶναι πῖνον. — Demosthenes περὶ τῆς παρακρησῆος.

Extract from Lord KAIMES's Elements of Criticism, vol. III. p. 117. (Octavo, 1768.)

"An attribute of the effect expressed as an attribute of the cause: Quos periisse ambos MISERA censebam in mari. Plautus. No wonder, fall'n such a PERNICIOUS height. Paradise Lost."

Lord Kaimés actually seems to have supposed, that *misera* here agrees with *mari*; and not to have known that it is interjected, as *τάλας*, *τάλαινα* often in Greek.

ὅγῳ δ' ὑπὸ τῶν γλαυκῶν γῆ, ΤΑΛΑΙΝ', ἀπέλλομαι.

Aristophanes. *Lysistr.* 760.

MISERA, timeo, hoc incertum quorsum accidat.

Terence. *Andria.* 1. 5. 39.

SPECIMENS OF PERSIAN POETRY.

NO. III.

THE following ghazal is extracted from *Shāheh*.

ساقب از غم تو عقل و جان رفت
مرده که تکلف از میان رفت
شد تاب و توانم اندر این راه
من هم بروم اگر توان رفت
تا شد دور رخ از نظر دور
کام دل و آرزوی جان رفت
من بودم و دل که قامتت برد
آن نیز بجای آستان رفت
شاهی که چون لاله غرق خون است
با داغ تو خواهد از جهان رفت

"O Cup-bearer, through the grief, which thou hast caused me, my understanding and soul have forsaken me: Smitten by love, they have died away, and departed from me. My strength has also

gone:—can I then go on this road?—Most gladly would I go, had I but the power. As long as thy two cheeks remained distant from my view, the wishes of my heart, and the hopes of my soul departed. I was the person, and it was my heart, that thy stature bore away. Yes, it flowed from me, and hastened to thy threshold old. So *Shaheē*, who like the tulip has been immersed in blood, will leave this world, with the marks, which thou hast caused.”

After which comes one from *Shēfālee*.”

سرخوش از خون حکر چون شعله رقصیدن خوشبست
 در میان خاک خون مستانه غلطیدن خوشست
 تا بکی کشتی چمن دزیده کردن چون صبا
 گل بتکلین رضای باغبان چیدن خوشست
 بر سرخش نخستین نایب قایم مباحش
 صلح کردن از برای تازه رنجیدن خوشست
 میتوان خندید بیدردانه همچون صبح لیک
 در میان گریه همچون زخم خندیدن خوشست
 من که غیره میبزم ز دیده چو نش بنگرم
 گر نباشد پای اشک در میان دیدن خوشست
 داد خواهب آب روی عشقه میریزد ولپ
 مشقت خواهب بر چین شکوه مالیدن خوشست
 شکوه ناک از نا توانیها شغالب نیستیم
 در جهان هر دوش بیک اشک گردیدن خوشست

“With your liver intoxicated with blood, it is delightful to reel ~~in the~~ ^{like} a flame! intoxicated with blood it is delightful to wallow on ~~the~~ ^{to} the ground! whilst jovial, to plunder the bower like the breeze, to cull the rose, on which the gardener has bestowed his willing care,² is delightful. But in a drunken fit, never be thou so weak as to rise up the first to make peace, because to be angry afresh ^{is} it

¹ By خون blood, the poet alludes to wine.

² I conjecture the true reading in the orig. MS. to be تکلیف رضای باغبان without the ceremony of the gardener's consent.

ul. When free from care, you can laugh as merrily as
ning, but to laugh in the midst of wailing as heartily as
e goblet is delightful. How shall I, who am a man of
ok upon that person! who has not the sign of a tear, to
ch floating in the eye is delightful. Petitionest thou for
ter of the face? "—Love sheds it:—but you must rub²
on your forehead, to rub which is delightful. O *Shēfalez*,
not filled with dignity? when in this state of impotency³
ghout the whole world, each dream that will end in a tear
tful."

Next specimen is selected from *Jāmeʿ*.

مرا شد جامهٔ جان غمت چاک
بیا آب آرزوی جان غمتاک
قرفت از لوح دل نامت اگر چند
زلوح آب و گل شد نقش من پاک
بیمک رفتار جردی صد دل از راه
تعالی الله عجب جستی و جالاک
تهاتپ هر شبی آیم بگویت
کریبان دریده دامن چاک
کهپ از درد ریزم خاک بر سر
کهپ از شوق مالم روپ بر خاک
زحسرة یا درو دیوار کویم
الایا ربع سلمپ این سلماک
زجامه کر کشپ سر چپست تدبیر
تو شاخ تازکپ او خار و خاشاک

garment of my soul has been rent by woe;—come hither,
s of my soul perishing with woe! Vital motion has not
my beating heart, although my whole frame⁴ be composed

آب generally means *brightness of countenance*, here it certainly means a

ugh the literal meaning of *مشتن* and *مایدن* may appear homely,
to give the force of the original better than any substitute.
kenness.

⁴ Literally *picture*.

of air, water, and clay. When once thou hadst set out, thou borest away a hundred hearts upon the road:—God most High was surprised at thy alacrity and expedition. Every night I privately advance to address thee, my collar is torn, my skirt is rent. Debilitated through grief, I scatter earth upon my head: debilitated through love, I rub my face upon the ground. Through gates and walls impatiently I address thee, uttering my vows to Selima, the scorner of my peace. If thou wouldst incline thine head to *Jāmī*, what would be his opinion?—that thou art the tender rose-shoot himself the thorns, and branches to be lopped off.”

This concludes the untranslated ghazals in the two volumes of the oriental collections, that are written in the Persian language.

Time, and the wantonness of transcribers, have committed greater ravages on no one thing, than on Oriental MSS., more especially on that part of them, which bear the Arabic character. To rightly ascertain the writer's meaning three MSS. at the least should be possessed, for, as it has been mentioned before, no two MSS. of a *Deewan* correspond, and scarcely a ghazal occurs where the order, or even the number of beets will be found alike and in passages, too frequent to be numbered, the persons of the verbs are altered, and the sense perverted to introduce some quair fancy of the copyist. Oftentimes, for instance, where *بد* occurs in one copy, *چشم* will in another, where *سکینه* is used in this, *لاله* will be found in that, besides many other examples which clearly prove, that the difference is wilfully caused by the transcriber. Of these assertions the venerable *Shāh-nāmeh* (*Fērdoōsē*) stands a lamentable evidence; and although we may well doubt, whether either Grecians or Romans would recognize one half of what transcribers and editors have made them write could their works be shown them in their present state, we know for certainty, that an Eastern poet of ancient date would in such a case find distichs, and even odes inserted among his productions, which he never wrote. In a collation of the odes in the *Dēwān* of *Hāfēz*, who is comparatively a modern writer as they stood in a friend's MS. and my own, I found the difference in a ghazal, according to the two copies, occupy several lines although, on an average, his odes do not exceed fourteen beets and not unfrequently a distich occurs in a ghazal or *quāṣṣedah* which is of a metre quite different from either the preceding or the following. The subjoined beautiful ode of *Hāfēz* will exemplify these observations.

¹ See note ² in the preceding page.

² I have heard that the first part of the third vol. was afterwards published but I could never procure a sight of it.

صبحدم بکشد خماری در میخانهرا
 یقین آوازی صراحی جان دهد مستانهرا
 دور گردون آمده آخر دین بزم بمن
 ساقیا برخیز و پر ده آخرین پیمانهرا
 چون شدم مجنون بروی عشته لیلی در جهان
 عاقلان پند مده چه چون من دیوانهرا
 کرد شمع جان معشوق بکردن عا شقیه
 عاشقه آموز داند سوختن پروانهرا
 آیین ز لکاز را صیقل ز تقوی پاک کن
 پاک بنکر اندر آن آیین جانانهرا
 نیست دشنام بصیاد ازل اب جانمن
 آمده مرغی هوا کرد آن زهر دانهرا
 حافظ از زهد ریای تونه کن پیش ازان
 پس برو بکشای آخر شب در میخانهرا

“At day-break the wine-vender opened the door of the wine-tavern, and sounded in my drunken soul the gurgling of wine into the decanter. At last the revolution¹ of the spheres has become present to me in this feast: up, cup-bearer, and fill me another glass. Although through love of *Lēlā*² I have played *Mājnoon* in the world, give me not the precepts of the wise, as if I were mad. My love-inflamed soul has flamed like the taper: the lover will turn round it, though the lover well knows the moth must burn. For the love of God polish thou the mirror with the fur-bishing lakaz; and when polished, behold in it my adored. O

¹ This refers to the cup of Jamsheed the جام جهان نما of Persian romance, and allegorically to the bumper quickly revolving round the table.

² Two well-known characters in Persian poetry: consult Sir W. Jones's works.

my soul, there is no reproach in Death,' for the flying bird has often come into the trap for a berry. From this time forward, O *Hhāfēzz*, sport not the religious hypocrite; rather go, and open another night the doors of the wine-tavern."

In the MS. alluded to *قلقل* is written for *آواز—بقبک* for *آوازیب* — *اندر—بکردد* for *نکردد* — *بروی* for *بحر—پر ده* — *دره* — *مرغ* for *مرغ—ازل* for *اجل—دشنام* for *دشنامی—داند* between *ریاب* and *زهد* — *و* is introduced, and *خود* inserted after *کن* which last, (as well as some of the others) necessarily renders the verse hypercatalectic. It happens, that in this one instance the order is the same, but the difference, which these words occasion, is as follows :.....At last the revolution of the spheres has become present to me in this feast. Up, Cup-bearer, pour pearls^a into another glass. Although through the fervor of my love for *Lēlēz* I have played *Mājnoon* in the world, &c. My love-inflamed soul has flamed like the taper: ah! does not the lover turn round? though the lover is well aware, that the moth must burn in it. From this time forward, O *Hhāfēzz*, conduct not thyself with religious austerity and hypocrisy, &c.

The Eastern poets indulge many elegant ideas concerning love and wine; they are the basis of their muse, and without them dull morality would conjoin with fanaticism to spread a gloom over their writings. *Asāfee* says

خون میخورم از ساغر دل آصفی آمشب
چون درد کشان ذوق می ناب ندارم

"I drink blood from the cup; for since the heart of *Asāfee* to night endures grief, I cannot taste the sweets of pure wine."
And in another *shāhbēet*,

آصفی اشک ترا گونه ز خون جگرست
زین همه گریه سرشک جگر غرض

"O *Asāfee*, through thy tears thy liver is become the color of blood, with all these lamentations and tears thy liver is quite wearied."

^a Literally, in my copy, the eternal hunter; in the other, the fatal hunter.

^b Liquid pearls and melted rubies are common terms for wine.

Very similar to which the excellent poet Hhafezz,

بیار ایب شمع اشک از دیده خونبار
که سوز دل شود بر خلق روشن
مکن کریسته ام آه جگر سوز
برآید همچو دود از راه روزن

"Through my beloved, O my taper, the tears from my eyes fall, sprinkled with blood, for the flames of my heart shine brilliant on the world. Within my breast I have wept: alas! my heart-burning sigh rushes up as smoke through a chimney."

Exactly parallel to which is this beet of Khosroo.

فرو حوراء را ایب جان و ذی سوز
که دود راه آیین روزن نداند

"Beneath those black eyes, ah! flame thou up, my constant soul, so fast, that the smoke know not its way up the chimney."

Which however ascribes to the fair one's eyes more gloomy effects, than Petrarch's lines.

E fiorir cò begli occhi le campagne,

Ed acquetar i venti è le tempeste,

Con voci ancor non preste

Di lingua che dal latte si scompagne,

Chiaro mostrando al mondo sordo è cieco

Quanto lume del ciel fosse già seco.

Yet Hhafezz pays compliments not much inferior to the lips of his mistress:

ایب ذوق شد لعل تو دو کام من لذیذ
حلوای قند کرسنمرا درد من لذیذ

"Oh! the taste! thy two lips were delightful to my palate!

Sweet as candy is to a hungry man, so delightful were they to my grief."

But a more elegant idea will be found in no poet, than that, which Asāfzē exhibits respecting wine.

خلوت سرا میب دیده من خوابگاه تست
چشم غپ یرد که ترا یاب میکند

"Retirement is the palace of wine : my eyes are the dormitory of the cup :—the goblet is sin—avaunt ! all that reminds thee of it !"

This is somewhat in the energetic stile of Anacreon :

ἡ γῆ μέλαινα πίνει,
 πίνει δὲ δένδρε' αὐτήν·
 πίνει θάλασσαν ἀνύρους,
 ὃ δ' ἥλιος θάλασσαν,
 τὸν δ' ἥλιον σελήνη·
 ΤΙ ΜΟΙ ΜΑΧΕΣΘ' ἙΤΑΙΡΟΙ,
 Κ' ΑΤΤΩ ΘΕΛΙΟΝΤΙ ΠΙΝΕΙΝ;

A great variety of passages might be adduced from the writings of *Jāmēē Saādēē*, and the *Musnawee* of *Jēlāl ōddeē Rāmēē* to prove, that the Persian poets abound with sublime ideas on religious and moral subjects ; which it is purposed to do in a general review of Eastern poetry to be sent on a future occasion to the *Classical Journal*.

Bristol, Sept. 4th, 1812.

D. G. WAIT.

On Reading the Greek Testament in Public Schools.

FROM personal experience, and attentive observation, I can bear testimony to the united and individual abilities of the teachers, to whom, in this country, the education of youth is intrusted. It is not in one school, or in one particular county, that the classical studies flourish ; from the environs of the two great seats of learning, to the remote provinces of the country, all are zealous in promoting an acquaintance with the great masters of Greece and Rome. England yields to no country in classical attainments. Of this illustrious list of scholars, who have successively appeared, is the most convincing proof. There is scarcely a difficulty which they have left unsolved, whether in laws, customs, or antiquities. Porson and Burney have of late pushed their inquiries into the abstruse subject of the metres ; and I believe they have advanced as much on this subject as it is possible to acquire. Of the learning and worth of the masters of our great schools, I have the highest opinion. Of their zeal, in promoting the best interests of literature, I can have no doubt. But while I bestow these well-merited encomiums on their talents, I cannot subscribe, in toto, to the merits of the plan, by which they regulate the studies of their pupils. To those who wish well to the interests of religion, and sound morality, it has ever been a subject of sincere regret, that the Greek Testament has not been more generally read in our schools. Homer's *Iliad* and *Odyssey*, *Æschylus*, *Sophocles*, *Euripides*, *Thucydides*, *Xenophon*, and *Herodotus*, are perused again and

with the attention they deserve, while the Greek Testament or Septuagint, are scarcely opened. In some schools, it is seldom, if ever read; in others, merely for the sake of form, and the subject of a weekly lesson. The partial and regular use of this venerable book is considered an intolerable waste, whether from its style or subject, I leave others to decide. The young student is taught to feel and admire the works of Homer, to commit his brilliant passages to memory, and to use them on all occasions, while the book of inspiration, which contains so many salutary truths, marked with the finger of God, which teaches man his duty, and discovers the glorious prospect beyond the grave, is never opened but with reluctance, and is quoted but with apparent contempt. Now it can never be so, as long as it holds the place it does in our schools. It happens in a great measure from its being considered of authority in establishing the government of a noun or a verb. As it was not written in the flourishing periods of Grecian literature, it is never on any occasion thought to constitute proper authority for the use of any word, or phrase. I do not mean to say that the New Testament Greek is in any respect equal to Xenophon, Thucydides, or Herodotus, but I affirm, without contradiction, that it contains beauties, which would grace a classic page. I acknowledge the excellence of the Greek daily used in our schools, but I should wish the New Testament introduced, were it for no other purpose than to correct the improper influence, which heathen mythology may have upon the minds of our youth. Impressions received at an early period, cannot easily be eradicated. Now I maintain, that the effects produced by the study of heathen mythology are counteracted by a proper attention to Christian morality, we are guilty of doing great injury to the minds of youth. I am led to urge the necessity of studying the Greek Testament on another consideration; the Scriptures are very seldom read in public schools, even in an English dress. In Church, the lessons of the day are perhaps read, but never with that attention sufficient to appreciate the beauties, or solve the difficulties, which may

Now were this book more frequently introduced in school, every pious teacher would meet with many opportunities of pointing out its beauties, and giving our youth a taste for Scripture wisdom, in which so many eminent men, in former days, have excelled. I may be told, perhaps, that a frequent perusal of it will vitiate the taste of those, who are studious of acquiring the elegancies of the language; but this objection goes for nothing. Can any one affirm, that the awkward modes of expression, which are sometimes found in the Greek Testament, will prove injurious to the taste of a school-boy? Elegant Greek cannot now be

written; at least, if any think themselves equal to rival Xenophon, I am afraid that they will sink much below the level of the style of St. Paul, who is far from being an indifferent writer of Greek. To banish the Testament from our schools, because it is not classical Greek, is a very lame reason for its disuse. But again, would it not be equally valuable as an initiatory book with the Græcæ Sententiæ, or other books adopted for this purpose? It contains the greatest number of the words to be found in the best writers: why then banish it? Boys will parse their words equally well from this as from any other book; and besides this, they will acquire that valuable knowledge, which no other book can communicate. Another argument to induce teachers to use the Greek Testament, is the assistance which may be derived from the learned Lexicons, which have been composed for it. We have Schleusner, superior to any thing of the kind, and learned and judicious commentaries without number. To those young men, who are destined for the Church, an early acquaintance with the Sacred volume is of great advantage. To acquire this, no labor ought to be esteemed too hard, since the utility of the acquisition will amply appear in the success with which they will discharge the great and important duties of their high situations. Some of our schools have of late paid considerable attention to the good old custom of reading the Greek Testament weekly, and sometimes more frequently. On this subject, I have one wish only, that the practice may become universal.

16th November, 1812.

D.

BIBLICAL CRITICISM.

I AM induced to trouble you with this, in order to return my thanks to M. S. M. for his answer to my query respecting Gen. xxxvi. 24. Allow me, however, to inquire, does not the interpretation of the Septuagint seem to insinuate, that *they* were ignorant of the signification of *דָּוָם*? Or if not, why did they render it by *τὸν ἰσχυρὸν*, and not by *τὸν ἡσυχίον*, in the Greek language? One more question, and I have done. Cannot this word be supposed to be the same with that in Deut. ii. 10 and 11. which would clear up all the difficulty at once? I am aware that M. S. M. has written that it cannot be so read, but I would wish to see this discussed.

I should be truly happy to have the *apparently* contradictory statements of Chronology, (No. vii. p. 126.) clearly reconciled by some defender of "the absolute integrity of the Hebrew text." I can scarcely expect that Mr. Bellamy will answer such a trivial question; but surely some one of his disciples might. In this hope I subscribe myself,

J. H. M. S.

LATIN INSCRIPTION.

As I find that you afford a small space to Latin Inscriptions, I herewith send you one, which should you think worthy, you will dignify with a place in your collection.

J. H. M. S.

Propè jacet
FRANCISCUS WILKINSON
Ex Hospitio Lincolnensi Jurisconsultus
Christopheri Wilkinson et Mariæ uxoris
De Barmby super Dunam in agro Ebor :
Filius unicus.
Qui Literarum Elegantiorum cultu,
Morum humanitate,
Vitæ sanctitate,
Generosam stirpem nobilitavit.
Vir fuit omnis Recti et Sciens et Tenax :
Cumque in Summorum Clientelas esset Advocatus
Tenuioribus nunquam defuit.
Sux laudis severus,
Alienæ candidus Æstimator,
Eximias Dotes Pari Modestiâ
Et celavit et commendavit.
Probis omnibus juxtâ ac Literatis
Per totum Vitæ Cursum Notus et Charus,
Ingens sui Desiderium
Moriens reliquit.
Obiit Æra Christi 1728 Maii 9
Annum agens sexagesimum sextum.

CLASSICAL CRITICISM.

PERMIT me to return you my thanks for the very obliging manner in which you received Professor Porson's Notes on Sallust. I now request your acceptance of an Emendation of a passage in the Agamemnon of Æschylus, which I received from a friend of the late Dr. Raine, who had it from Porson himself; and which, as far as I am able to find, has never yet been given to the public.

The second chorus of the Agamemnon is preceded by a series of anapestic verses, of which the following passage is the conclusion.

Διὰ τοι ξίνοι μέγα αἰδοῦμαι,
Τὸν τάδε πράξαντ' ἐπ' Ἀλεξάνδρῳ,
Τείνοντα πάλαι τέξον, ὅπως αἶν
Μῆτι πρὸ καιροῦ μὲν ὑπὲρ αἵ τρον
Βίλος ἡλίθιοι σκῆπτριν.

It is evident at once, that the last line must be corrupted, although it makes tolerable good sense; for every one who studies the Greek Tragedies, well knows that the third foot of the paræmiac must be an anapest. The following is the beautiful emendation of the illustrious Porson.

σκήνη βίλος ἡλιθίων.

We shall still more admire this correction, if we attend to the following considerations. In the first place, ὅπως ᾗ requires the subjunctive mood after it rather than the optative. In the second place, the first aorist participle of the verb ἡλιθίων gives more force and vigor to the sentence, than the mere adjective ἡλίθιος. In the third place, Porson's verse has precisely the same number of letters as the verse in the Edd. When we take all these circumstances together, we may consider it as highly probable, that Porson hath restored the identical words of the Athenian Poet.

H. A. MATHEW.

ON THE LANGUAGE OF ACTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IF you approve the following additional remarks on the *Language of Action*, on which subject I have, in a former No., supplied you with an article, they are at your service.

Hatton, Oct. 24. 1812.

E. H. BARKER.

J. CASAUBON says in his *Exercitationes ad Cardinales Baronii Annales* p. 608. "Observat Nicolaus Cabasilas in expositione Liturgie fuisse veteribus in more positum, ut sensa animi non verbis solum, sed etiam factis declararent; qua de re et Plutarchus alicubi disserit, et nos in Commentariis Polybiani, multis exemplis hunc morem ex historia Græca et Latina illustramus, quæ nunc omittimus: illustre exemplum Act. xxi. 2. in Agabo pedes ac manus sibi vinciente: quemadmodum autem communis hic mos fuit olim omnibus gentibus; sic facta, quæ adjiciebantur ad verba, erant sæpe communia: quare Pilatus morem lavandi ad declarandam suam innocentiam, non magis sumsit a Judæis, quam formulam, qua utitur, cum protestatur de sua innocentia, *Innocens ego sum a sanguine justis hujus*, sumsit ex historia Susannæ, ubi non dissimilem usurpat Daniel, *Mundus ego sum a sanguine hujus*, in *Historiâ Susannæ* v. 46."

A very remarkable instance of this Language of Action occurs in the *Travels of Denon* (vol. ii. p. 115.): I shall cite the whole passage, as it is very interesting, and describes feelings honorable to human nature: "Whilst I was looking at our people, whose necessities were as ingenious in bringing to light, as the care of the natives had been to

conceal, a soldier comes out of a cave, dragging after him a she-goat, which he had forced out; he is followed by an old man, carrying two young infants, who sets them down on the ground, falls on his knees, and without speaking a word, points, with tears in his eyes, to the young children, who must perish if the goat is taken away from them: but want, which is deaf, and blind to others' distress, does not stay his murderous hand for any intreaty, and the goat is killed: at the same moment, another soldier comes up, holding in his arms another child, whose mother doubtless had been obliged to desert it in her flight from us; this brave fellow, notwithstanding the weight of his subject, his cartridges, his knapsack, and the fatigue of 4 days of forced marches, had picked up this little forsaken creature, had carried it carefully for 2 leagues in his arms, and, not knowing what to do with it in this deserted village, seeing one inhabitant left behind, with two children, he gently lays down his little charge beside them, and departs with the delightful expression of one, who has performed a benevolent action."

This eloquent and accomplished Traveller says, in the 212th page of his 1st volume: "On our taking possession of Rosetta, at an entertainment, which was given, a young Greek came up to me, kissed my shoulder, and with his finger on his lips, without uttering a single syllable, slipped privately into my hand a nosegay, which he had brought me: this simple demonstration completely unfolded all his sensations, and was expressive of his political situation, his fears, and his hopes."

The curious reader will find many very striking instances of the language of action, which are all selected from the bible, in Dr. Harwood's *Introduction to the Study and Knowledge of the New Testament*. In the explanation of the Scriptures too little attention has been paid by commentators to circumstances of this kind.

Account of the Extraordinary Sect called Yezidis; from the Italian of Father Garzoni, who resided eighteen years in Kurdistan as a Missionary. This account was originally published by the Abbate Domenico Sestini, at Berlin in the year 1807, among a collection of Italian Works, entitled, "Viaggi e opuscoli diversi &c."

Of the various Sects which have appeared in Mesopotamia since the death of Mohammed, none are held in such abhorrence by all true Mussulmans as the *Yezidis*; who derive their name from Sheikh Yezid, the declared enemy of Ali's race. The Yezidis' religious doctrine is a mixture of the ancient Persian faith, of Manicheism and of Mussulmanism, and is preserved traditionally, for they are

neither permitted to read nor write. As they are thus without books, it is difficult to obtain any further information concerning this extraordinary people than what may be collected from observations made actually among them, whence it is evident that their first object is to secure the devil as a friend, and in honor or defence of him they are ready and willing to draw the sword. They not only refrain from ever uttering his name, but even use circumlocution to avoid any word which may resemble it in sound. Before these Sectaries it is extremely dangerous for a stranger to pronounce the devil's name, especially to curse him as the Turks frequently do when any of the Yezidis visit a town belonging to those true believers. Such an affront would probably endanger the imprudent foreigner's life. It has often happened that a Yezidi, condemned by the Turkish laws to suffer death for some offence, has submitted to his sentence rather than curse the devil, although by such an execration he might have obtained his pardon.

If the Yezidis wish to designate the devil, *Sheikh Mazen* or *Great Sheikh*, is the expression which they use. All the prophets and saints revered by Christians are honored by them also; and they are of opinion that those holy personages whilst living on earth were distinguished from other mortals, in proportion as the devil resided within them, more or less—and that above all, Moses, Jesus Christ, and Mohammed were in this respect the most highly favored;—they believe that God ordains, but intrusts the execution of his commands to Satan.

Every morning, on the sun's first appearance, they retire as much as possible, from the sight of man, and kneeling, with their foreheads on the ground, they offer adoration to that luminary. They neither fast nor pray, but are persuaded that Sheikh Yezid has sufficiently atoned for all his Sect's omission of these duties till the end of the world. Without fastings, prayers, or sacrifices, they are likewise without religious festivals. Yet on the tenth day of the moon in August, they assemble near the tomb of Sheikh Adi, and for some days before and after this, the small caravans in the plains of Mousul and Kurdistan are liable to attacks from the Yezidis, who flock to this meeting, as pilgrims, from distant places. It is said that great numbers of their women also, from the neighbouring villages, attend on this occasion, and that at night, having freely indulged in eating and drinking, they extinguish all the lights and observe a profound silence until the dawn of day, when every one retires. This assemblage of men and women, with the darkness, the silence, and other circumstances, have given room for scandalous suspicions. Unmarried females are not admitted to this love feast.

Every kind of food is allowed among the Yezidis, except lettuces, and gourds or pompions; their bread is always made of barley; in swearing they use the same forms as Turks, Jews or Christians; but their strongest oath is, "*by the Standard of Yezid*" that is, "*by their Religion.*"

They entertain great respect for the Christian Monasteries situated in their neighbourhood: before they enter one of these edifices they take off their shoes or slippers, and proceed barefooted, kissing the

l walls, in hopes that by such an act of devotion they may
ror of the patron saint. If during any illness they dream of
lar monastery, they hasten, when recovered, to carry thither
of incense, honey, wax, or other things : they do not hesitate
e hands of a Christian patriarch or bishop, but they abstain
ring the Turkish Mosques.

omb of Sheikh Adi, which we have above mentioned, is
n the jurisdiction of the Prince of Amadia, in Kurdistan.
kh who guards this tomb is regarded as head of the Yezidi
and must be a descendant of Sheikh Yezid. In such veneration
held, that he who can procure an old shirt of this spirit
to serve as a winding sheet, considers himself most fortunate
by the possession of this treasure he insures to his soul an
eous situation in the other world. For such a precious
ts entire state, some have given forty piastres, but many are
o content themselves with small fragments of it. The Sheikh
s condescends to bestow one of his shirts as a present, and
nify him for his kindness, the Yezidis secretly transmit to
rtion of their spoil taken in pillage.

chief is always attended by a *Kochek* (petty Sheikh or lay-
: this personage is considered as an oracle, since he is favored
elations immediately from the devil, and nothing is trans-
hout his approbation. If a Yezidi is embarrassed about any
of importance, he consults the *Kochek*, but must pay a little
r the good man's advice. This holy personage, before he
his opinion, extends himself at full length on the ground and
o fall asleep ; he then proclaims whatever had been revealed
am ; sometimes he delays his answer for two or three nights.
owing anecdote contains a proof of the influence which he
 . "Till about forty years ago, the Yezidi women (like the
 , being very economical in respect to soap, wore shifts dyed
h indigo. One morning, most unexpectedly, the *Kochek*
n his chief, and declared a revelation of the preceding night,
he learned that blue was an inauspicious color and displeas-
e devil. An order was instantly dispatched to all the tribes,
ng blue shifts or blue garments of any kind, and directing that
uld be immediately substituted ; the order was implicitly
nd at this day if a Yezidi, lodging in the house of a Christian
k, were to find on his bed a blue counterpane or quilt, he
ther endure the severest cold all night, than sleep beneath a
of that prohibited color.

ezidis must not clip their whiskers ; they are commanded to
grow to their fullest natural extent. So that of several men
them, the mouths can scarcely be discovered.

few of this sect are known about Aleppo by the appellation
e (poor men) or *Karabash* (black heads). They wear a black
cloak, but their under-dress is white ; wherever they go, the
s their hands, and consider their visit as a presage of good
they are requested to lay their hands on the neck and shoul-
ck persons, and are well rewarded for their trouble. They
one, who has lately died, a state of happiness in the other

world, by slightly touching the neck and shoulders of the naked corpse, which must be placed upright on its feet. They then strike it with the palm of the right hand, pronouncing at the same time these words in the Kurd dialect; "*Ara behesht*," "Go thou to Paradise." For the performance of this ceremony their remuneration is considerable.

The Yezidis believe in a future state of repose and felicity, proportionate to the merits of their deceased friends, and they imagine that souls or spirits sometimes appear in dreams to parents or others, and that on the day of judgment they are to enter paradise with arms in their hands.

Some of the Yezidi tribes dwell in the prince of Gioulemert's territory, others in the prince of Jezireh's land. Some reside in hills belonging to the government of Diarbekre, and others live under the prince of Amadia. The most powerful tribe of this sect inhabits the mountain of Sinjar, between Mousul and the river Khaboon. This mountain abounds in various kinds of fruits, and is extremely difficult of access. The Yezidis, who occupy it, can send into the field six thousand fuzileers besides cavalry, armed with lances; they frequently plunder the rich caravans, and have had many engagements with troops sent against them by the Pashas of Mousul and of Bagdad. These mountain Yezidis are universally dreaded, for they are not content with pillaging; they kill all those who fall into their hands. Sherifs, descendants of Mohammed, and Mussulman doctors, the torture to death in the most cruel manner, esteeming this barbarian highly meritorious.

The princes of Kurdistan encourage the Yezidis, whom they find to be excellent soldiers both as infantry and cavalry, and particularly useful in nocturnal attacks, and plundering of villages. The Mussulmans believe that any man, who perishes by the hand of a Yezid, dies a martyr; and the prince of Amadia has one of this sect constantly with him as executioner of those Turks whom he condemns to death. The Yezidis entertain the same opinion respecting the Turks; and in killing one of these, they perform an act very pleasing to their *Great Sheikh*, the devil. An executioner, whose hands have been sanctified by the blood of many Turks, is received with veneration wherever he goes among the Yezidis.

Persians, and all Mussulmans attached to the sect of Ali, hold the Yezidis in abhorrence, and do not suffer them to live within their territories. The Turks are permitted to keep for their own use as slaves, or to sell, the women and children whom they take in war from the Yezidis. But these sectaries not having the same privilege put to death all whom they take from the Turks.

If a Yezidi wishes to adopt the Turkish faith, he is only required to curse the devil, and at his leisure to instruct himself in the forms of prayer.

The Kurd language is used by all Yezidis, and some of them speak a little Turkish and Arabic.

There are, no doubt, among these extraordinary tribes, other customs and superstitions; but as they have not any written laws nor records, it is extremely difficult to obtain much information on those subjects. Many circumstances, also, change from time to time according to the pretended revelations of their *Kocheks*, which throw an additional impediment in the way of an inquisitive stranger.

ON THE TYRIAN INSCRIPTION
Found in the Island of Malta.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

You will doubtless admit, that to decypher inscriptions of ancient monuments is commonly attended with extreme difficulty, especially, when it is considered how many circumstances may concur to increase the difficulty. Ancient characters, hardly to be traced, and the language of an ancient and remote nation, whose history and literature are lost, confirm the remark: and hence several essays are made ere we can obtain any satisfactory solution: a reference to your Classical Journal, and the exertions of your literary correspondents on the present article, may apologise for the intrusion of my paper on the subject.

From the face of the inscription, as represented in Hebrew characters in the tenth Number, pag. 400. it appears to relate to the establishment of certain ecclesiastical missionaries from Tyre, the mart of Phœnicia, to Malta, with commendatory letters from the Governor of Tyre and his colleagues, to the Metropolitan of the Island. In order to a clear statement, let the inscription stand corrected in Hebrew characters as follows, together with its interpretation, as the same appears to me.

The Inscription in Hebrew characters.

לאדנו למלי קרת בעל צר אמנד
 עבדו עבדאסר ואחיאסר שמו שני
 בני אסר שנו בני עבדאסר
 כשמע קלם יברכם

DOMINO SVO METROPOLITANO GVBERNATOR TYRI
 AMANDAD SERVUS SVUS HEBEDESSAR ET ACHIESSAR
 CVSTODI DVOS FILIOS ESSARI
 CVSTODI FILIOS HEBEDESSARI
 CVM AUDIET VOCEM EORUM
 BENEDICAT ILLIS.

TO HIS WORSHIP THE METROPOLITAN: THE GOVERNOR
 OF TYRE, AMANDAD, HIS HVMBLE SERVANT HEBEDESSAR
 AND ACHIESSAR: PROTECT THE TWO SONS OF ESSAR;
 PROTECT THE SONS OF HEBEDESSAR:
 WHEN HE HEARETH THEIR VOICE
 MAY HE BLESS THEM.

In the above manifestly appear several proper names of Syrian and Phœnician origin, *Zur* the name of the famous city *Tyre*, *Amandad*, *Hebedessar*, *Achiessar*, and *Essar*, מל or מלי a name of office: hence the Turkish, and Arabic *Mulley*, *Molla* a priest.

מלי קרת a priest of a city, or metropolitan: and that this title was addressed to an ecclesiastic of rank, is sufficiently apparent from the concluding sentence, "When he heareth their voice may he bless them." בעל צר *Baal Zur* may well be interpreted "Governor of Tyre" as explained above; and thus the inscription represents the governor of Tyre, by name Amandad, and his two colleagues, named Hebedessar, and Achiessar, intreating the favorable reception of the missionaries by the *Muley* of the city, whose benediction he and his colleagues implore upon them, and recommend them to protection.

It should be observed, that the island of Malta, anciently called *Melita*, was famous for the shipwreck and escape of St. Paul and his companions, Acts ch. xxvii. 1. and there can be little doubt, that in memory of their signal deliverance, a Christian church was soon planted in that island, and, as occasion required, those Islanders might have had priests from Tyre; in memory of which, the inscription in question appears to record no small testimony.

T. Y.

NOTICE OF

The First Rudiments of General Grammar, applicable to all Languages. By D. St. Quentin, M. A. Longman and Co. 1812. Pr. 2s. 6d.

An Introduction to French Grammar. Third Edition. By the Same. Longman and Co. 1812. Pr. 2s. 6d.

A New Grammar of the French Language. Second Edition. By the same. Longman and Co. 1812. Pr. 4s. 6d.

ALL the world, that is to say, all the world in England, learned bishops, rich nobles, and richer commoners, are still disputing on the fruitful subject of national education. Some wear "the red rose" of Lancaster; others will follow no badge but the sacerdotal rose of Dr. Bell; whilst all co-operate with almost equal success in the promotion of the great cause, by emulously endeavouring to diffuse useful knowledge at the least possible expense of time and labor. At a time when the poor derive so much benefit from the effect of these simple and regular systems, we hail, with peculiar pleasure, a writer who aims at freeing the children of the rich from some of the most troublesome incumbrances of learning; who wages war against confusion and obscurity; who seeks to

relieve all well-dressed masters and misses from groping their way through the "darkness visible" of half a dozen contradictory grammars, huddling rule upon rule, exception upon exception, and dialogue upon dialogue, with the most hopeless and incredible perseverance; and actually engages to place the aforesaid unfortunates on a level with those happy ragged urchins who, learning nothing 'de trop,' are never ordered to forget, and being taught to understand as well as to repeat, seldom find it difficult to remember.

These observations are perhaps only applicable to young ladies. The established Latin grammars give a secure ground-work to our sons; but our daughters, while they are taught to draw like artists and to play like professors, are left to pick up grammatical knowledge as they can. And yet female education is undoubtedly the most fashionable topic of the day: never was there a time in which so much was talked and written "about it, Goddess, and about it." We can scarcely take up a novel without encountering some philosophical plan to render all the descendants of Eve as charming as Milton has made their first mother; all and every one of them "wisest, virtuousest, discreetest, best." The fact is that our writers on education deal more in theory than in instruction; they tell us what ought to be taught, but not how to teach it; and the finest superstructures are in danger of falling because the architect will not condescend to the necessary drudgery of laying a solid foundation. We see instances of this every day. One mamma admires (who indeed does not admire?) the beautiful theory of Miss Edgeworth; another prefers the system of Mrs. Hamilton; every one admits their merit and their ingenuity; and every one finds their plans difficult at home, and almost impossible at school: so that after a few weeks' trial the poor child is sent again to her governess and her vocabulary, to catch her English from the nursery-maid and her French from the barbarous jargon of some provincial *bonne*. Mr. St. Quentin has done his best to remove these evils by supplying our schools and governesses with elementary books so simple, clear, and instructive, that not only the docile pupil, but the less tractable teacher, cannot well avoid learning from them. Clearness and simplicity are the only merits to which he pretends. He does not overlay the memory; he rather, like a skilful gardener, loosens the surrounding clay, and gives the roots of thought room to fix and expand.

We extract from his preface part of his first lesson, adapted to the capacity of children of six years old.

Suppose three or four of them to be seated round a table, with a master at the head: let him first endeavour to inspire them with confidence and good humor, after which he may address them in the following manner:—"My dear children, you are now come to an

age, when it is necessary for you to learn grammar, which teaches you how to express your ideas by words. You know what words are; but you do not exactly understand what is meant by the word idea. It shall, therefore, be the object of my first lesson to explain it to you.

"You see in your grammar that an idea is the mere representation, or image, in our own mind, of any thing external that came to our knowledge through the five senses. And that you may perfectly understand what this means, let me ask you some questions.

"Miss Adèle, do you see your grand-mamma?—*No, Sir.*—*Why not?*—*Because she is not here.*—Then, my dear child, shut your eyes. Do you see her now?—*No, Sir, I do not.*—But cannot you imagine that you see her?—*Yes, I can.*—How is she dressed? *In a white gown, with a white cap and black ribbands.*—Well, this is an idea; it is because you have seen your grand-mamma before, who is very good to you, because you have spoken to her and kissed her, that you have now a representation or image, of her; and this representation or image is called an idea.

"Miss Emily, will you think of something; but do not tell it; have you done so?—*Yes, Sir.*—Does any one know what Miss Emily thought of?—*No.*—Will you have the goodness to tell us? *I thought of a plum-cake.*—Well, now we all know your idea, because we have often seen, touched, and tasted plum-cakes."

The succeeding lessons are on the plan of the Abbé Gaultier, and the author has contrived to carry on his pupils so rapidly, that his little book contains nearly all that is necessary to be learnt of the grammatical construction of the English language.

The introductory French work ought rather to have been called a vocabulary; though the auxiliary verbs conjugated negatively and interrogatively, and the excellent selection of phrases, render it very useful first book. But the new French grammar is certainly the author's most important work. Of the perfect arrangement and dependence of the different parts of speech, in which consists perhaps its greatest merit, we can of course give no example; and we regret that the form of our pages precludes our inserting a specimen of his tables of irregular verbs, or of his method of conveying the French pronunciation to those who cannot procure a master. We can only transcribe one of the dialogues in which pure and grammatical English has been translated (if we may be allowed so to use the word) into English literally adapted to the French idiom.

Instead of introducing the French in the opposite column of the familiar phrases which beginners learn mechanically, without paying the least attention to the difference of idiom and construction, the author has given the English only, with such transposition of the words as corresponds to the French construction; that the scholars, by being obliged to construct the English and commit the French

memory, may be enabled to discern and compare their different idioms, and thus acquire more speedily, and retain more accurately, the knowledge of the language.

From this manner of learning French there will be no danger of corrupting the English. 1st. Because it requires a certain accuracy and precision, which will oblige the learner to attach to each word its own idea; an accuracy which will wonderfully facilitate the acquisition of any language. 2d. Because this method exactly shows the difference of both languages; and the more the French construction differs from the English, the less it is to be feared that it will be imitated in conversation.

VII.

Did you walk yesterday?
Had you a pleasant walk?
Where did you walk?
You had a long walk.
What a delightful walk we had last Friday!
We have had a very mild winter.

Do not walk so fast, it quite tires me.

How the dogs are barking!
I think the carriage is at the door.

Do you ride on horse-back?

I am very fond of it.
I shall go home on horse-back.
Will you give me leave to go on horse-back?
I am afraid you will fall off.

Do not be afraid, I know very well how to ride on horse-back.

How do you go home?
I shall go by the stage-coach.
My parents will fetch me in their carriage.
I shall ride home in my uncle's chariot.

Let us take a ride.
I am very fond of a ride.
Let us take an airing in the coach.

I like better to go on horse-back.
Then I shall go on horse-back too.
I think it is the wholesomest exercise in the world.

VII.

Yourself are you walked yesterday?
Your walk was it agreeable?
Where yourself are you walked?
Your walk was well long.
How the walk of Friday last was delicious!

We have had a winter very (fort) sweet.

(') * March not so fast, that me fatigues too-much.

How (comme) the dogs bark!
I believe that the carriage is at the door.

Go you at horse? or, mount you at horse?

I it love much.
I shall-go to the house at horse.
Will you me give the permission of to-mount at horse?
*I have fear, (peur) that you * from-it fall.*

* Have not fear, I know very well mount at horse.

How yourself away go you?
I shall-go by the carriage public.
My parents me will-come to-fetch in their carriage.

I myself away will-go to the house in the carriage of my uncle.

Let-us-go in carriage.
I love much of to-go in carriage.
Let-us-go ourselves to-walk in carriage.

I love better to-go at horse.
I shall-go then too at horse.
I think that that is the exercise the most healthy-of-the world.

² The asterisk is the sign of the first negation *ne*—see the Grammar, page 190.

OBSERVATIONS ON THE

" Examination of a Criticism on Falconer's Strabo."

Printed in No. XI.

As the Editor of the Classical Journal has inserted in his Eleventh Number, p. 45-74. an extract from a pamphlet on the Oxford Strabo, his candor will of course admit a reply to it.

The Examiner in the first place accuses the Critic of want of logic, and to support the accusation, alters his text by substituting "*because*" to "*for*" but even allowing him the benefit of his own fabrication, if there be any violation of logic in expressing disappointment of what was expected from the University, *because*, though much had been borrowed, little had been done, it is only of that sort of logic, by which the Examiner proves the University not answerable for what issues from its press, *because* the selection of it is left to eleven Delegates. Unfortunately for many proprietors of private presses, judges and juries do not admit such logic; but decide by the old maxim of common sense—*qui facit per alium, facit per se*.

In the next place the Critic is stated to have intimated, "that the late Mr. Tyrwhitt took no degree at Oxford, and was not even a Member of the University:" in answer to which, he begs merely to refer the reader to his words, which are, "that Mr. Tyrwhitt resided in London, in business, and in society, and that his name stands in the title-page plain Thomas Tyrwhitt, without any decorative adjunct, or title of degree." This is all that he said on the subject; and as this is all correctly and confessedly true, on what grounds does the Examiner assure his readers, "that there is not any truth in the intimation with respect to Mr. Tyrwhitt?" If, however, it be a crime not to know that he had obtained an University title, which he did not think worth affixing to his name, the Critic must plead guilty to it; but as he asserted nothing on this important point, he cannot justly be accused of any misrepresentation. With regard to Mr. Falconer, it appears that he has fallen into an immaterial error, in supposing that he had taken a degree: but really when writers do not think their degrees worth the initials in a title-page, it is impossible for distant strangers to impute them correctly; and when the person, who publishes a Greek Classic at the University press, announces himself of a particular College, such stranger may surely be excused for considering him as a graduate in some stage of advancement; nor is it any thing but ludicrous to represent so natural and almost unavoidable an error as either calumnious or disgraceful.

en he mentioned the Oxford Homer as containing *all* the of Clarke's, and the Strabo *all* those of the Amsterdam, he distinctly stated, at the same time, that *he had not* *all* either; and also, that he had examined only a few of the first, an *intimation*, which must have conveyed, to candid mind, a sufficient qualification of the word *all*, to that it was applied *generally*, with reference to the parts, he had collated, taken as a scale for the rest; and from he did certainly produce examples sufficient to warrant such inference.

direct charge of untruth, which follows, he directly retorts, asserts, that λύσαίτε, taken and accented as the second person of the optative in the active voice, and followed by *is*, is an arbitrary innovation, sanctioned by no authority; for *is*, in the compressed writing of manuscripts, the conjunction *ave* been joined to the verb in λύσαίτε, as in other instances, *is* infinitive δέχεσθαι, which follows in all those manuscripts, that an infinitive was meant. For this reason he ventures *not*, that no manuscript of any authority has λύσαίτε, either *or* separated—either accented or unaccented—followed by *is*; and that the two old readings are λύσαί τε—δέχεσθαι, and —δέχεσθαι; both sense, though the last is not metre. The *d* and corrupted mixture of them, producing solecism and *me*, as in Clarke's and the Oxford editions, he maintains to *irely* unauthorised; and, if it be not so, let its defender the authority, instead of imperfectly quoting half the Vene- and half the Leipsic reading, as a parallel; and then fabri- a charge of falsehood against others out of his own decep- (see II. A. 20.)

slowly and reluctantly admitting the validity of the critic's ions to expressions, which even he does not venture to defend, *ects* his attack to the principles on which they are founded, *prolix* digressions on "nescio quis," and "quod," in which *server's* limits preclude him from following him. He would *rise* undertake to show, (what may perhaps hereafter be *i*) that it is not the particular meaning of the preceding *which* regulates the respective uses of the indicative and *active* following the latter; but the mode and degree of *ace* given to that verb by the general meaning and structure *is* sentence. He might also undertake to show, that, where- *n* indicative appears to be subjoined to another verb, there *er* no subjunction at all, but merely parenthesis; or that it *duced* by means of a pronoun or subjunctive understood; *at* the sentence is consequently elliptical. On the principle *own* by the Examiner, what would he make of such *age* as the following? "Locī autem, qui ad quasque quæ- *s* accommodati sunt, deinceps videndum." Cic. de Inv. i. 23.

Will he construe it, "videndum loci qui," &c. or admit "qui sint" to be understood? There can be no other alternative; and that such words were understood, we have positive proof in sentences of a similar structure, where they are retained, or omitted, as technical accuracy, or colloquial brevity, respectively required. "Quærere, quid sit, quod sibi velle debeant demonstrari." Cic. Ib. 52. "Quæritur et quibuscum vivat." Ib. ii. 9. Had the occasions been transposed, "quærere quid sibi velle debeant demonstrari," would have been in the first; and "quæritur et quibuscum vivat," or "vivit," in the second. Upon the same principle, in a technical statement, instead of a familiar letter, for, "quæso scribas quid nobis faciendum, aut non faciendum putas," there would have been "scribas id quod," or "quid sit quod," &c.; and for "quid nobis faciendum est ignoro," "quid sit, quod nobis faciendum est, ignoro." Ep. ad Att. lib. ix. Ep. xii. et lib. xiv. Ep. xiii.

But as ellipsis or abbreviation is the principal cause of all the seeming anomalies of languages, a complete analysis of it would require a volume in addition to what Vossius has so ably written on the subject. At present, therefore, let us meet another charge of direct *falsehood*, in calling a gross violation of idiom *systematical*, after having produced three instances of it in the use, and one in the omission of the single conjunction "ut." The answer is, that it is such uniform repetition, which makes an error systematical; so that when the accuser, in what he means to be English, uses the ungrammatical vulgarism, "according as," three times in thirty-five pages, he uses it systematically. We add, too, that when he uses the local barbarisms, "classified," and "classification," only once each, he uses them *systematically*; for they are so connected with each other. We call them local barbarisms, because we know no other title descriptive of them. In milliners' and barbers' shops, indeed, they may possibly pass for gallicisms; but if the Revolution have tainted the French tongue with any such redundancies of anomalous jargon, it has not yet raised them into any more respectable circle of society.

Our author, however, is no less original in translation than in composition; and that no northern libeller may again censure the omission of "ut," or misunderstand, or misrepresent the *reconditum et exquisitum* of English latinity, he renders the subjunctive "videatur," placed absolutely and subjoined to nothing, "to the eye it may seem." Most poetically potential indeed!

Where did the Critic ever express a doubt that the causal "cum," might, in some cases, be used with an indicative; or that in the warmth of poetical, oratorical, or historical narration, past actions might be spoken of as present, and consequently the tenses be

changed? This is a familiar practice in all languages; and it is scarcely possible to look into any vigorous or animated production, without finding instances of it; so that all the pompous display of common-place quotation might have been spared. But can a causal, which influenced Strabo in writing, be now expressed by an indicative present subjoined to the causal "cum?" If it can, let its defender boldly say so, and produce a single case in point, instead of insidiously courting the suffrage, and misleading the minds of the young and ignorant, by heaping together quotations so wholly inapplicable.

Equally unconscious is the Critic of ever having entertained or expressed a doubt, that, in animated passages of poetry and oratory, the course of expression might be suddenly changed from oblique to direct. Instances of this are so common, that the detail of them might have been left to school-boys. But do they afford any justification of joining nominatives to accusatives, under one verb, by such a connective as "scilicet?" It is admitted, after all this parade of defence, that they do not; and oversight is pleaded in excuse; an oversight of a nominative for an accusative repeated in no less than eight names!

That passages, in which there is neither sense nor grammar, should not be interpreted as their author meant, is no wonder; and will their defender presume to say, that there is either in such sentences as, "Donati sententiam intelligo esse a porta Esquilina versus Labicanam;" or expect a reader to presume, that, when the substantive, which ought to have followed, was left out, the adjective was meant to be referred to any other than that which immediately preceded? It was wrong, indeed, to look for grammatical construction, where "fidem damus Josepho," and "Augustus fidem historiæ dedit," are used to signify, "we believe Josephus," and "Augustus believed the story."

Even such jargon as this is, however, said to be, on the whole, as good as most modern Latin; and better than the Critic, in his attempts to improve it, has written. Let us examine, therefore, the errors and barbarisms with which he is charged, as the grounds of this assertion.

In the first place, he is accused of condemning the construction of "post reges subditos," which is said to be much more elegant than his own. I answer, that he has not condemned the construction of these words, as not being Latin, but the whole sentence, as neither being sense nor Latin. "Post reges subactos" would have been so far both sense and Latin; but would not have signified, what the writer evidently meant to signify, "that Tigranes had himself subdued those kings, and then assumed the title of king of kings." If he assumed it on the occasion, as the Critic meant to express, "appellatus est" is right; but if habitually

afterwards, "*appellabatur*:" but "*appellatur*," applied to what has so long ceased, is undoubtedly wrong.

He also asserts, that his use of the tenses in "*competisset*," "*habuisset*," and "*occidisset*," is strictly proper; and the Examiner's alterations quite inadmissible. In an oblique narration or statement, in the person of one who had long ceased to exist, events co-existent with him are to be expressed in the imperfect, and those preceding him in the pluperfect tense subjunctive; of which almost every oblique speech in Livy will afford examples. For instance—"Rem se, ait, magnam inchoasse, ad quam perficiendam ipsius Gracchi opera opus esse. Omnium populorum praetoribus, qui ad Poenum in illo communi Italiae motu *decissent*, persuasisse ut *redirent* in amicitiam Romanorum: quando *rem quoque Romana, quæ prope exitium pugna Cannensi venisset*, in dies melior atque auctior fieret, Annibalis vis *senesceret*, *et* prope ad nihil *venisset*." xxv. 16. What the Examiner has cited from Cicero is quite inapplicable; as an event is there stated as past, with reference to the writer's own time, and not to the intermediate time of another writer or speaker, who had been quoted; whereas the annotator is citing Strabo and Pausanias, in the same oblique form as the historian is citing Fulvius; and consequently ought to employ tenses equally correlative to the period of *their* writing, not of his own.

These, however, the Examiner gently calls "faults;" but in the same sentence discovers two "gross barbarisms;" which, from the pomp of accusation with which they are introduced, and the parade of quotation with which they are followed, might be expected to prove as monstrous as any in the English that he writes, or the Latin that he defends.

The first is, "*primum qui*;" the superlative being, according to his rule, to stand alone, or in the same case after the relative pronoun; as in "*qui primus*." Ancient practice was not, however, quite so strict in this instance, though so much more so in most others. "*Ex quo potest probabiliter confici, eum recte *primum* esse suo judicio, qui omnium cæterorum judicio sit secundus*." Cic. Acad. fragm. incert. "*Est enim *primum*, quod cernitur in universi generis humani societate; ejus autem vinculum*," &c. id. Off. i. 16. "*In quibus hoc *primum* est, quod miror*," &c. id. de fin. 1. "*Polemoni ea *prima* visa sunt, quæ paulo ante dixi*." ib. ii. 11. It were easy to produce fifty other examples; but two sentences of a passage, in which the two modes of expression stand correlative to each other, will show their respective uses; "*Si illud vere connectitur — *primum* — que *quod* est in connexo — *necessarium* est,*" &c. "*Si igitur *quod* *primum* in connexo est, *necessarium* est,*" &c. id. de Fato. 7. Let us add also two others from Virgil, in which the distinction is observed with equal accuracy:

And ————— Trojæ qui primus ab oris. Æn. i. 1.
cedit ipse Tolumnius augur,
Primus, in adversos, qui telum torserat hostes. Æn. xii. 460.

The reader may perhaps have heard of a Professor of rhetoric—qui toties Ciceronem Allobroga dixit; but probably never either read or heard of a Professor of Poetry passing a similar sentence upon Virgil; and to prevent any thing so disgraceful, let us shortly state the principle of distinction in these two modes of construction. Where the *predicate* in a statement or proposition is the priority of a person or thing, the emphasis will be on the superlative; and consequently the first mode will be proper: but, where such priority is merely incidental, the second. Even in this last case, however, should any circumstance require an emphasis on the superlative, it will stand first in the order of collocation, though not of construction.——“puerum, *primus* Priamo *qui* foret post illa natus, temperaret tollere.” apud Cic. de Div. i. 21.

All the genealogical, chronological, and mythological disquisitions of the Roman writers being lost, it is not probable that many occasions should remain for the first, as applicable to persons. The Examiner, indeed, says that there are more than twenty in Cicero's book “De Claris Oratoribus;” in all which he avoids it, and employs “*primus*,” “*qui primus*,” or the adverb “*primo*.” This assertion is of a character, Cui non invenit ipsa Nomen, et a nullo posuit natura metallo. There is only one occasion for it in the whole book, and there he does employ it. “*Quem* vero extet, et de quo sit memorizæ proditum, eloquentem fuisse, et ita habitum esse, *primus* est M. C. Cethegus.” c. 15. The order of collocation is indeed here inverted, to compress and adapt it to the succeeding member of the period; but the order of construction is the same—*primus* est, *quem* eloquentem fuisse, et ita habitum esse, extet, &c.

The same distinct usage, guided by the same analogy, prevails in other superlatives. “*Dignissimus, qui* et patrem Corvinum habuisset,” &c. Paterc. ii. 112. “*Quod indignissimum*,” &c. Cic. de Inv. i. 53. “*Illud homini longe optimum* esse, *quod* ipsum sit optandum per se.” id de fin. i. 20. “*Quod optimum* sit queritur.” de o. g. Or. 1. Nay, the principle applies itself to positives also, both adjective and substantive; “*omnes qui*,” and “*qui omnes*,” “*locus qui*,” and “*qui locus*,” being respectively employed by the same rule; and it is only by such general views of the principles of construction, that the student can acquire that kind of knowledge of the Greek and Latin languages, which may render them really useful to him, by making them the means of substituting the permanent analogy of universal grammar to the fluctuating caprice of vulgar usage in his own.

The other “gross barbarism,” of which the Critic stands accused, is, “*eundem, qui*,” “*idem*,” it seems, according to another article

in the Examiner's code, being only to be used with a relative pronoun, to signify, figuratively, contingent identity, or continuity of quality or character—never physical identity of person or substance; so that, though "*idem qui fuit*" be Latin, "*idem qui fecit*" is barbarous.

Instances, however, of the violation of this modern law, are so abundant in all the best ancient writers, that it is insulting the learning of the reader to quote them, though by a strange oversight they have been omitted by the Lexicographers, whose ponderous folios, he duly informs us, have been searched without success. Let us, therefore, select a few instances by way of supplement, in most of which the expression is so far from signifying moral identity merely, that it signifies physical in opposition to moral. "*Quid enim tam repugnans, quam eundem dicere — qui dicat?*" Cic. de fin. iv. 28. "Neglige, inquit, dolorem. Quis hoc dicit? *idem qui* dolorem summum malum: vix satis constanter." id. Tusc. ii. 19. "*Idem* facillime destruit, qui construxit." id. de senect. 20. "Quis eum nuntium miserit? nonne perspicuum est, *eundem, qui* Ameriam?" id. pro Rosc. Amer. 37. "Cum *idem* possit judicare *qui* dixerit." de leg. Agr. ad pop. 15. 5. "*Idem, qui* hæc appetunt, queri nonnunquam solent," &c. ib. 17. But to multiply quotations is only to waste paper, it being the constant mode of expression, when the pronoun is used emphatically, as in the note; so that to call it a gross barbarism, is a blunder surpassing all that pride ingrafted on ignorance hitherto committed. Here is, however, one other instance from the same authority, and that of the identical verb which he cites as an illustrative specimen of such barbarism. "*Idem* bustum in foro *facerent, qui* illam insepultam sepulturam *effecerant.*" Phil. i. 2.

It were easy here to retort the charges of falsehood, misrepresentation, malice, &c.; but the accused will be so far charitable to him as to allow the busy pride of ignorance to account for all, leaving the candid reader to decide, who shows most of such ignorance,—he, who, in the irksome labor of exposing a long series of the grossest errors, made one hasty objection to the application of the single epithet "*maiores*,"—or, he, who thus deliberately tries and condemns, as gross barbarisms, expressions sanctioned alike by general analogy, and the authority of the best writers of the best ages of Latinity.

To follow him any further, may, perhaps, seem superfluous; but, nevertheless, having gone so far, the Critic will shortly meet his other objections.

"*Persona*," whatever he may think of it, is repeatedly used by Cicero for natural, as well as assumed, character, and even as we use the word "*person*." "*Hujus Staleni persona, populo jam nota atque perspecta, ab nulla turpi suspitione abhorrebat.*"

A. Cluent. 29. "Tibi certe confitendum est, causam periosissimi belli in persona tua constitisse." Phil. ii. 22. see also F. 1. 28. 30. 34. de Inv. i. 16. & 24. ad Att. viii. 11. & ix. 11. b persona is likewise used, exactly as he has used it, by Paterlus, i. 3.

"Straboni" is an error of the press, for "a Strabone:" t "potuerit," subjoined as it is to a causal member in the sentence, is an elegance.—"Non habet defensionem: qua sublata, inis quoque controversia sublata sit." Cic. de Inv. i. 13. "Pubatæ enim pudicitæ nulla venia: non forma, non ætate, non ibus maritum invenerit." Tac. de. M. G. 19.

"Competo" is the proper verb—"Villæ situs competit." Plin. ix. 5.; and the form of expression, "haud diutius," no longer," with which it is used, common in the best writers, and one which Cicero has used more frequently perhaps than any other; how bald soever it might appear to this critic, he could not find it in his Nizolius. "Tui te diutius non rent;" "thine own people will no longer bear thee." Phil. ii. 44. Diutius non morabor;" "I will delay no longer." pro A. luent. 60. "Nec diutius vixit quam locuta est;" "she lived longer than she spoke." ib. 10. But to multiply instances is to sult the reader, there being no less than five directly in point in his single oration for Cluentius. We say directly in point, though ot joined to the same verb; since, if such adverbs as "diutius," potius," "melius," &c. are not to be joined to a verb by the analogy of sense, without specific authority, all modern Latin must e a mere repetition of ancient thoughts, as well as words; for new ombinations of ideas will require new combinations of expression a dead, as well as in living, languages. But if the words be anctioned by use, and their connexion by analogy, the result will e that which distinguishes the scholar from the pedant; and a arned man of taste, parts, and discernment, from the mechanic rudge of memory. In the small remains of authoritative Latin xtant, not amounting altogether to so much as the lost works of ivy and Varro, many cases in particular nouns, as well as persons a particular moods and tenses of particular verbs, are not to be ound, merely because there happens to have been no occasion for hem; which, nevertheless, the scholar, who would express his eaning clearly, must use, when there is occasion for them. Such, among many others, is the third case of the word "situs," over which the Examiner so loudly triumphs, and to this triumph he is welcome.

But there is, it seems, a gross fabrication, in applying 'in his' to what went immediately before in the note, and not to a passage in the text above. Could it be applied otherwise on any principle of sense or grammar? and is there any fabrication but of the accuser? If the accused has erred, it has been in supposing grammatical connexion in such compositions.

Lastly, this acute detector is pleased to discover one blunder, and three false propositions, in the remarks on the central map of Greece.

The blunder is an *a* for the second *o* in Oropiz; a very natural and common error of the press; which, were it not so, would only be on a par with his Stagyrite for Stagirite.

The first false proposition is, that Histia, the only name under which that place ever existed as a state or free city, is not in the map; *and it is not*.

The other two are, that Erythræ in Boeotia, and Ægæ in Eubœa, are distinguished by coins still extant; which this bold asserter of negatives says, that neither of them ever struck. Had he, however, condescended to inquire among any persons conversant with such studies, he would have discovered that undoubted coins of both states, together with those of several other cities of Boeotia and Eubœa, not noticed in Mr. Pinkerton's Index, are to be found in collections in London; and had he been actuated by any of those moral sentiments, to which he pretends, he would have made the inquiry before the assertion; for though, in the heat of controversy, hasty and inconsiderate charges of ignorance and error may have been sanctioned by use, no man, who had himself a regard for truth, ever charged another with the violation of it, but on the result of the fullest inquiry that the case would allow.

It is common for a very angry person to become so confused with passion, as to believe the object of his wrath, though perfectly cool, to be still more angry than himself; and this is remarkably the case with the Examiner. On the most careful review of the article, to which so much malice, virulence, and scurrility is imputed, there has not appeared a single epithet, or expression, that implies any thing like anger or violence; while the imputer scatters them with no small volubility. So far from having merited them from the University, the author holds himself intitled to its gratitude for pointing out the abuses of a most valuable establishment, which, if properly administered, may be of equal honor to its members, and advantage to the community at large; nor is any thing wanting, but a few such publications as Mr. Gaisford's Hephæstion, to wipe away the disgrace, and make him feel gratitude in return.

The Examiner, however, in the midst of his wrath, is pleased to warn his adversary (whether in the form of menace or advice matters not) of the danger of exposing himself to public opinion in the same line; and, in return, we beg to warn him, as he cannot increase the danger, to be cautious how he acts the censor; since that writer is possessed of a large collection of critic traps, of which neither Stephanus nor Nizolius—neither Gesner nor *Racciolati*, nor any similar oracle, will afford him any inti-

mation; and, though not quite so malignant as represented, he owns himself sufficiently so, to find considerable amusement in seeing a sciolist amazed at the discovery that his academical distinctions have not been able to change his nature, or reverse the metamorphosis of Lucian and Apuleius.

. *It was not our intention to provoke a controversy. Anxious to vindicate the credit of illustrious Establishments, with which we are connected, we had of our own accord inserted the Defence, and the Account, of the Studies pursued in Oxford. As for the accidental errors, that may be found in an edition of a Classic printed there, we thought that, like spots on the disk of the Sun, they only tended to produce discussions on their nature, but not to obscure the vivifying brightness of the luminary. Here we meant that the subject should stop; but an appeal was made to our candor and impartiality from a most respectable quarter, to insert some observations on the critical part of the article. A sense of public duty made us comply; but while we earnestly invite the critical sagacity, we strongly deprecate the illiberal asperity of a Brunck, and various other Commentators. A good cause is injured; a bad cause can never be assisted, by personal invective.—EDIT.*

SINGULAR USE OF THE WORD ἄΓΓΕΛΟΣ.

As I was the other day reading a very amusing work, of which my host, Dr. Parr, informed me that Dr. S. Johnson was very fond, I was surprised to find the word ἄγγελος used by two classical writers in the same sense, in which it is used by Christian writers. It is a possible circumstance that some of your readers may not be aware of the fact, and I have therefore transcribed the passage for your use.

Hatton, Jan. 13. 1813.

E. H. BARKER.

“De illo Senecæ loco Ep. xx. ubi, si vera lectio est, se Epicuri ἄγγελος vocat, possum ego et aliquid dicere: allusum videlicet puto ad Tragœdias et Comœdias veterum, in quibus fere plerumque ἄγγελος inter personas sc. qua metaphora usus est Seneca, quasi diceret, At ego, qui non minus Epicuri sensa possum exponere, quam ἄγγελος aliquis in Tragœdia pro iis respondet, qui longe absunt, &c.; sed an eo possit referri is locus Maximi Tyrii, quem indicas, id vero est, quod nequeo decernere, qui librum amissum doleam: dicam obiter aliquid de voce ἄγγελος (quanquam nil ad Senecam), quod ab H. Stephano in *Thes. Ling. Gr.* notatum non est, et vulgo pro minus vero habetur, hanc vocem sc. apud scriptores ethnicos in ea etiam significatione occurrere, qua apud Christianos usurpatur; primum enim afferre possum locum Platonis in iv. *de Legg.* p. dc. l ed. Læmarianæ: ait ibi Plato, *Levium volatiliumque verborum gravissima imminet pœna; nam omnibus præposita est Nemesis, ἄγγελος Justitiæ, seu Δίκης*: Græca sunt, *Διότι κούφαι καὶ πτηνῶν* (ex Homëro) *λόγων βαρυτάτη ζημία· πᾶσι γὰρ ἐπισκεπτοῖς τοῖς πτεροῖς τὰ τοιαῦτα ἰσάχθη Δίκης Νέμεσις ἄγγελος*: deîn, si quis

forte erit, qui dicat imitationem Homeri esse, ubi Irin Junonis ἄγγελος vocat, tum ego locum Aristidis proferam, in quo nil est, quo de dubitetur : legitur is in *Oratione* εἰς Ἀθηναίους : *Pindarus ait Minervam sedere ad dextram patris, mandata diis perferenda accipientem ; est enim ipsa Angelis major, quippe quæ iis imperet, quæ a patre prius acceperit, Πινδαρος δ' αὖ φησὶ δέξιν κατὰ χεῖρα τοῦ πατρὸς αὐτὴ καθιζομένην, τὰς ἐντολαὶς τοῖς θεοῖς ἀποδίδουσαν ἄγγελον μὲν γὰρ ὅτι μείζων ἦδ' ἐστὶ καὶ τῶν ἀγγέλων ἄλλοις ἄλλα ἐκινεῖται, πρῶτα παρὰ τοῦ πατρὸς παραλαμβάνουσα.*" *Epist. Crit.* LXIV. D. D. Chotardo Tanaquilli Fabri, p. 216.

EXTRACT OF A LETTER

From Count Venceslas de Rzewuski to M. de Hammer.

" I Am at present employed in turning over the very curious manuscript, كتاب المخزون جامع الفنون, (*Kitab Almakhzun Jamia alfenun*), belonging to that collection of the late Baron Jenisch, which I have purchased. In the Catalogue of his books, it was described as *codex unicus*, and not without reason, for no other copy is found in any European library. This manuscript, which was composed about the time of the Crusade of St. Louis, treats of the art of war, and of all that relates to it, of horses, carousals, fire-works, &c.

" It mentions particularly two articles extremely important in the history of discoveries ; one is the composition of gun-powder, nearly the same as that which we now use ; it appears incontestable that the Arabs were acquainted with this invention before us, although it is probable that they borrowed it from the Persians, or Chinese. The other article is that inextinguishable fire, commonly called the *Greek fire*, and lately revived in the Congreve rockets. All that is mentioned respecting it in this manuscript, corresponds exactly with the descriptions of Joinville and the Byzantine writers. I propose at some future time to publish a translation of this manuscript, which is an undertaking not free from difficulties, as it abounds in technical terms, of which our dictionaries furnish no explanations. It seems that this book was not known to the celebrated *Hadji Khalfa*, as its title cannot be found in his *Bibliographical work*."

To this extract the following observations are added (we believe) by Mr. Hammer :

" If the Eastern nations have reason to dispute with us the invention of gun-powder, they perhaps have a still better claim to that of the *Greek fire*. This name argues nothing in favor of the Greeks ; it was so called by the Crusaders, because they first became acquainted with it through the Greeks, who themselves had adopted the use of it, when Constantinople was first besieged by the Saracens. It is pro-

bable that they were indebted for their knowledge of this means of defence to the besiegers, a deserter from whom may have disclosed the secret to the besieged, in the same manner as, seven hundred years after, during the last siege of Constantinople by the Turks, an artillery man, who deserted from the city to the enemy's camp, supplied them with a new instrument of attack, by casting for them a cannon of immense size. Another proof that the Arabs, or Persians, have a stronger claim than the Greeks to the invention of this inextinguishable fire, is, that the principal ingredients named in the directions for composing it, are not originally from Europe, but from the interior provinces of Persia and Arabia.

On the Composition of the Greek Sapphic Ode.

"THE fulfilment" in part "of my promise regarding the composition of the Greek Sapphic Ode," Class. Journ. No. IX. pp. 120—124. was in the first instance "imperfect:" and the remainder now must be as hasty in execution, as it is in appearing "tardy."

Thus stands the QUINQUARTICULAR CONTROVERSY.

- I. The *scansion* of the sapphic verse, as to the feet composing it.
- II. The *structure* of it, in the arrangement and division of words.
- III. The *prosody*, to determine the long and short of single syllables.
- IV. The *style*, and sort of words, of which the language should consist.
- V. The *dialect*, or forms, flexions, &c. in the words admitted.

In endeavouring to sketch, however rudely, what should seem to be the law on the *first*, *second*, and *third*, of these heads, it was impossible for me not to be aware, that gleanings were left almost as ample as the harvest gathered in.

To glean therefore in my own field, I recur to what is said at p. 123.

"May a long vowel *ad finem vocis*, supported by the *ictus*, form a long syllable before another word beginning with a vowel? That is to say, would the following words"—taken at random—*φαίνεται κείνῳ ἰσόκληρος ἔμμεν*, "form a legitimate verse? It might be difficult to disprove it."

I am not ignorant, that in the very *first* OLYMPIAN Ode of Pindar the following verses occur, exhibiting a long syllable formed under circumstances very like to those in the false verse proposed.

V. 41. *Κλωθῶ, ἐλέφαντι φαίδιμον*

V. 84. *Ἀφίσταμαι. Ἀτέρδεα λόλογχεν*

VV. 85, 6, 7. Εἰ δὲ δὴ τιν' ἄν | δρα θνατὸν Ὀλύμπου σκοποῖ
εἶμα | σαν, κ. τ. λ.

VV. 180, 1. βέλος ἀλκᾷ τρέφει. Ἐπ' ἄλλοι | σι δ'
 ἄλλοι

"Still" however, considering the settled and uniform rhythm of the sapphic verse, with the entanglement of lines and variety in the metres of Pindar, "the safer and easier way," as well in this as in other very nice points of prosody, is "to avoid the occasion of doubt, rather than incur what at best seems doubtful."

Those scholars, who would reduce the sapphic of modern composition to certain severer canons observed in the tragic chorus, will not want authority for rejecting as illegitimate the false verse which follows, though somewhat more defensible perhaps than that first proposed. *σχῆμα σεμνὸν καλλιδίφρου Ἀθάνας.*

Hecub. 465. *τᾶς καλλιδίφροι Ἀθαν | αἶας . . . :*

"Pro καλλιδίφρου scripsi Ionice καλλιδίφροιο, ut hiatus vitam," R. P. ad locum.

Even in the Anapæstic system, where the *ictus* is the strongest, no such *hiatus* is allowed. R. P. ad Med. 1393.

IV. I proceed now to throw out a few hints on the *style* and diction most congenial to the character of the sapphic ode.

"*Descriptas servare vicēs, operumque colores,*

"*Cur ego, si nequeo ignoroque, Poeta salutor?*"

Every lover of Greek literature and sound learning has treasured up the criticisms on poor Mr. Glasse's Greek version of the *SAMPSON AGONISTES*; with which a most eminent living scholar in the year 1789 enriched the *eighty-first* volume of the *Monthly Review*.

July. p. 8. "We earnestly recommend those, who are led by their genius or fancy to compose Greek verses, to remember and mark the striking differences of style, which are observable in comparing the *Iambics* and *Trochaics* of the tragic writers with their *choruses*."

Sept. p. 256. "All Greek is not Attic Greek, and all Attic Greek is not suited to Attic poetry."

Much less is all the Greek of Attic poetry fit to be inserted in professed imitations of the Ionian, Epic, or of the Æolian lyric song. While Æschylus, even in his dramatic parts, often elaborates a grand, stately, swelling, language, and bold enough for the Dithyrambic itself: in the *Iambics* of Euripides, again, the diction, generally, is so neat, though simple, and though polished, so plain, that to adopt it in the higher poetry, would be somewhat like exchanging the scarlet of the soldier for the drab of the friend.

The spirit of discrimination, in which the whole critique, above referred to, is conceived and executed, may readily be transferred to the subject before us. Many a sapphic ode, though successful in the competition of the year, has yet displayed a very "motley appearance," from the confusion "of poetic, comic, familiar, prosaic, and recent words" in the texture of its garment.

Even in the odes selected for the *Musæ Cantabrigienses*, no small confusion of phraseology, as well as of dialect, may be remarked: and from Homer at one end, without descending below the later doric of Theocritus at the other, we see numerous colors of diction from Greek poets of every denomination, often harshly and disagreeably combined.

Surely, some limit ought to be prescribed to the wanderings of style; in a composition, which so clearly belongs to the highest and purest class of Grecian poesy, and which therefore in the rich and abundant remains of that very class, ought to seek as in a quarry the materials of its own lofty rhyme.

On this idea, the general style and manner of Pindar might be considered as a kind of meridian line, or as a line of reference and convergency; around which every thing drawn from one side and from the other, from the heroic of Homer extending only to the choral song of Euripides, should play in unison. Thus might a treasure-house, large though limited, of lyric materials be formed; sufficiently extensive and varied for every range of occasion which awakens the sapphic ode, and yet in good taste and *keeping* so managed as to exclude every thing particolored, every thing offensive to real harmony.

V. What remains, must be dispatched in very few words.

The subject of *dialect*, as far as I have had opportunity to observe, seems to have been unfortunately handled. Let me endeavour to explain my meaning.

When a man asks me, what is the *Ionic* dialect as found in Herodotus and Hippocrates? I understand his question, and can give him a very distinct and intelligible answer. If he inquires after the *Attic* dialect as it appears in Aristophanes, with some pains that question also may be solved. Should he interrogate me thus; what are the principal differences in Homer betwixt the *Ionic* and *Æolic* forms of nouns and verbs? to that demand too I think it is in my power to reply in a satisfactory manner. What is the later *Doric* of Theocritus, as compared with the *Æolic* of Pindar? may be answered by half an hour's labor.

But *error latet in generalibus*, is an admirable maxim of the schools. And when therefore the question is put, indeterminate as to regions or periods, what the *Ionic*, what the *Attic*, what the *Æolic*, and what the *Doric*, dialects are; I turn away from

the Diophantine problem ; and “ O te, Bolane, cerebri Felicem ”— is all the response I can give.

I am now asked, or rather I have asked myself : what ought to be the *dialect*, or forms, flexions, &c. of the Greek words in the sapphic ode, annually offered at Cambridge for the medal of Sir William Browne’s institution ?

The best answer which I can make on this head, is already delivered, *mutatis mutandis*, in what I have ventured to recommend on that of style. As much as ever you can, my dear friend, contrive that all be of a piece.

“ Servetur ad imum
“ Qualis ab incepto processerit, et sibi constet.”

For instance, do not write in the same ode, *ἰζάγει*, & *ποτόσδει*; *νοστεῦσιν*, & *ἐκχέοντι*; *ὑμμες* & *ὑμεῖς*: and so in a dozen other things of the like kind.

Again, rather use the form *μουσαῖν*, and if you will, *μουσάων* also, than *πυλῶν* and *πυλέων*: and the same of many other things.

Homer, in his dialectic forms, is much more Ionic than *Æolic*: Pindar, like many other poets, generally following the great father of song, is yet decisively and palpably more *Æolic* than Ionic, rejecting indeed some Ionic forms intirely. In the sapphic stanza, therefore, if good-nature may overlook the lyric and epic dialects sometimes blended beyond the mark with each other; still there can be no excuse for Theocritus conflicting with Pindar, and dark fragments of Alcman jostling with reliques of Menander in the very same line.

—But I am weary, if my readers are not. And heartily wishing both them and you, Mr. EDITOR, farewell for the present, I remain, Sir, faithfully your’s,

27 Feb. 1813.

JAMES TATE.

ON A WORD IN *ÆSCHYLUS*.

PERMIT me, through the medium of your publication, to point out an observation to the notice of Mr. Blomfield, the learned editor of *Æschylus*. In v. 123 of the *Septem contra Thebas*, the word *ποντομέδων* occurs, which Mr. Blomfield has marked with an asterisk, the meaning of which mark he has thus explained, *Voces, quæ asterisco notantur, non nisi apud Æschylum reperire potui*. The following passage from the *Hippolytus* of Euripides will sufficiently prove that the word is not *Æschylean* alone :

Ἰν’ ὁ ποντομέδων πορφυρέας λίμνας
ναύταις οὐκ εὖ’ ὄδον νέμει.

Cambridge, Feb. 26, 1813.

G.

In Tragicorum Græcorum Carmina Monostrophica Commentarius Auctore G. B.

NO. I.

Est jam fere annus, ut monui inter Æschyli Cantus Chóricos duo tantummodo exstare Carmina Monostrophica, quæ viros rerum metricarum peritissimos adeo eluserunt, ut nullis machinis in formam Antistrophorum se tornari sivissent. Neque id mirum est: quippe quæ Carmina utriusque dramatis Æschylei, Choephoros dico et Supplices, corruptissima ob depravatam scripturam vere *par nobile fratrum* sint habenda. Quoniam autem melius hodie quam olim rem perspectam mihi videor videre, quid vires mez valeant ad cantum e Choephoris restituendum, experiar. Nam alterum e Supplicibus nunc non attingam. Incipit a v. 781. edit. Butlerianæ. Sic lego

Νῦν παραιτουμένη μοι, πάτερ	στε. α΄.	ἴσθι ὁ ἄνδρες φίλου πᾶλον εὖ-	ἀντιστρ. δ.	7
Ζεῦ Θιῶν Ὀλυμπίων,		νιν ζυγόντ' ἐν ἄρματι		
δος τύχης ἔχων κυρίας μάταις		παράτῳ δρόμῳ προστιθίς μήτρον.		
ἄφροσυνᾶν μακιστάτους σχεδὺν		τίς ἐνι σοῦ σωζόμενοι δάπιδος		
διὰ δίκας τὸ πᾶν	5	ἀν ἀριθμοῖτ' ἰδυῖν		
ἔλαπον, Ζεῦ σὺ δ' ἔπος οὖν φυλάσσεις		ἀπομῖνοι βημάτων τ' ὄργημα.		12

ἐπαυδὸς δ.
ἐπὶ νιν μέγαν ἄρας
δίδυμα καὶ τριπλᾶ παλίσ-
ποινα τίλων ἀμείψαι,

15

ῥύσασθ', οἷ τ' ἴσθι δαμάσων	στε. β΄.	χρήζων ἄσκοποι δ' ἔπος βῆς	ἀντιστρ. β΄.	33
πλουταγαθὸν μυχὸν νομί-	16	νικτα πρὸ τ' ὁρμάτων σκότον		
ζεῖ, ἄγχι κλύντ' ἄφρονος βῆαι· γέρας		φίρου· πολλὰ δ' ἄλλα φαινὶ ποδ' ἡ-		
φόνος μακρὸν ἐν δόμοις τίκοι		ίρας οὐδ' αὖτ' οὐ φανίσσεται·		
τοῖσδε καλῶς κτιμένοισι	20	καὶ ποτὶ δὴ πλοῦτον		
αἶμα προσφάτοις δίκαις		αἰμάτων λυτήριον		38
τῶν πάλαι πεπραγμένων· πρὸ δ' ἰχθρῶν		θῆλυι ὀρθιασμάτων δ' ὁμοῦ κρικ-		
τὸν μελάρων ἔσθ' Ζεῦ τίς εὔ.		τὸν γάστρῳ νόμον θέσσομεν.		
ξυλλάβοι δ' ἰδίκας ὁ Μαι-		εὖ τίλοι ταῦτ' ἡμῶν· ἡμῶν		
ας ἐπιφθοράτατος	25	κίρδος αὐχέτω τὸ δ' α-		
πρᾶξι οὐρίαν τίλων·		τα δ' ἀποστατοῖ φίλων·		43
μέγαν καὶ νιν στόμιον, Ζεῦ,		σὶ δὲ βῆσεν· ὅταν ἡκῇ		
δος ἰδυῖν ὅν δόμον ἄνδρα.		μῖρος ἔργων ἐπαύσας		
καὶ νιν ἰλιυθέρων σὺ		πατρὸς ἄταν θεοῦσιν		
λαμπρεῖς φίλους	30	πρὸς σ', ὃ τίνοι,		47
ἄμματα ἰδ-		καὶ περὶ		
εῖν διοφρεᾶς καλύπτρας.		νιν ἐπιμαρφοῖ ἔργων,		

ἐπαυδὸς β΄.
Περὶ σὺν τ' ἐν φρεσὶν καρδίαν
σχέδον, ταῖς δ' ὑπὸ χροῖας φίλοις

50

τοῖς τ' αἰσθητοῖς προπελάσσει χάριτας
 ἰργᾶς· λυπρᾶς ἴδον ἴσθι φοιτίας
 αἶται τι θίς τόν
 αἰτίον τ' ἔξαπολλὺς μέρου.

55

V. 3. Pro *τύχην* dedi *ἔχιν* : et transpositis vocibus δι μοῦ κυρίως ε μυντασσοφροσυνει erui μάταις ἀφροσυνᾷ. Habet Æschylus in Choeph. 918. vocem μάταις et, ex Æschylo fortasse, Hesychius Μάταισι. Quod ad Doricum genitivum ἀφροσυνᾷ sæpe in Choris Tragicorum latentem adi Valck. ad Phœn. 321. Mox vice *μαιομένους* ἰδὺν dedi *μαιομένους* σχηθῖν. Totum locum sic reddo : *mihi supplicanti concede quod casus plurimum valeant ad eos coercendos qui insaniunt impudici et inepti.* Cum phrasi *τύχας κυρίως ἔχιν ὥστε σχηθῖν* conferatur illud in Agam. 185. τῷ πάθι καθῖν (sic enim legi debet pro *μαθῖν*) ὅντα κυρίως ἔχιν. V. 5. Vulgo διαδικάσαι πᾶν ἴπας. Pauwio debetur διὰ δίκας et Butlero τὸ πᾶν. Dicitur potest quoties Æschyleum illud τὸ πᾶν corruptatur. Mox ἴπας ad proximum versum trajicitur : et *in*, *an*emine hic intellectum, in *on* mutatur. V. 9. Ne præpositio abundaret, *in* ante *δέρμα* resecui. V. 10. Vulgo τίς ἂν συζόμενοι εὔρημον τοῦτ' ἰδὺν δάπτειν. Donec libri melius quid subministrant, in conjectura nostra lector acquiescat. Quam facile ΕΥΣΟΥ excidi possit ob ΣΟ omnes mecum perspiciunt. Quod ad sententiam cf. Agam. 1496. Τί γὰρ βροταῖς ἄντι Διὸς τελαίται, et Nostri Suppl. 831. τί δ' ἄντι ΣΕΘΕΝ scil. Jovis. Mox ἂν ἀριθμοῖτο reddi potest Anglice *could have calculated.* V. 12. Ita Ald. vice *πημάτων* : optime ; etenim convenit melius *δρεγμα*, quod exponit Hesychius per ἕρμημα ἄλμα, cum *βημάτων* quam *πημάτων* : ob sensum quoque reposui ἀνόμεινον ; nam ita se habet syntaxis τίς ἂν ἀριθμοῖτο δάπτειν συζόμενοι δρεγμα τ' ἀνόμεινον. Exponit Hesychius Ἀνομίην per ἀνομία. Corrigitur vv. dd. ἀνομήνη quibuscum facit Scholiastes in hunc locum. V. 13. et sqq. vix intelligere me fateor, V. 14. ῥύσασθαι hic inserui mutatum e λύσασθ' quod vulgo ponitur ante αἶμα in v. 21. Permiscentur *ἐξεροσάμην* et *ἐξιλοσάμην* in Prom. 243. ῥύσασθαι et λύσασθαι in Apoll. Rhod. iii. 906. V. 17. κομίζει est Hermannii conjectura pro κομίζει. Eadem var. lect. in Troad. 35. Ion 1584. V. 18. Pro *σύμφρονος* θιοι, quod nemo Græcorum dixit, reposui *εὐφρονος* θιοι quod ubique est obvium. In Agam. 359. pro *εὐφρόνης* vult *εὐφρόνης* Abresch. quem adeas ad Æschyl. i. p. 286. V. 20. Vulgo τῷδε καλῶς κτάμενοι. At quis non meminit Homericum illud *ὑπερίμενοι* quod imitatur Æschylus per καλῶς κτιμένοις. V. 22. Butlero debetur πρὸ δ' ἰχθρῶν vice πρὸ δὲ θαλασῶν : mox vulgo ὦ Ζεῦ τίς, at ὦ in ὦ mutatum transposui : cf. Suppl. 89. Εἰ τίς θίς ὦ et Soph. El. 1090. Ζῆς μοι καθιπτεῖν χειρὶ πλού-τω τε τῶν ἰχθρῶν ὅσον Νῦν ὑπὸ χεῖρ' ἀνάσσει : ibid. pro τῶν scripsi τὸν ut τὸν (ὅντα) ἴσω μιλάθων spectant ad Orestem. V. 25. Hermannii emendatio est *ἐπιφροσάτατος* pro *ἐπιφροσάτατος* : similiter in Pers. 652. errat Codex Mosq. ibid. παῖς ante : gl. apertam deleui. V. 26. Pro *θίλιν* Cod. Rob. *θελιν*. latet aliquid. Malim puncto post *εὐρίαν* posito legere *χθονός* ut *στόμιοι* habeat quocum jungi possit : nam vereor ut *στόμιοι* per se jure reddatur *Ditis fauces*. Contulit Stanleius Pindaricum *παρ χθόνιον Ἄϊδα στόμιοι* : unde pro ὦ dedi Ζεῦ. Sæpe audit Pluto Ζεὺς : cf. Suppl. 164. V. 28. Vulgo *δὲς ἀνιδῶν δέμον*. Ipse ἂν in *ὦν* (*suum*) mutavi vocibus transpositis : mox *ἄνδρα* vice *ἀνδρὸς* legi in Codice quodam A, testatur Stanleius in

Notis Posthumis. Bene *ἄνδρα* intelligit Pauwius Agamemnonem: cf. supr. 487. ὦ γαῖ', ἄνδρες μοι πατέρες ἐποπτεύουσι μάχην. V. 29. Pro *ἰλιυθρῶς* dedi *ἰλιυθῖρου* σύ: quod ad pronomen σὺ sic positum cf. Herodot. iv. 9. *ἔλγω* σύ. et quod ad σὺ depravatam tria loca emendavi ad Troad. 323 et plura emendare possumus; sed ea res non est huius loci: mox ante *ἰδὺν* subaudi *ᾧ*σσι et junge *καλύπτρας* cum *ἰλιυθῖρου*. V. 33. et sqq. Vulgo. Πολλὰ δ' ἄλλα φανὶ χεῖζον κρυπτά ἄσπεποι δ' ἔπος λῆγων: at in *κρυπτά* oritur a ex *ἄσπεποι*: dein *κρυπτῶν* est gl. vocis *ἄσπεποι*: et *λῆγων* verbi *χεῖζον*: mox in *φανὶ* excidit *ι* et *θς* (i. e. *θῆς*) ob *ας* in *ἔπος*. Quod ad *θῆς* *χεῖζον* easdem voces in alio tamen sensu habet Æschylus supr. 338. V. 35. Vulgo *καθ' ἡμέραν* δ' οὐδὲν ἰμφανίστητες. At sonat *καθ' ἡμέραν* per singulos dies: quod sententiæ in hoc loco non convenit: Ipse dedi *ποδ'*. De π et κ permutatis adi Valck. Annotat. Nov. Fœd. p. 330. Mox *οὐδάμῃ* est Æschylea vox cf. Suppl. 891. *πλῆκαρ* οὐδάμῃ ἄλγεται; denique de *ας* et *α* confusis adi Porson. Med. 44. V. 38. Pro *δαμάσων* dedi *αἱμάτων* cf. sup. 46. Τί γὰρ λύτρεο πωόντες αἱματος πίδα. Exstat *αἱμάτων* supr. 648. Eumen. 253. V. 39. Loco *οὐριστάται* dedi *ὀρθασμάτων* qua voce utitur Aristophanes in Acharn. unde Suidas hausit et exponit per *ἰκτασιῶς ῥημάτων*. V. 39. E vulgatis πόλυτά δ' ὦ ἱμὲν ἱμὲν κίρδες αἰχταί τῶδε. erui *πίλοι* ταῦτ' ὦ ἱμοί γ'—*αὐχίτω* et eruta transposui: de *τάδε* et *ταῦτα* permutatis adi Porson. Phœn. 1597. mox *ἀποστατῶν*: sed præstat optativus. V. 46. Vulgo *πατέρες ἔγω* θροούα πρὸς σὶ τέκνοι πατέρες αἰδαν—*ἄται*. Sed manifesto *αἰδαν* est prava lectio pro *ἄται*; vid. Append. Troad. p. 141. D. ea voce resecta mutavi. (*ἔγω*. i. e.) *ἔργοι* in *ἔργοι* et cum *ἄται*, alterum altero, transposui. Denique *χάριτες* in *χάριτας* mutatur ob illud *χάριν* πρᾶσσον in Ion. 36. et 896. Postremo ex *ἰδίδην* erui *ἰδὼν* *ἰσθί* ut more Attico *ἰσθί* (*nosce*) cum *προπρᾶσσον*—*θῆς* et *ἐκαπαλλῆς* construi possit.

Critical, and Explanatory Notes, on the Prometheus Desmotes of Æschylus; with Strictures on the Glossary and the Notes to Mr. Blomfield's Edition.

NO. V.

v. 7. τὸ σὸν γὰρ ἄνθος, παντέχγου πυρὸς σέλας.

“ ἄνθος ἡφραίστου dixit pro igne Æschylus Prom.

τὸ σὸν γὰρ ἄνθος, παντέχγου πυρὸς σέλας,
θνητοῖσι κλέψας ὤπασεν,

sed ἄνθος πυρὸς, ut Philostratus loquitur eleganter, *flamma* est: locus est L. εἰκόνων in Scamandro, καὶ τὸ ἄνθος τοῦ πυρὸς, οὐ ξανθὸν, οὐδὲ τῇ εἰθισμένῃ ὄψει, ἀλλὰ χρυσοειδές, καὶ ἡλιώδες: Æs. si proprie loqui voluisset, πυρὸς σέλας, quod tamen abusive pro ipso igne ponere maluit.” J. Meursii Exercitatt. crit., sive Curarum Plautinarum Commentarius, Lug. Bat. 1599. p. 83. This passage has escaped the researches of Dr. Butler, and his fellow commentators.

v. 24. ἡ ποικιλείμων νύξ.

The two following notes of Giacomellius, and Schutz, respectively, deserve the attention of the student: ποικιλείμων, ἢ ὡς λειμών, τοῖς ἄστροις ποικιλλομένη, ἢ ποικίλον ἔνδυμα ἔχουσα, διὰ τὸ πεποικίλθαι τοῖς ἄστροις, Schol. A. and B. ποικιλολειμωννῆτις οὖσα, ἢ καὶ ἔχουσα ποικίλα εἴματα καὶ μάτια διὰ τὰ ἄστρα, ὁ δὲ Σοφοκλῆς μέλαναν, Schol. C.: "Κατὰ τὸ ἐν ἄστροις ποικίλον αὐτῆς, inquit Eustathius, Æschylum nostrum laudans in K. II., Hesych. λειμών, ἀνθηρὸς τόπος." Stanley: "Vox non a λειμών, sed ab εἶμα composita, ut λαμπρέμων, λεοχείμων, et similia," Giacom.: "Nox in monumentis etiam representabatur, ut velamen sideribus pictum super caput teneret: ideo etiam ab Argonauticorum, quæ Orpheo tribuuntur, auctore, ἀστροχίτων appellatur." Schutz, who was probably indebted to Barthius, *Adversaria*, L. VII. c. 11. for this excellent opinion; for he says: "Stellantes nox pictu sinus; pingebant enim noctis idolon in tunica multis stellis obsita."

v. 194. οἷδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεὺς.

Mr. Blomfield here gives to us two references of Professor Porson to Eurip. *Suppl.* 441. (431.) κρατεῖ δ' εἰς τὸν νόμον κεκτημένος Αὐτὸς παρ' αὐτῷ, and Sext. *Empiric. adv. Mathem.* II. 31. μηδένος γὰρ ἐπιστατούντος νόμου, ἕκαστος ἐν χειρὶ τὸ δίκαιον εἶχε. But neither Professor Porson, nor Dr. Butler, nor Mr. Stanley, nor Mr. Blomfield, nor any of the commentators, whom I have seen, have noticed the following passage in Eustathius's *Commentary upon Homer*, Ed. Rome, p. 201.: οὕτω καὶ παρ' Ἡσιόδῳ διαφέρει ὁ χειροδίκης, καὶ ὁ ἐν χερσὶν ἔχων τὴν δίκην, χειροδίκης μὲν γὰρ συνθέτως, ὁ βίαιος καὶ οὐκ ἐν τοῖς νόμοις, ἀλλ' ἐν χερσὶ ταῖς ἑαυτοῦ κείμενον ἔχων τὸ δίκαιον· ὁ δὲ ἔχων ἐν χερσίν, ὁ δίκαιος καὶ αἰεὶ πρὸ χειρῶν οἷον φέρων τὸ δίκαιον.

v. 393. ἐρμωμένῳ μοι τοῖδ' ἐθώυξας λόγον.

Stanley translates these words thus—*propenso mihi renuntiasti hæc verba*, and Schutz says, "ἐθώυξας h. l. nihil aliud significat quam dixisti." I cannot assent to this notion of Schutz: there is a propriety in the word ἐθώυξας, which the critics have not perceived: the word was suggested to the mind of the poet by the precedent ἐρμωμένῳ, and the recollection of the Homeric proverb, to which Lucian refers in his *Nigr.* c. 5. τοῦτο γὰρ τοι τὸ τοῦ Ὀμήρου, σπεύδοντα καὶ αὐτὸν παρακαλεῖς, where Gilbertus Cognatus has the following excellent note: "Metaphora est ducta ab his, qui cursu certant, quibus acclamatio solet addere velocitatem; sumta ex illo Homeri *Il.* Θ. 293.

Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
ὀτρύνεις;

eodem allusit *Od.* ω. 486.

ὡς εἰπὼν ὥτρυνε πάρος μεμαῦϊαν Ἀθήνην:

Itaque currentem incitamus, cum ad id vocamus aliquem, ad quod suapte cupiditate fertur ac propendet." "*Currentem hortari, incitare*, proverb. παρακαλεῖν τὸν σπεύδοντα, de eo, qui alium ad quippiam hortatur paratum jam ac promptum, Cic. 3 *Phil.* c. 8. et 2. *de Orat.* c. 44. et *Fam.* L. xv. *Ep.* 15. et Plin. L. i. *Ep.* 8. et L. III. *Ep.* 7."

Forcellini *Lexicon totius Latinitatis*. "Proverbii vim habet illud Cic. Att. 13. 42. Quod me hortaris, ut eos dies consumam in philosophia explicanda, currentem tu quidem: Id. de Orat. 2. 186. Facilius enim est currentem (quod aiunt) incitare, quam commovere languentem: ducta est metaphora ab his, qui cursu certant, quibus acclamatio solet addere velocitatem: cf. Cic. ad Q. Frat. 1. 1 c. ult." Gesner's *Thes. Ling. Lat.*

v. 470. μνήμην θ' ἀπάντων μουσομήτορ' ἐργάνην.

"Ἐργάνην, notum epitheton Minervæ: Diod. L. v. p. 340., ubi inter alia Minervam invenisse dicit τὴν τῆς ἐσθήσεως κατασκευὴν, vestium parandarum rationem, postremo addit, καὶ τὸ σύνολον, πολλὰ τῶν τελεστέων ἔργων, ἀφ' ὧν Ἐργάνην αὐτὴν προσαγορεύεσθαι: Æl. V. H. L. 1. c. 2. ὑφαντικὴν καὶ ὑφαίνειν καὶ δῶρα τῆς Ἐργάνης Δαίμονος: sed et alibi passim ejus mentio: eadem Μαχανᾶτις, sive Μηχανίτις ex eadem ratione." Bergler's *Alciphron*, V. 11. p. 130. Ed. Wagner.

v. 908. λύσσης Πνεύματι μάργῳ.

Mr. Blomfield has omitted the word λύσσα in his *Glossary*. I therefore add the following passages: Josephus somewhere says, οἱ δὲ ἐκ' ἐνδείας κεχρηνότες, ὥσπερ λυσσῶντες κύνες, ἐσφάλοντο καὶ παρεφέροντο. "λύσσα primum est vermiculus sub lingua canum, de quo Plinius L. 29. c. 5.; deinde est rabies canum morbus, quo illi plerumque sub caniculæ ortum aut alias in æstu corripiuntur, de quo Aristot. L. 8, c. 22. et Plin. l. c.: de ejus causis et remediis disserit Olympius Nemesianus in *Cynegetico*: ibi,

Est etiam canibus rabies letale periculum,

et seqq.; tertio *quemlibet etiam furorem sive effrenem atque indomitam cupiditatem* significat, ut hic *voracitatem*, ut infra L. 3. v. 622. *amoris impetum*." Conradi Ritterhusii In *Lib. 11. Halieut. Oppiani Commentaria*, Lug. Bat. 1597. Toup says, "Idyll. 1v. v. 11.

πέσαι τοι Μίλων καὶ τῷς λύκος ἀντίκα λυσσῶν:

—*λυσσῶν* est proprie *canum*; est et *luporum famelicorum*: poeta nescio quis de S. Theodoro 154.

λύκου τε λύσσαν ἐξελὼν τοῦ ποιμνίου."

Toup's *Appendicula Notarum atque Emendatt.* in *Theocr.* Londini 1772. p. 11.

Hatton,
January 13th, 1813.

E. H. BARKER.

ON THE ORIGIN OF THE DRUIDS.

τῶν δ' ἀμέθηνε, θεὰ θυγάτηρ Διὸς, εἶπε καὶ ἡμῖν.

HOMERI *Odys.* 1.

FROM what part of the world this island was at first peopled, is a point which has given birth to a variety of discordant opinions, from very few of which we are able to educe any thing, that may be deemed satisfactory. Some writers, who from their productions appear to discredit the Mosaic account, without taking much pains to disguise their sentiments, conceive the Druids to be αὐτόχθονες; others, wandering in a labyrinth not less confused, imagine the Goths and the Celtæ to be the same people; and a different class, who seem not altogether to be convinced by the idea, and who yet do not reject it, are manifestly undecided respecting the different tribes, and the countries which they occupied. By some, the Phœnicians have been summoned to solve the difficulty, but Bryant observes, with the greatest truth, that ignorance has frequently taken shelter under that name, since Phœnician was a title, which was given to Tyrians, to Tsidonians, and to Canaanites, and was introduced by a people from Egypt, according to his quotation from Eusebius, Φοῖνιξ καὶ Κάδμος ἀπὸ Θήβων τῶν Αἰγυπτίων ἐξέλθοντες εἰς τὴν Συρίαν, Τύρου καὶ Σιδωντος ἐβασίλευον.

Pezron informs us, that a people called Gomarians, Cimmerians, Celts, and Scythæ, in the earliest ages spread themselves over Bactria and Margiana, and that, travelling by way of Armenia, and Cappadocia, they passed into Europe. Tacitus, in words not very dissimilar from those of the writers, who deem the Druids to be αὐτόχθονες, says of the Germans: "Ipsos Germanos indigenas crediderim, minimèque aliarum gentium adventibus et hospitibus mixtos; quia nec terrâ olim sed classibus advehebantur, qui mutare sedes quærebant; et immensus ultrâ, utque sic dixerim, adversus Oceanus raris ab orbe navibus aditur." This reasoning is too evidently absurd, to require a refutation, and thus calls forth the criticism of Brotier: "Indigenæ et quasi è terrâ prognati veteribus scriptoribus dicti sunt populi omnes, quorum origo eos latebat.....aliter et verè ipse Tacitus infrâ cap. 28 et 43. Gallos, Gothinos, et Osos advenas atque hospites memorat," and accordingly in cap. 28. he contradicts his assertion, that colonists did not travel by land. But as Cluverius and others have so amply treated of the Sarmatæ, Gothi, Gothini, Getæ, Osi, Daci, &c. it is needless for us to go over the same ground: suffice it

then to observe, that the Goths and Celts appear to have derived their religious rites from the same source through different channels, but that in their transit they suffered a considerable change; that they were clearly distinct people at the time, that we read of them in Europe, that the various words of mutual affinity, which have been cited to support their coincidence, may probably have arisen from proximity of territory, in which some of the different tribes resided, or may have proceeded from some sacred tongue, which, for aught that we know to the contrary, may, in the more early part of their history, have been used by their priests. It is, therefore, proposed to demonstrate from the noble relics bequeathed to us by the Greek historians, that the foundation of Captain Wilford's opinions rests not merely on Sanskrit MSS. but on the records of other people likewise;—but as it is presumed, that those opinions are *now* well-known, they will but seldom be quoted. Indeed, the almost universal account of Phœnicians, who settled in this island, is itself in direct favor of the idea; as will more fully appear from the words of Sir William Jones: “If Strabo and Herodotus were not grossly deceived, the adventurous Idumæans, who first gave names to the stars, and hazarded long voyages in ships of their own construction, could be no other than a branch of the Hindû race: in all events, there is no ground for believing them of a fourth distinct lineage; and we need say no more of them, till we meet them again on our return under the name of Phœnicians,” and in another part, he says, that he has no doubts that “Syria, Samaria, and Phœnice, or the long strip of land on the shore of the Mediterranean, were anciently peopled by a branch of the Indian stock, but were afterwards inhabited by that race, which for the present we call Arabian.” And the Welsh, so far from considering themselves indigenous, aver, as Meyrick has shown from Taliesin and from the Triads, that Hu the Mighty stands on record as the first, who colonized Great Britain with Cimbric adventurers.

Tacitus writes in his *Agricola*, “*Ceterum Britanniam, qui mortales initio coluerint, indigenæ an advecti, ut inter Barbaros parùm compertum.*” Nor is it to be denied, that we may justly rank among the things, that are inscrutable, if not among the things, that are fabulous, that the Celtæ were sons of Gomer, and that his brother Magog's descendants peopled Tartary; since all the authority, upon which we can absolutely depend, is to be found in Gen. x. 3.

בני נמר אֲשֶׁכְּנִי וְרִיפָת וְתִנְרִמָּה:

which is much too brief and indefinite to justify us in any such hypothesis; and in reality proves nothing. Trebellius in Claud.

c. 6. notices the Celtæ as a people of Scythia, who were conquered by Claudius: "Denique Scytharum diversi populi, Deucini..... Celtæ etiam et Heruli in Romanum solum et rempublicam prædæ cupiditate venerunt." Pelloutier observes, "On sait, que les Égyptiens et les Phœniciens commencèrent de bonne heure à équiper les flottes, et à faire des établissemens le long des côtes de la mer Méditerranée, jusqu'aux Colonnes d'Hercule. D'ailleurs il est à presumer, que ces établissemens commencèrent par la Grèce; cette contrée se trouvoit à leur bienséance, parcequ'elle leur ouvroit plusieurs autres provinces de l'Europe." In another place he writes, "Le célèbre Bochart et plusieurs autres écrivains ont oui qu'il valoit mieux faire venir les Celtes de l'Égypte;" and in a different part, "les Perses, les Ibères d'Orient, les Albaniens, les Bactriens paroissent avoir été le même peuple que les Celtes," and elsewhere he labors to establish their Scythian origin, and says, that the Scythians and the Celtes lived together united: from all which it is evident that he knows not where to fix their origin, and in the sequel it will be shown, that these confused accounts most wonderfully harmonize; but, whenever an example is produced from Pelloutier, it should be remembered, that he indulged the common error of the identity of the Goths and Celtæ. However, it may not be amiss to wander from our subject for the sake of exhibiting an ingenious conjecture of Cluver, concerning the famous passage of Herodotus, ἄλλοι δὲ Πέρσαι εἰσὶ οἱ δὲ Πανθηλαῖοι, Δορυσισαῖοι, Γερμάνιοι. De cetero, eorum heic maxime notanda est parùm felix conjectura, qui à Persarum gente Germanos ortos, ex Herodoto probare posse arbitrantur: scilicet, quia huic in lib. 1. sub Persarum imperio populi recensentur Γερμάνιοι, quibus equidem duplex hujus sententiæ ratio.....originem gentis nostræ, qui ex Herodoti vocabulo Γερμάνιοι ostendere volunt, præter vocabulum hoc nihil in Herodoto legisse mihi videntur: quis namque geographiæ, historiæque veteris tam rudis, atque ignarus, quin vel primo statim intuitu percipiat Γερμάνιος Herodoti esse eosdem populos, qui aliis frequenter auctoribus Καρμάνιοι et Κάριανοι dicuntur, gens ad fauces sinûs Persici nobilissima? Now, although these observations are exceedingly probable, yet the evidence of other authors renders it certain, that we must look in that part of the world for the origin of that people. But the remark, which he makes concerning the Goths, erroneously calling them Celtæ, will also apply with undiminished force to the true Celtæ: "nam quum Deorum cultum primi Celtæ (lege Getæ) quorum pars maxima Germani, ex Asiâ secum in Celticam attulerint, sacerdoteis quoque sacrorum procuratores, divinæque voluntatis interpreteis unâ inde adduxisse, certum est."

The translator of Mallet, in his interesting preface, proves the difference on which we here insist, and says, that Gauls, Britons, and

Irish are descended from Celtic ancestors; but that Germans, Belgians, Saxons, and Scandinavians, from Gothic or Teutonic, all of which have been included by Zosimus and others under the term Scythian, which at best is but indefinite. This writer quotes Strabo, who informs us, that although "the old Greek authors gave all the northern nations the common name of Scythians, or Celto-Scythians, yet that writers still more ancient divided all the nations, who lived beyond the Euxine, the Danube, and the Adriatic Sea, into the Hyperboreans, the Sauromatæ, and Arimaspians, as they did those beyond the Caspian sea into the Sacæ and the Massagetæ. These Sacæ and Massagetæ might possibly be the ancestors of the Saxons and Goths, as these last are fully proved to have been the Getæ of the ancients." And indeed this distinction may clearly be proved from the modern tongues of the respective people, and on this head the testimony of Cæsar is conclusive: "Gallia est omnis divisa in partes tres: quarum unam incolunt Belgæ, aliam Aquitani, tertiam qui ipsorum linguâ Celtæ, nostrâ Galli appellantur. HI OMNES LINGUA, INSTITUTIS, LEGIBUS INTER SE DIFFERUNT;" and in another place he says, "Plerosque Belgas esse ortos à Germaniâ, Rhenumque antiquitus transductos, propter loci fertilitatem ibi consedissee; Gallosque, qui ea loca incolerent, expulisse."

St. John's Coll. Cambridge,
February 10th, 1813.

D. G. WAIT.

*Mr. Barker's Reply' to the Strictures of the SCOTTISH REVIEW
on his Edition of CICERO'S TWO TRACTS.*

IN the 7th No. of the *Scottish Review* (lately termed *Edinburgh Quarterly*) is an elaborate critique on my Edition of *Cicero's Two Tracts*. The hypothesis about the origin of *ne quidem*, in the sense of *not even*, has been assailed by the Writer: I shall give his own words in the order in which they occur, and subjoin to each sentence

¹ Perhaps it may be useful to give here an index of the critical matter introduced into this Reply. 1. *Ne quidem* the same as *nec quidem* in the opinion of Priscian, and of Basil Faber; *neque* never used for *ne quidem*, with Remarks upon a Passage of Columella, and Strictures upon M. Gesner and Forcellinus; *nec* used for *ne quidem* by the ellipsis of *quidem*; *nec* before *quidem* resolvable into *et ne quidem*, when it begins the sentence, in which it occurs; *ne quidem* never used without the intervention of some word, except in one passage; *Onna Ætna gravior*, the opinions of Basil Faber and M. Gesner upon the origin of the proverb; *Ætnæ et Athons montes* used proverbially; Cicero took the proverb from Euripides *Herc. Fur.*; *sustinere* properly used with a reference to the shoulder; *pauit, licet, miseret, tædet, piget, pudet, decet, libet, expedit, evenit, accidit, tenet*,

such remarks, as I have to make upon them. "Priscian is understood by Gesner to intimate 16 p. 1028, that *ne* in *ne quidem* is a corruption of *neque*, or *nec*: our Author's opinion, therefore, is not quite so novel, as he seems to think; but whether he, and Priscian be at all right in their conjecture, appears to us extremely doubtful." I must confess that I know not where "Gesner intimates" this, but I cannot find any intimation of it in the *Thes. Ling. Lat.*: the reference, however, to Priscian, whose words I subjoin, is correct: "Invenitur etiam *ne pro neque*, quæ copulativa est conjunctio; sub una enim abnegatione, copulat res, quomodo et *nec*, Lucan. in i. *Nec se Roma ferens*, Cicero in iv. *Invent. Ne dici quidem opus est, quanta diminutione civium*, Terent. in *Eun. Non eam, ne nunc quidem, cum accersor ultra, pro neque nunc*, *Grammaticæ Lat. Auctores antiqui*, Opera Helix Putchii Hannoniæ, 160 p. 1028: Basil Faber in the *Thes. Scholast. Erudit.* also says "*ne quidem pro nec quidem, Ne istius quidem laudis sum cupidus*, Cic. *Pro Rosc. Am.* c. 1.," and he then cites other passages. It was not fair in the Reviewer to say that "our Author's opinion, therefore, is not quite so novel, as he seems to think," when my Note begins with the words, "I know not whether Grammarians have ever remarked." To proceed with the Reviewer's words, "Our Author has, indeed, produced one instance in which *nec quidem* is found, and might easily advance more, but, as *nec* is a corruption of *neque*, we are pretty sure that, the latter is never used precisely in the same way as *ne quidem*:" the Reviewer has overlooked the instance of *neque* for *ne quidem*, to which I have, with the authority of Gesner in the *Thes. Lat. Ling.* referred, and that is, Colum. 3, 21, 7.: I shall now produce the passage itself, *Frigora melius quam humores sustinent, humores commodius quam siccitates, nec caloribus tamen contristantur*: in the *Index* to Gesner's *Scriptores Rei Rusticæ*, Ed. 2., Lipsiæ, 1774, he observes that *nec* is here used for *ne quidem*, but, to speak the truth, the passage is not exactly to the purpose: at the first view of it, *nec* seems to be used not so much for *ne quidem*, as for *et ne quidem*, that is *nec quidem*, and the solution of the passage is to be found in *tamen*, which always refers to *quamvis*, *etsi*, etc. either expressed, or implied, as I have observed in p. xxiii. of my Work: thus here the full construction is, *Nec, si commodius sustineant, etc., tamen contristantur*. Forcellinus, in the *Lexicon totius Latinitatis*, says *Neque pro ne quidem*, Cic. *Agrar.* 3. c. 2. *Caput est legis, de quo ego consulto, Quirites, neque apud vos ante feci mentionem, ne viderer etc.*, but this passage also is not to the purpose, and Forcellinus has probably made some mistake about it. Gesner in the *Thes. Ling. Lat.* says, "*Nec suspicari, pro ne suspicari quidem*, Cic. *Acad.* 1. 7. *Quod bonum quale sit, negat omnino Epicurus, sine voluptatibus sensum morientibus nec suspi-*

not impersonals; *stipare*, metaphorically applied in the sense of *to attend a great personage*, with Remarks upon a Passage of Horace; *humi, domi*, &c. not adverbs, used elliptically; *terræ* equivalent to *in solo*, or *in solum*; instances produced where the ellipse is supplied; *humi* not to be derived from χαμηλῶς: *tollere digitum, manum, manus, pugnare ad digitum, tendere manus, manceps, micare*, their different meanings illustrated, with Remarks upon their origin.

cari. Davis in his Ed. (where it stands in the 2d c.) is silent about the passage, but Hulsemann in the *M. T. Ciceronis Academica, emendata ad optimorum et Exemplarium, et Criticorum Fidem, Nexusque Orationis Auctoritatem, ac Rerum inprimis Ratione habita, illustrata*, Magdeburgi, 1806. says, p. 67, "Mox Ern. conjicit *vel suspicari*." But whether *neque*, which is clearly to be identified with *nec*, be ever used for *ne quidem*, is but of little consequence, as I have produced indisputable instances, where *nec* itself, by the ellipse of *quidem*, signifies *ne quidem*, or *not even*. As to the last words of the sentence, I say with Bishop Hare, in his *Epistola Critica*, Vol. II. of his *Works*, London, 1746, p. 325, *Meum quidem non est de tota Latinitate pronunciare; hanc laudem iis relinquo, qui in studiis hisce consenuerunt*. The next sentence of the Reviewer is this: "*Nec quidem* does not act simply as a negative upon that member of the sentence, to which it is joined, as *ne quidem* does, but at the same time does the duty of a connective betwixt its own member, and that, which immediately precedes: thus in the sentence quoted by our Author from Justin, the expression must be analysed by considering *nec* as equivalent to *et non*, for *ait* must be again supplied from the former part of the sentence, and the words arranged thus—*et (ait scil.) ne eos quidem dubitare, qui spe victoriæ careant, quin sit resistendum impugnantibus*: in the same manner, *e quibus unum mihi videbar ab ipso Epicuro dictum cognoscere: amicitiam a voluptate non posse divelli, ob eamque rem colendam esse, quod sine ea tuto, et sine metu vivi non posset, nec (ne would not suit here, for the two numbers [members] of the sentence require a connective particle) jucunde quidem posset*, Cic. *De Fin.* 2, 26." I admit, with the Reviewer, that in the passage of Cicero *nec quidem* is equivalent to *and not even*, *et ne*, (not, as the Reviewer says, *et non, quidem*) but I am prepared to contend that the same explanation is inapplicable to the sentence of Justin from the difference between the two passages in the arrangement of the words: whensoever *nec quidem* signifies *and not even*, it must obviously begin the sentence, or the member of the sentence, in which it occurs: in the passage of Cicero *nec* does begin in the clause, to which it is attached, but in the passage of Justin the collocation is, *quin vero sit resistendum oppugnantibus, nec eos quidem dubitare, qui spe victoriæ careant*. I shall here give the following important remark of Scheller: "*Nat. D.* III. 9. prope fin. *Quare mundum ratione uti putemus, nec cur animantem quidem?* Ernesti pro *nec* edidit *ne*, et, sequens vulgarem sententiam, ait *nec quidem* non esse bene Latinum: male: *nec* i. e. *et non*, *et ne*: cur *nec quidem* poni non possit, non video, cum tamen h. l. necessarium sit, quia est i. q. *et ne quidem*: miror nonnullos eruditos ad *nec quidem* ubique pro perperam dicto habere, et ubique *ne quidem* legi velle: occurrit tamen *nec quidem* Virg. *Georg.* I. 126, et 390. ed. Heyn.: it. Cic. *Senect.* 9 in. *Nec nunc quidem* cet. ex edit. Græv.: sed ed. Ernest. habet *ne nunc quidem* cet.; et Ernesti quoque supra in loco aliquo Ciceronis, qui meæ memoriæ nunc excidit, edidit *nec quidem*: ergo et h. l. tolerari poterat, aut causa adferri debebat, cur improbandum et pro vitioso habendum esset." *Obs. in priscos Scriptores quosdam*, Lipsiæ, 1785, p. 212.

The concluding sentence of the Reviewer is this: "Our Author seems to think too that *ne quidem* may be used without the intervention of any word, but this theory is as doubtful as the former; only one instance of it is produced from Cic. *Att.* 2, 16. extr., and in this even the best critics question the accuracy of the common arrangement: besides, would our Author turn up Scheller's *Præcepta Stili bene Latini*, a work of the highest merit [and which is more particularly indebted for its celebrity, at least in this country, to the praises, which my illustrious friend, Dr. Parr, has bestowed upon it,] he will find pretty solid arguments in favor of the interposition of the emphatical word betwixt *ne* and *quidem* being a universal practice." I shall give Scheller's own words: "*Ne*, et *quidem* eleganter a se sejungunt nonnulli aiunt; at prisci semper fere sejungunt: causam infra investigabimus: conjuncta tamen hæc duo verba reperiuntur Cic. *Att.* II. 16. extr." *Præcepta Stili bene Latini*, 2d Ed. Lipsiæ, 1784, Vol. I. p. 64.: again in p. 204.: "Huc pertinent duæ particulæ *ne quidem*, quas sejungendas, et unum vocabulum inter eas ponendum recte vulgo dicunt; at neque cur hæc sejunctio fiat, neque, quodnam vocabulum interponi debeat, addunt: vera causa e præcedentibus intelligi potest; *quidem* enim hic est illa particula restrictiva, h. e. negat partem, ut eo magis totum negari possit, vel rem exiguam, ut eo magis res major negari queat: v. c. *tu ne unum quidem librum, nedum omnes, legisti*; hic *lectio unius libri* negatur, ut eo facilius *lectio omnium* negari possit: *filius tuus ne legere quidem, nedum scribere, potest*; hic *re legere* tanquam *levius* negatur, ut inde *re scribere*, tanquam *gravius*, eo tutius negari possit: sed supra jam diximus *re quidem*, si sit particula restrictiva, statim *subjecto s. rei*, ad quam proprie pertinet ista restrictio, subjici debere: ergo et sic in *ne quidem*: hinc sequitur, ut non verba quælibet enuntiationis talis negativæ, sed tantum id vocabulum, ad quod restrictio s. negatio proprie et arctissime pertinet s. in quo accentus est (ut loquimur) interseri debeat: v. c. recte dicitur *Tu ne partem quidem rei accipies, nedum rem ipsam*, at male *Tu ne accipies quidem partem* etc. vel *Tu ne rei quidem accipies partem*, etc.: recte dicitur *Hic homo ne legere quidem didicit, nedum scribere*; male vero *Hic homo ne didicit quidem legere, nedum scribere*: recte dicitur *Pauperes sæpe ne tantum quidem habent, ut se vestire possint*; male vero *Pauperes ne habent quidem tantum* etc.: recte dicitur *Ne vidi quidem virum istum unquam, nedum cum eo collocutus sum*; male *Ne virum quidem unquam* etc., vel *Ne unquam quidem virum*, etc.: manifeste enim in istis vocabulorum horum *partem, legere, tantum, vidi*, maxime ratio habetur; *notiones* hæc proprie, et diserte negantur: hinc nullum vocabulum est, quod non interseri possit, si *quidem* in eo accentus est: v. c. *Tu ne librum quidem commodare mihi vis, nedum rem majorem*, recte, non vero *Tu ne commodare quidem librum* cet.: at recte *Tu librum ne commodare quidem mihi vis, nedum donare*, male, *Tu ne librum quidem* cet.: sic recte *Tu ne fratri quidem librum commodare vis, nedum alieno*, male *Tu ne librum quidem* cet.: hinc patet perspicuitatem esse veram causam, cur *re quidem* istum locum obtinere debeat, ac, nisi huic particulæ iste locus tribuatur, sensum orationis, atque adeo gravitatem sæpe perire: not. At *ne quidem* conjunctim reperiuntur Cic. *Att.* II. 16 extr. *Illud ne quidem contemnam*, Edit. Era."

"The first note, which peculiarly attracted our notice, as containing information, to us at least, entirely new, is the following, on the *De Senect.* the former of the two Tracts : c. 2. *Ut onus se Ætna gravius dicant sustinere*, on which we are favored with the following remarks: 'The expression, *onus gravius Ætna*, was, it seems, proverbial among the Greeks, and the Romans : it doubtlessly had its origin from the supposed fact as celebrated by the Poets, that some of the Giants, who were buried beneath Ætna, bore Ætna on their shoulders, as Atlas is supposed to bear the heavens on his shoulders.' Now, we think it a very questionable point indeed, whether this proverb ought at all to be considered as having any reference whatever to the giants : but be this as it will, one thing at least is certain, that the Poets do not represent them as bearing Ætna on their *shoulders*: the verb *sustinere* has of itself no reference to any part of the body which supports, more than another; its import obviously is, simply, that which *sustains* is below what it holds up: as *up*, in English, alludes to the *burden*, *sub* in *sustineo* plainly directs our attention to the *bearer*. But let us hear the poets on this momentous point; for their authority is admitted by our editor himself to be decisive of the question: we are told by Ovid, the most accurate of the ancient mythologists,

*Alta jacet vasti super ora Typhœus Ætnæ,
Cujus anhelatis ignibus ardet humus.* Fast. 4. 491.

Again, *Degravat Ætna caput, sub qua resupinus arcnas
Ejectat, flammamque fero vomit ore Typhæus.* Met. 5. 552.

Our author understands the meaning of *ora*, and *resupinus*: the giants would have found some difficulty too in vomiting flames, and ashes, and lava, &c. &c. with the mountain upon their shoulders; yet such was the elegant employment assigned them by the Poets,

*Fumantem premit Iapetum, flammæque rebeli
Ore ejectionem.* Sil. Ital. 12. 150.

Homer and Virgil apply, the former, *σιναι*, and, the latter, *cubile*, to the place where the giants lay; but perhaps Mr. B. may suppose that they were compelled, in aggravation of their punishment, to lie with their faces downwards on these couches."

I shall not stop to remark the vagueness and the inaccuracy of the language, in which this stricture is conveyed. There is, as Solomon says, nothing new under the sun: I had flattered myself that my interpretation of the proverb had not been anticipated, but it seems that both myself, and the reviewer, who speaks of the Note, as "containing information, to him at least, entirely new," are mistaken in this respect. Basil Faber says in the *Thesaurus Scholasticæ Eruditionis* under the word *Ætna*: "*Ætnæ, et Athones montes molestissima et gravissima proverbialiter dicuntur onera, unde et Cicero in Cat. Maj. c. 2. Senectutem onus Ætna gravius dixit. v. Chil. de Catanæis fratribus, qui ex Ætnæ incendio parentes suis humeris extulerunt, vide infra in Catana.*" I should not be inclined to think that the Reviewer would prefer this interpretation to the one, which I have given. But it is Gesner, who (in the *Thesaurus Linguae Latinæ*) has anticipated my hypothesis, (*Pereant, qui ante nos nostra dixerunt!*) for he says: "*Ætnam et Athonem montes, in molestiæ tædiæque proverbium*

abiisse indicat verus Lucilii apud Gell. 16. 9. [the whole passage as given in J. L. Conradi's Edit. Lipsiæ 1762. is this,

*Verum hæc ludu' ibi ausque omnia deque fuerunt :
Sasque et deque fuere, inquam, omnia ludu' jocusque :
Illud opus durum, ut Setinum accessimus ignem :
Αἰγυλίων montes, Ætna omnes, asperi Athones] ;*

nempe

*Degravat Ætna caput, sub qua resupinus arena
Ejectul, flammamque ferro vomit ore Typhæus, Ovid. Met. 5. 352.*

Vid. mox *Alta* : unde et Cic. *de Senect.* 4. *Onus Ætnæ gravior sustinere.*" It is sufficient for me to be able to produce such respectable authority as that of M. Gesner, to which even the Reviewer will probably yield, to support the opinion, which I have advanced : yet the Reviewer rejects such an obvious and natural interpretation, without having himself given to us any other interpretation in these terms "Now, we think it a very questionable point indeed, whether this proverb ought at all to be considered as having any reference whatever to the giants." "But be this as it will," adds the Reviewer, "one thing at least is certain, that the Poets do not represent them as bearing Ætna on their shoulders." The mythological inaccuracy (an inaccuracy which I readily confess, and which had indeed been previously discovered by myself) about the position of the Giants, ought not to have destroyed, in the opinion of the Reviewer, the probability of my hypothesis ; for Gesner gives the same hypothesis without committing the same mistake. But the Reviewer is also wrong, when he says that "the verb *sustinere* has of itself no reference to any part of the body, which supports, more than another ;" for Gesner most justly observes, "*Sustinere, tenere subeundo præsertim, et subjiendo humeros ;*" and Cicero generally applies the word with a reference, either expressed, or implied, to the shoulder in his metaphorical use of it : thus *Orat. pro Flacc. De summa reip. taceo, quam vos universam in hoc judicio vestris humeris, vestris inquam humeris, judicet, sustinetis, Pro. Mil.* 29 c. 9. *Negotium totum gubernare, et suis humeris sustinere* : so too we have in Tacitus *Hist.* 4. 51. 4. *Sustinentium humeri.* In my opinion there can be little doubt that Cicero took this phrase, as Muretus *Var. Lectt.* L. VII. c. 15. p. 158. Ed. Ruhnken. Lug. Bat. 1789. observes, from Euripides, who in the *Hercules Furens* has these lines,

*ὦ πόδας μοι φίλον
τὸ δὲ γῆρας ἄχθος αἰὶν
βαρύτερον Αἴτνας σκοπίλων
ἐπὶ κρατὶ κείται.*

"C. 6. Num igitur, si ad centesimum annum vixisset, senectutis eum suæ pœniteret : the nominative to *pœniteret* (one of the verbs absurdly called impersonals) may be the clause, &c.:" we quote no more, as the words in the parenthesis alone appear to us objectionable : Mr. B. seems not to comprehend precisely what is meant by the grammatical term *impersonal* : he imagines, it would appear, that it signifies *having no nominative* : this idea, we are inclined to think, has been long ago exploded by every grammarian of eminence, as his friend Mr. Jones

will explain to him: the meaning of the term certainly is, though it will scarcely apply to the particular verb *pœnitet*, that this class of verbs does not admit of *personal* nominatives, and undergoes no terminational inflexion." I beg leave to inform the Reviewer that I *do* "comprehend precisely what is meant by the grammatical term *impersonal*," but I am prepared to contend that "this class of verbs" *do* "admit personal nominatives," and *do* "undergo terminational inflexion." The Reviewer himself admits the fact with respect to *pœnitet*, and I will lay before him the following most sensible, and most important remark of an excellent Scholar: "*Licet*, verbum impersonale, a grammaticis putatur, quorum hæc est regula, *Impersonalia tantum in tertia persona singulari conjunguntur*: a qua immune esse nostrum *licet*, auctor est Seneca, qui plurativam formam *licent*, *Contror.* L. 4. c. 25. *Quædam quæ licent, tempore et loco mutato non licent*: huc accedit illud Catulli *Carm.* 62.

*Scimus hæc tibi, quæ licent
Sola cognita; sed marito
Ista non eadem licent:*

simile nostrum est judicium de verbis *miseret, lædet, piget, pndet, decet, libet, &c.*, quæ quidem nec personalia omnino sunt, secus *licet* sentiente Sanctio L. III. c. 1. p. m. 266. et 267. nec impersonalia, quia semper vel nominativum, vel verbum infinitum, vel totam orationem habent pro supposito, sed meo judicio defectivis annumerandi: cf. Valer. Flacc. L. II. de Vulcano, Lucret. L. 3. v. 895. Enn. apud Nonium c. 7. Gell. L. I. c. 2. Senec. L. I. *de Ira*, Plaut. *Trinumm.* A. I. Sc. II. v. 64. *Pseud.* A. I. Sc. 3. v. 47. et *Casin.* A. v. Sc. II. v. 9. Terent. *Adelph.* A. IV. Sc. 7. v. 36. Cic. I. *Offic.* Virg. 4 *Æn.* v. 597. Martial. in *Spectaculis* de leone occiso, Senec. in *Troadibus* v. 336. Suet. *Cæs.* c. 20, &c." C. Fabsteri *Supplementum Ling. Lat., sive Observationes ad Lex. Fabro—Cellarianum*, Flensburgi, 1717. The Reviewer doubtlessly imagines that *expedit* in the sense of *utile est*, is what he calls an *impersonal*, because, forsooth, Lexicographers, and Grammarians say so; but Plautus shall determine the point: he says in the *Trin.* 2, 1, 10. *Omnium primum amoris artes eloquar, quem admodum expédiant*: again in the *Amphit.* 1, 3, 23. *Nequiter pene expédivit prima parasitatio*, where we have this Note in Gronovius's Plautus, Lug. Bat. 1664. p. 29.: "*Douza expédivit interpretatur expedita est, i. e. peracta est, ut et Meursius, qui nequiter expédivit interpretatur, parum utilis fuit prima parasitatio, qualia illa sunt, male sanus, male suadus.*" Forcellinus, however, says in the *Lex. tot. Latin.* that some critics read here *expetivit*, but *it is expédient* that they should give to us an explanation of their exotic *expetivit*. The Reviewer will not venture to assert that *evenit*, and *accidit* are impersonals; for they *do* "admit of personal nominatives," and *do* "undergo terminational inflexion."—It is well observed in the *Minerva* of Sanctius, L. I. c. 12. p. 101. Ed. Baver, Lipsiæ, 1793.: "*Tantum monerem tirones, impersonalia dici, non quod nullius sint personæ verbalis, sed quod videantur sine supposito, seu nominativo, in quo ipsa inest persona, consistere; tum quod in multis duas priores personas, seu personales terminationes, vix recipiat usus, quia vix*

admittit significatio; denique non omnia esse vere impersonalia, quæ vulgo feruntur, veluti *decet, libet, licet*, etc., quippe quæ nominativum habent sæpe expressum, sæpe in infinito latentem." That neither *miseret*, nor *tædet*, nor *piget*, nor *pudet* are impersonal, is triumphantly proved in L. III. c. 1. by indisputable quotations. Will the Reviewer pretend to assert that *tonat, fulgurat, pluit*, with other verbs of the same class, are impersonal, when Cicero says *Jove tonante et fulgurante*, when Virgil has—

Cælum tonat omne tumultu,

and when we have in Greek, *Ζῆς ὕει*? It is unnecessary to pursue the subject farther, *pleni omnes sunt libri, plena exemplorum vetustas*.

"c. 9. *Quid enim est jucundius senectute stipata studiis juventutis?* Melmoth thus translates the passage, *And can there be a more pleasing satisfaction to an old man than to see himself surrounded by a circle of ingenuous youths, and to conciliate, by these laudable means, their well-merited esteem and affection?* *Studiis juventutis* certainly means not zealous, and enthusiastic youth, but the occupations and studies of youth, as appears both from what precedes, (*quod si ipse exequi nequeas, possis tamen Scipioni præcipere et Lælio*), and from what follows, *an ne eas quidem vires senectuti relinquemus, ut adolescentulos doceat, instituat, ad omne officii munus instruat?* : That *Studiis juventutis* should be used for *studiosa juventute*, is surely no uncommon circumstance in the language: our principal objection, however, to the criticism of our author is founded upon the word *stipata*, which we do not recollect of [Qu. is this English?] ever having seen applied, except to the throng produced by material objects, and which, if used here, as the author imagines, exhibits a boldness of metaphor very unusual with Cicero: we cannot agree with the author in thinking that his opinion is fully confirmed by the expressions, which precede, or follow."

1. I admit that *studiis juventutis* for *studiosa juventute* would be "no uncommon circumstance in the language." 2. As to *stipata*, in the sense, in which I take it here, let us listen to Basil Faber, who says in the *Thes. Scholast. Erudit.*, "*Stipare etiam circumdare est, environner, s'accompagner en foule*, Cic. *Pro Mil.* c. 1. *Usitata frequentia stipati sumus*, Id. *Phil.* II., 12. *Senatum stipare armatis*, Virg. *Æn.* I. 501.

Incessit magna JUVENUM STIPANTE caterva,

Cic. *Pro Mur.* c. 24. *Catilina stipatus choro juventutis*, Vellei. 2, 58, 1. *Stipatus gladiatorum manu*, cf. Curt. 5, 1, 23. *Stipata phalanx*, Liv. 93, 18. *Stipatum tribunal*, Plin. 6 *Epist.* 38, h. e. *multitudine hominum circumdatum*, Ovid. *Met.* 3, 186. *Comitum turba stipata suorum*:—*stipatores* sunt satellites, quos principes corporis custodiæ causâ sibi adhibent, *garde du corps*, Cic. *Pro L. Agrar.* 2, 13. *Stipatores corporis constituit eosdem ministros*,—et absolute sine corporis mentione *Off.* 2, 7. Tullius, *Mittebat de stipatoribus suis, qui*, etc. cf. Sen. *de Clem.* 1, 12. Tac. *A.* 2, 9, 3; 4, 25, 6; 11, 16, 3; Horat. *Sat.* I., 3, 138." "Cic. *Epist. Attic.* 18. *Cum ad forum stipati gregibus amicorum descendimus*; Plin. in *Panegy.* c. 23. *Neque enim stipa-*

tus satellitum manu:—*stipare aliquem*, circumsequi et comitari, honoris, aut custodiæ causa, et dicitur de *frequentia* et *turba*, Valer. Flacc. L. VII. v. 556.

*At sua magnanimum contra Pegasus juvenus
Prosequitur, stipatque ducem,*

Claudian. L. II. *de Rapt.* v. 55.

*Comitantur euntem
Nudes, et socia stipant utrinque corona,*

Virg. *Æn.* 4. v. 136.

Tandem progreditur magna stipante caterca."

Forcellinus *Lex. tot. Latinit.* Let us stop here to notice a passage in Horace, L. II. *Sat.* 3. v. 11.

*Quorum pertinuit stipare Platona Menandro,
Eupolin Archilochi? comites educere tantos?*

Which Forcellinus explains thus, "h. e. sarcinam componere ex voluminibus Platonis, Menandri, &c. arcte colligatis, quos tecum rus efferres;" Gesner thus, "i. tanquam stipatorem et comitem Platoni Menandrum adjungere, sic Turneb., sed melius vet. Schol. de libris accipit, in vehiculis arctatis:" yet it is remarkable that Horace immediately adds *comites educere tantos*, which is greatly in favor of Turnebus's explanation. After a careful examination of all the passages cited in the Lexicons of Forcellinus, Gesner, Faber, and Nizolius, I must candidly confess that I am rather inclined to agree with the Reviewer, in the justness of his remark, because the only metaphorical sense, which the word bears in the best writers, is that of which I have cited numerous examples above: it is to be observed that Cicero afterwards adds, *Mihi vero Cn. et P. Scipiones, et avi tui duo, L. Æmilius, et P. Africanus*, comitatu nobilium juvenum fortunati *videbantur*: I must also now admit that the context, both which precedes, and which follows, the disputed passage, is not decisive as to either opinion, because it may be well applied to both. C. Langius informs us that one MS. has a curious reading, "*Exemplar vetus Centronum, stipata stipendiis juventutis.*"

"In a Note on c. 16. we are almost made to believe that Virgil's shepherds were a sort of gentleman [Qu. the propriety of this expression?] farmers, who had attained a considerable dignity in scholarship: there is some affectation in the opinion; but perchance they might be honored with titled rank, a square cap, or a college bur-sary: we have here too an article written by 'me,' (an expression, which with its synonyme, 'my paper' recurs with disgusting frequency in the course of these pages) quoted from the CLASSICAL JOURNAL." This is a pretty instance of that prejudice, which we have in favor of modern manners, against which I declaim in this very Note. But that the best of the argument is on my side, will be admitted by every impartial person; for I have probabilities to urge, but he has improbabilities to encounter; I advance upon the immoveable ground of fact, but he walks upon the slippery footing of hypothesis:

*Incedit per ignes
Suppositos cineri doloso.*

1. Can the Reviewer be ignorant of the irrefragable fact that Virgil was

himself nothing but a *shepherd*? 2. Does he not know that Cato, Varro, and Columella were *practical* agriculturists? 3. Is he ignorant that Cincinnatus, and Curius issued from the *plough* to guide the helm of state? 4. Can he be so absurd, as to suppose that Virgil, whom the critics of every age have *well* panegyrised for his judgment, would have so far violated probability, as to make his shepherds scholars, if they were really all as ignorant, and as illiterate, as the boors of our own country? 5. Does not Cicero himself tell us in the 17th c. that the younger Cyrus worked a field, and planted it with his own hand? 6. Is he unacquainted with the *Æconomics* of Xenophon, which are the speculations of a *practical* farmer? 7. Is he disposed to deny the authenticity of those passages in the Bible, which I have quoted upon the 17 chapter of the *Essay on Old Age*, where we are told that David was keeping sheep, at the very time when Samuel was commissioned to anoint him king; that he returned to his flock, after having played before Saul; that his sons had a great feast at the shearing of their sheep, after he was king; that Saul, though a king, was driving oxen, when he received the news of the danger Jabesh Gilead was in? 8. Has he ever met with the following passage?

"V. 91. οὐ πατρὸς κίπρους στιβόντα ῥάκτων βουστάθμων: regium antiquitus pecora pascere: Didymus ad *Odyss.* XIII. παλαιὸν καὶ οἱ τῶν βασιλέων παῖδες πανάπαλοι (lego παναίπολοι) ἐκαλοῦντο καὶ ποιμαῖνοι: Hesiodi Schol. L. I. τὸ παλαιὸν βασιλεῖς πολυθέρμους, καὶ ποιμαῖνους, ἔζον τὸν βίον: Varro de *Re Rust.* L. II. c. 1. *De antiquis illustrissimus quisque pastor erat, ut ostendit Græca et Latina lingua, et veteres poetas, qui alios vocant πολυθέρμους, et πολυμήλους, alios πολυβούτας: qui etiam ipsas pecudes propter caritatem aureas habuisse pelles tradiderunt.*" I. Meursii *Commentarius in Lycophronis Cassandram.* "Observavit heic Meursius regium antiquitus fuisse pecora pascendi studium, quod quidem verissimum est, unde apud Homerum *Il.* ζ. v. 422. Andromache, Etionis, Thebarum Ciliciz regis filia, dicit fratres suos, dum boum armenta, oviumque greges pascerent, ab Achille interfectos esse,

πάντας γὰρ κατίκνυσι ποδάρες διὸς Ἀχιλλεύς,
βουστὶν ἐπ' εἰλιπόδοισι, καὶ ἀργυρῆς οἴισσι,

ubi observare poteris eam de bobus, ovibusque solum loqui, porcorum autem nullam habere mentionem; horum enim greges pascere servorum potius erat, quod hoc turpe esset animal, et luto fimoque gauderet, ut discimus ex Eustathii *Commentario* in hos versus *Il.* ι. v. 312.

Διὸς θυγάτηρ Ἀφροδίτη
Μήτηρ, ἣ μιν ὑπ' Ἀγχίση τίνας βουκολίοντι:

Σημείωσαι δὲ (inquit) ὅτι ὥσπερ ποιμαῖναι, οὕτω καὶ βουκολῶν ἐξῆν τοῖς βασιλικῶς παισὶ, οὐ μὴν συφραβεῖν, τοῦτο γὰρ πάντοτε ἀγανθὲς, διὰ τὸ τῶν συνῶν οὐ μόνον γεωχαεῖς, ἀλλὰ καὶ ἄλλως οὐκ εὐγίης: equos alendi studium adeo fuit in pretio, ut non viri solummodo, sed fœminæ etiam nobiliores ei operam darent: testis est Homerus *Il.* θ. v. 185., ubi Hectorem introduxit dicentem equorum suorum curam habuisse Andromachen,

Ἐάνθε τε καὶ σὺ Πόδαργε, καὶ Αἴθων, Λάμπει τι δῖε,
οὗν μοι τὴν κομιδὴν ἀποτίμηται, ἣν μάλα πολλὴν

Ἀνδρομάχη, θυγάτηρ μεγάλῃστος Ἡστιάδης,
 ὅμῳ παρ' ἐπὶ τῷ μελίφρονι πυρὸν ἔθηκεν,
 αἰὶνόν τ' ἐγκυράσσεια πιῖν, ὅτι θυμὸς ἀνέγχετο.

ubi idem observavit ex Herodoto Eustathius, Ἰστίον δὲ, inquit, ὅτι γυναικίαν διακοίαν ὁμοίαν τινὰ τῇ κατὰ τὴν Ἀνδρομάχην καὶ Ἡρόδοτος ἱστορεῖ, ἐν οἷς φησὶν ὅτι γυνὴ τις, ἐπὶ ἀφικατο ἐπὶ τὸν ποταμὸν, ἤγετο τὸν ἔκγονον, ὃ ἐστίν, ἐκτίζειν: idem de ovibus, bobusque credendum est." I. Potter's *Commentarius in Lycophronis Cassandram*, v. 91. Ed. 1702.

As to the concluding remarks of the Reviewer, "We have here too an article written by 'me,' an expression, which, with its synonyme, 'my paper,' occurs with disgusting frequency in the course of these pages, quoted from the CLASSICAL JOURNAL," 1. I must observe that nearly all these Articles are anonymous, 2. That I wished the Public to know who wrote them, 3. That I never refer to them but for some purpose, connected with the object of the Note, 4. That no satisfactory reason, except the plea of modesty, which I in such cases consider as nothing but *false modesty*, (and this will never be reckoned among my sins) can be given why a man should not quote from, or refer to, his own works, when he would quote from, or refer to, these articles, if they had been the compositions of other men, 5. That something is to be allowed to the vanity of a youthful editor, or author, 6. That such quotations, or references, are sometimes to be regarded as a species of advertisement, 7. That, when they are to be so regarded, there is nothing dishonorable in them.

As for Mr. Jones's remark about *domi*, *humi*, &c., the Reviewer has no occasion "to congratulate the editor upon the singular discovery of the precise manner, in which these unlucky words met with that dismal catastrophe, by which they have been visited;" for I have merely cited the remark itself, "without note, or comment," and I occasionally *do* cite remarks, not because they are recommended by their own propriety, but because they are to be noticed for their singularity, and because they may give some exercise to the youthful mind by putting the thinking faculty into motion. That the words *humi*, *domi*, etc. are not adverbs, is to me obvious from the circumstance that they admit adjectives, and it is to me equally obvious that they are used elliptically, because, as Gesner in the *Thes. Ling. Lat.* observes, "Cic. *ad Attic.* 1, 9. dixit *domi* Cæsaris, ut 2, 7. in *domo* Cæsaris," and G. I. Vossius in the *Aristarchus, sive de Arte Grammatica*, L. vii. c. 25. Amstelodami, 1695. page 402. cites Plin. *Epist.* L. vii. 17. *Ille in domo mea sæpe convaleuit*, and moreover because we can satisfactorily prove that, when *terræ* is so used, in *solo*, or in *solum*, agreeably to the nature of the sentence, in which *terræ* occurs, is to be supplied; for the same Vossius says in the same place: "Sic quoque *terræ* regitur a nomine *solo*, quod quandoque exprimitur, quomodo Lucretius in L. ii. ait

Nam nullis succensa locis ardent sola terræ,

Et L. v. *Ære solum terræ tractabant.*

Ac mox, *Et ferro capere solum proscindere terræ:*

Atque hinc liquet [the inference is indisputable], cum dicitur *humi* quid *jacere*, vel *insistere*, vel *serpere*, *valere in solo* (*humi*: similiter

Cic. L. 1. *Tusc. Qu. Theodori quidem nihil interest, humine, an sublime putrescat* : etiam signat motum ad locum, ut illo Maronis *Æn.* 1.

*Nec prius abastit, quam septem ingentia victor
Corpora fundat humi,*

nisi cum Servio malis exponere *per humum* : Ovidii quoque est *Met.* v.

Sternit humi juvenem,

quod integre sit *in solum humi*, pro quo ἀπλῶς *in humum* dicitur, Curtius L. III. *Plura in humum innoxia cadebant*, ac similiter Tacitus L. XII. *Annal. projectus in humum.*" Gesner in the *Thes. Ling. Lat.* well observes, "Aliquando construitur cum verbo quietis, aut motus non exterioris, et significat *in humo*, vel *super humum*, vel *intra humum*; construitur etiam cum verbo motus ad locum:" as I have said with respect to *terræ*, the ellipse will be *in solo*, or *solum*, or any other case of *solum*, agreeably to the nature of the sentence, in which it occurs, and thus it must necessarily have those various significations, which Gesner says that it bears: as we may say at our pleasure *domo*, *in domo*, for *domi*, so we may say *humo*, or *in humo*, for *humi*, for precisely the same reason: "*Ponere corpus humo* Ovid. *Her.* 4, 44. *Quiescere humo* Fast. 1, 424, *Sedit humo nuda* *Met.* 4, 261. *Stratus humo gelida*, Stat. *Theb.* 10, 312.: *humu*, ablativus antiquus pro *humo*, Varro, *Fertur bisulcis unguis nitens humu*, Varro *Ταφῇ Μυίππων* *In humu calceos facis elixos*, hæc Non. 8, 36." Gesner's *Thes. Ling. Lat.* Hence then we subvert, beyond the possibility of contradiction, the supposed derivation of *humi* from χαμαί, sanctioned by T. Gataker in the *Dissertatio de Novi Instrumenti Stylo* c. II., as well as by many other critics. Vossius supplies *tempore* after *domi militiæque*, or *in domi ædibus, inque militiæ tempore*, and says: "*Illud domi est* potius sic suppleas, *est in domi loco*; nam, rogante aliquo, *ubi sive quo in loco* aliquis esset, respondebant simpliciter *domi*, ubi ἀπὸ τοῦ τοῦ in loco intelligendum; dicitur *Antiochiæ*, et *in oppido Antiochiæ*, ac quandoque *in Antiochia oppido.*" Mr. Jones would do well to attend to these few plain and intelligible observations.

As to the very long Note of four octavo pages upon the word *continuo*, I am greatly obliged to the Reviewer for having so well expanded in it my own ideas, which seem to have been very obscure to him, though they were perfectly intelligible to some critical friends, with whom I had previously conversed on the subject. When I said that '*continuo* is a very forcible expression,' that '*it properly implies both the commencement and the continuance of a thing,*' that '*it connects one period of time with another;*' that '*it signifies the uninterrupted and continued approach of a body from one point to another;*' that in Virgil *Georg.* I. v. 60.

*(Continuo has leges æternaque sædera certis
Imposuit natura locis,)*

'agreeably to my interpretation, the word here implies that nature not only originally fixed, but has *uniformly* maintained these laws through the succession of ages,' as 'is evident from the epithet *æterna*, which the poet has prefixed to *sædera*'—what could I pos-

sibly mean but that, in the Reviewer's own language, "whenever this word occurs, the allusion to two events, betwixt which time was going on continuously, or uninterrupted by the intrusion of any third to break the train, may be more or less distinctly traced, and the real meaning of the word established beyond the possibility of doubt?" If I had had the same good luck, as the Reviewer has probably had, to be born in Scotland, and to be educated at a Scotch University, I should perhaps have acquired such a meet smattering of metaphysical jargon, as to be able to make my meaning intelligible to his countrymen.

"C. 26. Another long note, which we cannot possibly quote, first demands our attention here: in the course of it, our author's mind seems to labor under some inexplicable confusion concerning the very common idiom, *dare manus alicui*, which is explained by *fateri se vinctum (victum)*: he seems to consider this phrase, and *tollere digitum*, with the whole tribe of amphitheatrical expressions of submission, as proceeding from the same origin: we have always been accustomed, consistently with our principle of weighing with some care the import of each word in the idiom, to coincide in opinion with those critics, neither few, nor unknown, who have explained *dare manus* as implying an allusion to a battle, not of gladiators, but of warriors, and representing the conquered as stretching out both hands to receive the humiliating manacles of the victor: it was thus that he became *captivus*, or *captus*, the surrendered slave of a superior combatant: we merely state this from a conviction of the absolute necessity, if we mean to convey instruction successfully to others, of having ourselves clear and precise ideas of the proper application of such explanations, as we may happen to employ: if we say simply, that the idioms, *tollere manum*, and *dare manus alicui*, with some others, announce a disposition to submission on the part of the person, to whom they are applied, it is well: but, if we illustrate the manner, in which they acquired a signification so different from what the words individually import, we are required to do so with the utmost exactness and fidelity, to state our sentiments, and the grounds, on which they are founded, and not to confound the terms of the gladiator's barbarous art with the less censured, less degraded, perhaps, in public estimation, but equally unchristian and detestable terms of national warfare."

To enable the reader to judge for himself, as to the state of "inexplicable confusion, under which my mind seems to labor in the course of this Note," I shall cite the whole of it, καὶ μοι λόγῳ τὴν γεὰρ τούτων, λέξω: *Ad extremum dei manus, vincique se patiat.* "*Dare manus alicui* fateri se vinctum Plaut. *Pers.* 5. 2. 72. Cic. *Att.* 2. 22. '*Aiebat illum primo sane dei multa contra, ad extremum autem manus dedisse, et affirmasse, nihil se contra ejus voluntatem esse facturum.*' Eidem 16. 3. '*Sapienter igitur quod manus dedisti, quodque etiam ultro gratias egisti.*'—add Nep. 22. 1. 4. Cæsar. *Bell. G.* 5. 31. Plaut. *Pers.* 5. 2. 72. Hor. *Epod.* 17. 1." Gesner's *Thesaurus*. In the stead of *dare manus* the Latins sometimes say *tollere digitum*: "*Tollere digitum est alteri victoriam concedere*: vid. Savaro ad Sidon. *Ep.* 5. 7. Scal. *Lect. Aus.* 1. 27. extr. Barth. ad Grat. v. 12." Gesner's

Thesaurus. Thus C. S. S. Apollinaris *Epist.* vii. l. v. ‘*Hi sunt, quorum comparationi digitum tollerent Narcissus, Asiaticus, Massa, Marcellus, Parthenius, Licinius, et Pallas.*’ Jo. Savaro adds the following Note: “*Digitum tollerent*, i. e. victos se faterentur: Cicero apud Lactant. l. 3. c. 8. ‘*Cedo, et manum tollo*.’ Persius *Sat.* 5. —*Digitum exere*: Vetus interpres, ‘*Digito sublato ostende victum te esse a vitiis, tractum a gladiatoribus, qui victi ostensione digiti veniam a populo postulabant,*’ ad suum morem allusit D. Hieron. adversus Luciferianos, ‘*En tollo manum, cedo, vicisti.*’ Sidon. in *Narbone*,

‘Et si pulpita personare socco
‘Comædus voluisset, huic levato
‘Palmam tu digito dares, Menander!’”

Hence Quintil. 8. 5. says ‘*Pugnare ad digitum,*’ which is, as Gesner says, *donec alter digitum tollerent.* Mr. Burder says in his *Oriental Customs* (vol. 2. p. 352. third Edition) on St. John c. xxi. 18. “*When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee*: it was customary in the ancient combats for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and submitting to the direction of the victor: thus Theocritus *Idyll.* xxii.

‘And hands uprais’d with death-presaging mind,
‘At once the fight and victory declin’d.’

so also Turnus in Virgil,

‘Thine is the conquest; lo, the Latian bands
‘Behold their gen’ral stretch his suppliant hands.’ *Pitt.*

in the instance now above cited the stretching out of the hands was to be a token of submission to that power, under which he would fall and perish.” The Reviewer says, as we have seen—“If we say simply that the idioms, *tollere manum*, and *dare manus alicui*, with some others, announce a disposition to submission on the part of the persons to whom they are applied, it is well”—I should be glad to ask the Reviewer, if I have pretended to go any further, as I am not yet conscious of it. But now that he has stirred the question, I will give both to him, and to others “clear and precise ideas” upon the subject. Be it known then—(1.) That *tollere digitum*, is a *gladiatorial* mark of submission, as we learn from the old Scholiast on Persius *Sat.* 5. (*Digitum exere*, Digito sublato ostende victum te esse a vitiis, tractum a gladiatoribus, qui victi ostensione digiti veniam a populo postulabant); that Persius uses *exerere digitum* for the proper term *tollere digitum*; that Cicero, as cited by Lactantius l. iii. c. 8., uses *tollere manum* with the same allusion; that if Cicero had said *tollere manus*, there would not have been this *gladiatorial* allusion, as *tollere manus* is applied in a *military sense* to persons, who surrender, supplicating for mercy with hands supine, as when Horace says *Cælo supinas si tuleris manus*, and it is then synonymous with *tendere manus*, “generatim solebant orantes manus supinas ad cælum ac deos tendere, Virg. *Æn.* 3. 176., *supinas*, i. e. *expansas*, sic manibus supinis accipere Seneca dixit *De Benef.* 1, 15., et Cic. *Cat.* 4, 9. *Supplex mo-*

mus tendit patria communis," B. Faber *Thes. Scholast. Erudit.*, and so too Vossius (cited in Oudendorp's *Cæsar B. G. 5. 31. Lug. Bat. 1797. p. 250.*) says, "Erat autem ille mos dedititiorum, sed de illis proprie dicitur *tendere manns*, unde Cæsar L. vii. c. 40. *Manus tendere, et deditiorem significare*, Zosimus L. ii. πολλοὺς δὲ ζυγεία ἰλὸν τὸ περιλειφθὲν πλῆθος χεῖρας ἀνατίνας ἰδίζετο," with which last, as well as with the passage of Seneca above, the reader may compare the passage of Suidas under the word ἱππῖος, cited by Mr. Blomfield on the *Prom. v. 1040. προθυμία τῇ πάσῃ ἀναπτάσασθαι τὰς πύλας, ἰδίζετο ἱππῖους χεῖρσι τοὺς πολέμους*: hence then Quintil. says 8. 5. *Pugnare ad digitum*, which is well explained by Gesner, *donec alter digitum tolleret*, "*pugnare ad digitum* ap. Martial. *De Spectac. Epigr. 29. h. e. sine spe missionis, donec alter e gladiatoribus digitum tollat, et victum se fateatur, alii exponunt, donec præses certaminis, digitum pollicem vertat, et mori alterutrum jubeat*," Forcellinus *Lex. totius Latinitatis*: *Tollere digitum* is also an auctioneering phrase, "Cic. Verr. i. 241. c. 54. *Accurrunt tamen ad tempus tutores, digitum tollit Junius patruus*, significat sese redemptorem, hoc ipse alibi *digito liceri* vocat, in emtione enim antiquitus post licitationem digitus lavabatur, significans quendam emtioni allubescere, Martial

Jam mea res digitum sustulit hospitiibus,

unde *manceps* est appellatus, qui quidpiam conducens manum tollebat, se significans emtorem, hoc erat apud veteres *micare*, per digitum levationem distrahere; huc respicit Manil. 5. 318. *Non illo coram digitos* licitantium *quæsierit*, desideraverit, *hasta* auctionis, ad quam venduntur bona præscriptorum, *Defueritque bonis sector*, sic emendavit feliciter Bentleius, vid. Scal. *ad Manil. p. 118.* et Hotom. in Cic. Verr. i. c. 54." Gesner's *Thes. Ling. Lat.*: *Tollere digitum* is also a phrase to denote *applause*, as Gesner remarks, "*Est etiam favere, suffragari*, Hor. *Epist. i. 19, 66.*

Vulgus utroque suum laudabat pollice ludum:"

Tollere manus, besides the signification of a *suppliant posture* mentioned above, has the following meanings noticed by Basil Faber: 1. "*Tollebant manus, suffragia ferentes*, v. Voss. *Inst. Orat. 4. p. 162 sq. et L. 6. p. 535 sq.*; 2, in admiratione, Cic. *Acad. Qu. 4, 19. Hortensius vehementer admirans, quod quidem perpetuo Lucullo loquente fecerat, ut etiam manus sæpe tolleret*, Idem *Fam. 7. 5. Sustulimus manus, ego et Balbus, tanta fuit opportunitas, ut illud nescio quod, non fortuitum, sed divinum videretur*, Catull. 54, 4. *Admirans ait hæc, manumque tollens*."

(2.) *Dare manus alicui*: the Reviewer says, "We have always been accustomed to coincide in opinion with those critics, neither few, nor unknown, who have explained *dare manus* as implying an allusion to a battle, not of gladiators, but of warriors, and representing the conquered as stretching out both hands to receive the humiliating manacles of war." This is the opinion of Lambin, cited in Havercamp's *Lucretius* on L. ii. v. 1041., who says, *translatum a re militari*: it may be so, but before the Reviewer can establish his point, he must be able to produce an instance from any historian, Livy,

Cæsar, Sallust, or Tacitus, where the word is indisputably used in a military sense: as to the passage in Cæsar B. G. L. v. c. 31. *Tandem dat Cotta permotus manus: superat sententia Sabini. Dare manus* is here used not in a military, but in a metaphorical sense, as is evident from the sentence, with which it is connected. But in the following passage it is evident that the phrase is military in its original import, *Romanos armis persequi, donecum aut certe vicissent, aut victi manum dedissent*, Nep. in *Amilc.* c. 1.

Et si tibi vera videtur,

Dede manus, aut si falsa est, accingere contra, Lucret. L. II. v. 1041.:

in the passage of Lucretius the word *accingere* proves the point.

"Thus ends the first series of annotations, which are followed by an additional apparatus of supplementary ones; among these the only article, that seemed to obtrude itself upon our notice from its intrinsic merit, is the following: in referring to I. Duport's *Hom. Gnomologia*, our Author thus modestly speaks of his illustrious self, and his illustrious College, and his illustrious predecessor, *I will take this opportunity of recommending to the notice of the classical student this book of I. Duport, who was once the Greek Professor of the University of Cambridge, and belonged to the illustrious College, of which I am a member*: this, we presume, is prudently brought forward on the present occasion, lest the careless printer should have omitted his titles on his title page, where, to be sure, they skulk almost unseen amidst a vocabulary of greatly more important matter, or, lest some pert untoward booby should deface the illustrious name—or, by demolishing the first leaf, erase for ever from the records of fame the remembrance of the learned author of this immortal work: doubtless, in some future age, when moths and snuff shops have spared only a solitary copy of this unrivalled production, and that, too, haply stripped of its title, moulders in the corner of the library of the illustrious College, it will afford no ordinary consolation to the plodding critic to discover in this small print what may likely escape the malignity of the booby pupil, and the eyes of less laborious bookworms, that the learned and illustrious author was once a member of the same illustrious College with Duport." The Writer here drops the Reviewer, and, as the late Lord Thurlow would have said, becomes a Jesuit grafted upon a b—k—d:

(Hic niger est: hunc tu, Romane, caveto;)

but I am content with exclaiming against such illiberal remarks, and such puerile trash.

It is beyond the powers even of a Scotch logician, or a Scotch metaphysician, to prove (but, perhaps, a Scotch Reviewer may be privileged to assert what he cannot prove,) that in the words, which are cited from my Work, there is any thing to justify the language, which is here used. Is it not an honorable feeling to be proud that you belong to a College, composed of illustrious men, as Trinity is at present in many respects, and to exult at the mention of the distinguished characters, who have, from the earliest periods, adorned its annals?

ὕπὸ γὰρ λόγῳ ὁ τοῦς τε μετακρίζεται,
ἐκπαισσει τ' ἀθροπος.

Has the Reviewer forgotten the contention for the birth-place of Homer? Little do I envy this Scotchman the blunt feelings of his nature: he, it seems, is content to be a chartered vagrant, and professes cosmopolitanism; perhaps because he may be a lineal descendant of the ἀμείστητοι Θηβαῖοι, (of whom Demosthenes speaks,) or perhaps because he has read in Thucydides 'that *the whole earth is to illustrious characters one vast mausoleum,*' ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος, or in Plutarch 'that *the man of the world is the world's denizen,*' πατρίς δὲ γίνταί πᾶσα πόλις ὡς ἀνθρώπου χρεῖσται μνησταντίτι.

I have now gone through all the strictures in this Review, relative to myself, to which I deem it necessary to pay any attention. As to the censure of Mr. Jones, which runs through the article, I shall leave him to defend himself, if he thinks it worth his while to do so, but I cannot help remarking, that there is in this censure of Mr. Jones, a spirit of personal hostility: *the cloven foot* could not be entirely concealed from the view by the thin covering, which was put upon it. Be this as it may. When I publish a second edition of these Tracts, I shall be glad to renew my acquaintance with the *Scotch Reviewer*, and hope that he will have the goodness to lay before me his own opinions upon those difficult passages, "which," as he says, "seem to have escaped my penetration, or gone beyond it." "But," with many thanks to him for having entered upon a critical examination of my book, "I am in haste," his respectfully,

E. H. BARKER.

Hatton,
Jan. 29th, 1813.

ON THE PHœNICIAN INSCRIPTION,

Found in the Island of Malta.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I DERIVE great pleasure, Sir, from the very handsome acknowledgment of obligation made by Sir William Drummond to my endeavors to ascertain the import, or rather the character, of the Tyrian Inscription. Sir W. does not appear to be dissatisfied with that which I attribute to it; or at least, he expresses no sense of dissatisfaction, but desires a further consideration of the meaning given

to certain words, in the translation. There can be but one opinion on the propriety of deducing the intention of a writer, ancient or modern, from the accurate grammatical construction of the terms he employs; yet it has often appeared to me extremely favorable to a correct knowledge of the terms, to obtain a satisfactory acquaintance with the general subject; and in the present instance, had it so happened that my notion of the inscription had been erroneous, as to its intention, a closer investigation of the words would but have aggravated the error. It is necessary to recall to Sir W.'s recollection the hopeless state in which the learned had left this inscription. Of part of Barthelémy's version Sir W. says it "cannot be read here without destroying the syntax."—Of Bayer, "can this be reconciled to syntax? I have nothing to offer but conjecture." "Most certainly, we must either admit (בב for בב and 'ש for 'ש) or give up the inscription as inexplicable. The בן הן of Barthelémy will not construe at all—Swinton's בן נא labors under the same disadvantage; and if we supply two *jods*, we quit the inscription which has them not." Under circumstances so desperate, which had foiled several professors, men of the greatest learning, I had not the vanity to expect complete success at a single effort; and if there should be found imperfections in my version, after all, as I expected, I depend on experiencing the same candor as was exercised toward Barthelémy, Bayer, and Swinton. This dependance I find already happily realized; and I sincerely thank Sir W. D. for his having said, as much as he can "in favor of the hypothesis of E. C." his kindness commands my further attention.

I shall take Sir W.'s objections in their order.

1. I have, in my time, had a variety of Tyrian medals through my hands, and I have been praised by *Barthelémy* for my close investigation of letters on medals, generally; yet I never discovered any traces of such final *Aleph* as Sir W. supposes:—nor has an instance of it been produced, so far as I know. It would, therefore, I think, be extremely hazardous, to allow the present to be the *first* acknowledged instance. I admit that the emphatic פ is sometimes, perhaps frequently, final in the Hebrew; and therefore, that the פ *might* be so in Syriac; but this inscription is not a reading sufficiently clear to be admitted as decisive of the fact.

2. The difference between the *mem* and the *shin* being chiefly the length of a stroke, which varies in length in almost every character, I used my best judgment in determining which letter most appropriately suited the place and construction; and supposing those with the shorter (or longer) limb to be fixed to each letter respectively, I did not think myself chargeable with attributing the power of *m*, and *sh*, to *one* letter: I carefully gave to those of one description the power of *m*; and those of the other description the power of *sh*.

3. The same principle applies to the distinction of *dalet*—from *resh*. Taking the inscription No. 1. p. 54. for the example, I say the two last characters in the first line, more nearly resemble each other, than they do the last character in the second line, which stands *immediately* under them: the first of these being a *dalet*, by uni-

versal admission; the second is so likewise, by closeness of resemblance.

4. I beg leave to thank Sir W. for giving me an opportunity of re-considering the interpretation I had given to *AMN*: I have since conjectured that the whole first line should be formed of titles, or attributes, of the deity honored. *Amen* may mean the *stable, unshakeable, constant* deity: but, on weighing the general purport of the inscription, a sense including somewhat of affection seems to be desirable. In Esther ii. 7. this noun imports a foster father, guardian, *prochain ami*, or patron:—and if we take it here as denoting a *patron*, or *conservator*, the acceptation will not appear misplaced. Compare also, for this idea, Numb. xi. 12. 2 Kings x. 1—5. Isaiah xlix. 23.

I feel myself called on to defend the sense I had given to *AMN*. This word is usually supposed to imply a relationship between the persons by whom and of whom it is used; as "*my love*;" "*his uncle*," &c.; but this has exceptions: for instance, Isaiah v. 1. "Now will I sing to *my well-beloved* *AMN* a song of *my BELOVED* *AMN* touching his vineyard." It is clear that the prophet means God; to whom relationship by blood, or affection in reference to sex does not apply:—and there seems to be no reason why this servant of Melkartus should not direct to his God, in this inscription, similar language with that directed by the Hebrew prophet to his God. Further, we read 1 Chron. xxvii. 32. of Jonathan, David's father's brother," i. e. *uncle* *AMN* *AMN*; but, we nowhere read that David's father had any brother; nor, though the names of Jesse's children are registered, can we trace any family connexions, which may justify this character of uncle; although every one so nearly related to David, a person uncommonly remarkable, in every view, *would*, we might say *must*, have been recorded. Read "*Jonathan, David's favorite*," or a person whom he *loved*. It is unlucky for this argument that *now* the term *love* is restricted to affection between the sexes: it was not so in Elizabeth's days; and the term in scripture, and in Shakespear, does not always imply that affection. We have another passage, 2 Kings xxiv. 17. in which it may deserve inquiry whether the term *dud* does necessarily mean *uncle*; for the Chronicles say, Zedekiah was the *brother* of his predecessor. "And the king of Babylon made Mattaniah, his *father's brother*, king in his stead, and changed his name to Zedekiah."—May we read "The king of Babylon made his *favorite*,"—a person to whom he had, as we say, *taken a liking*—"king?" Certain it is, that Zedekiah's rebellion against the king of Babylon seems to be charged on him as a distinguished crime, 2 Chron. xxxvi. 13; and that Nebuchadnezzar retained so much regard for him after his revolt, as to save his life. On the whole, it appears that *Dud* may import the object of affection, without regard to sex, and even as addressed to divinity; why not object of love as well as object of veneration, or of fear? I would, therefore, take *Baal*, in this inscription, to import *sovereign Lord* of the city, or public community, of Tyre; *Amen* to denote *protector*, or *conservator* of persons (analogous to the *Jupiter Conservator* of the Romans) especially of his votaries; and *Dud* as a title implying the fit and

proper object of affection or affectionate regard. This removes, I think completely, the harshness of construction to which Sir W. D. objects; and of which I had been sensible, though unacquainted with any mode of avoiding it.

5. I come now to Sir W.'s objection to the term *otherwise*. We have a few, and but few, persons with double names recorded in the Hebrew Scriptures; but not *one* man that I recollect, who has *two names of the same import*. What the Hebrew does not furnish, we may possibly, however, find an approach to in the Greek. In Acts xiii. 9. Σαῦλος δὲ, ὁ καὶ Παῦλος, "*then Saul, who AND Paul, filled with the Holy Ghost, &c.*" A mere English reader might easily be deceived into the fancy that two persons were intended here; but the meaning is—"Saul *otherwise* called Paul," although καὶ has the usual import of "*and*." These names, it will be observed, are of the same signification, and the *original* readers of the work could make no mistake.

The most applicable, though *imperfect* instance, yet not Hebrew, that I know, is that of *Nebuchadnezzar*, called by the Orientals generally, *Bakht-al-Nassar*, (or, Baal-adon-assar?) each name, though mutable in its first syllable, implies "the exalted lord of splendor," but one appellation refers to the God *Neoo*—the other to the God *Baal*; who equally terminated in the sun, by the idol, or image. Now, I conceive that had this stood in Hebrew *Neboch-adon-assar* γ *Baal-adon-assar*, it would have expressed the same person under two names of the same import; and the γ might have been rendered "*otherwise called*," accurately enough. This is independent of the proposition that the γ in very many passages takes the import of *or*. We trace in the LXX. several names of places, where it would be very convenient to render the γ *or*; implying the early and later name of the same place: they stand in our public translation as two places.

Is it possible that this γ should be the remains or representative of דָּוָה? We have a *feminine* instance resembling this, in the name of Esther (chap. ii. 7.) חַדְסָה הָיָא אֶסְתֵּר Hadassa *who* is Esther: these names being of similar intention; one signifying—"the myrtle," from the Hebrew;—the other, "*the green myrtle*" from the Arabic

اس تر or according to Hiller, the dark-colored, or black, myrtle, اس تيرة.

But in the case of Daniel, as his two names were of *different* significations, they are separated as it were purposely, by words at length, דָּנִיֵּאל רִי שְׁמֵהּ בִּלְטֶשְׁאָצַּר "Daniel *whose name was* Belteshazzar." Perhaps your learned correspondent may furnish other instances, though they have not occurred to me. The usage, if it were one, is deserving of notice.

It remains that we examine the names of this servant of Melkarthus. 1. *Obedassar*, 2. *Achiassar*. *Obed* is usually translated *servant*, but rather signifies *bondman*, and is opposed to שְׂכִיר which implies a servant who works for wages: this name, then, denotes "the bondman of Assar;" and precisely the same is denoted by

"Achiassar." I know that generally *Achi* is rendered *brother*; but it cannot be so rendered in all cases: as for instance; *ACHI-noam* the wife of Saul, 1 Sam. xiv. 50; and another, the wife of David, chap. xxv. 43. xxvii. 3. these, being women, could not possibly be named "the brother of delight;" but "the bond of delight," is expressive of a lovely female, while it is also a true Orientalism. The Arabs use the term in this sense, at this day; so Schultens renders, "vinxit, viuendo nexuit." The Hebrew and the Arabic, then, may justify the Phœnician; and the fact that the names *Obedassar* and *Achiassar* are of the same import is convertible into no weak argument that they describe the same person:—add, further, that if they described two persons, we should have had some hint of it in the plural form of some following word, as שָׁמַר, or &c.

6. As the *vau* is sometimes omitted, by Sir W.'s confession, this objection may be passed over.

7. Sir W. objects to my "with," inserted merely to preserve somewhat of an *English* connexion: omit it; the sense is the same. "The nominatives absolute are rather unusual;" but so are lapidary inscriptions in Hebrew. We all know that lapidary Latin is sometimes teasing enough to construe precisely; though we discern the general information it communicates. Phœnician Hebrew, in the present state of our knowledge, demands, at least, equal favor.

8. Sir W. objects to my "who," inserted to prevent a repetition of "*Melkarth*," as Sir W. and Boyer have done: exclude it; provided *Melkarth* be the admitted reference of the term used.

I have no objection to give the particle כֵּן the sense of כֵּן *Thus*, or כֵּן *therefore*, or *inasmuch as*; or simply *as* or any better selected sense; for the difficulty is *selection*. "*Thus he heard their voice*," or "*then he heard their voice*," would suit my purpose admirably.

"*May he continue to bless them!*" The sense of "*continuing to bless*" may possibly demand a few words by way of support. I shall adduce an instance or two from the book of Job. Job i. 5. Job said, "It may be that my sons have sinned, nor *continued* to bless God in their hearts." Verse 11. "Put forth thine hand now, and touch all that he hath, will he then, indeed, *continue* to bless thee?" Verse 21. "The Lord gave, and the Lord hath taken away; *continually* blessed be the name of the Lord." The Alexandrine copy and Aldus add, "for ever and ever," εἰς τοὺς αἰῶνας. Chap. ii. 9. His wife said, "Dost thou still retain thine integrity? *Continue* blessing God; and dying."

In the change of *curse* into *bless*, which beyond all doubt is the true import of בָּרַךְ I agree with Mr. Good, whose elaborate version of Job is now in my hands. The sense of *continuance* he will discern as soon as it is suggested to him.

I fear, Sir, that Sir W. D. must be in some sense answerable for the length of this paper: I shall be happy to find that it gives him any satisfaction; and that it contributes to throw light on a subject so reconдите: if but *one* step be gained, that may lead in time to real learning.

Observations on Dr. Holmes's Preface,

The inscription, thus revised, would read in its simplest form,

To our Lord Melkarthus, Sovereign Divinity of Tyre,
 Conservator, to whom love is due; i. e. beloved:
 his servant Obedassar, also called Achiassar,
 safely preserved, a second time;
 Benassar, safely preserved, son of Obedassar;
 As He (*Melkarthus*) heard their voice,
 May he continue to bless them!

Whether the conjecture that Obedassar was *priest* of Melkarthus is strengthened or weakened by this revision, must be left with your readers. The mention of "safe preservation" certainly implies some danger run; it could hardly be a simple voyage from Tyre to Malta; but if it was from Malta to any great distance, as Britain, then though these persons had not suffered shipwreck, they might properly enough consecrate this votive memorial-tablet: but, if they had suffered shipwreck, though in a short voyage, they might piously record this inscription in a public place, or in more than one, in proof of their gratitude.

ED. CALM.

Observations on Dr. Holmes's Preface, relative to the Syriac Version.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I TROUBLE you with a few observations on a passage, in the general Preface to Dr. Holmes's celebrated Collation of the Septuagint, relative to the Syriac Version.

The great merit of that elaborate work, which its indefatigable author prosecuted to the very close of his life with equal talent and assiduity, and which is so ably continued by his learned successor, is universally acknowledged. Apprehensive, however, from the concise style in which the general Preface is drawn up, that erroneous conceptions may be entertained upon the subject of the Syriac Version which has been collated, I take the liberty of correcting upon this particular point, what otherwise appears to me almost unavoidable, public misapprehension.

Having spoken of the Italic and Coptic versions, Dr. Holmes thus proceeds to the consideration of the Syriac: "*Versionem Syriacam à Græco textu Hexaplatari confectam fuisse, nemo, quantum video, denegavit*; sed quo auctore, et quo ævo facta fuerit, est controversa res. De hoc argumento consuli possunt Assemanus, Cl. Brunsius in Repertorio, De Rossi in specimine Versionis Hexaplaris, et alii. Bar Hebræus ab Assemano, Brunsio, Bugati ad Danielelem, citatus planè testatur; *Testamentum vèrò vetus Septuagintavirale Paulus Episcopus Telæ Mauzalet ex Græco in Syriacum vertit*. Atque hoc testimonium Bugati loco citato in multis illustrat et urget.

"Codex *hujus* versionis, libros Scripturæ Sacræ historicos complexus, erat olim penes Marium, qui ex eo *Josuaë* librum edidit. De Codice Bibliothecæ olim Regiæ Parisiis, librum quartum Regum et Daniele in *hâc* versione complexo, admonuit, et lectiones ejus multas protulit Cl. Brunsius in Repertorii loco citato. Denique ex Codice Bibliothecæ Ambrosianæ Psalmos et Daniele in *hâc* versione jam edidit Cl. Bugati è Doctoribus Collegii Ambrosiani, et properat nunc ad edendos prophetas quoque, in eodem codice conservatos. Quod verò attinet ad versionem Syriacam Pentateuchi, istius aliqua fragmenta exprimit Arabicè *Horreum Bar-Hebræi ineditum in Codice quodam Bodleiano*. Hæc ergo fragmenta contulimus."

Now it is well known, that there is a Syriac version, both of the Old and New Testament, which has always been in constant use among the Syrians, which has been published in the Paris and London Polyglotts, and which is denominated the *Peshito* or *simplex versio*. This, it is evident, was *not* in the contemplation of Dr. Holmes; because he refers to Critics, who are discussing the existence of a very different version, one, which is supposed to have been made by *Paulus, Bishop of Tela*, and which perhaps, as a whole, is not now extant. Besides, it is impossible for a man of Dr. Holmes's acquirements and research, to have stated, that no one ever denied, what certainly no one ever asserted, the conformity of the *Peshito* with the Septuagint, because it has always been considered as a translation from the Hebrew. To the words therefore, *Versionem Syriacam è Græco textu Hexaplati confectam fuisse, nemo denegavit*, we must necessarily affix the following meaning, *that there is a Syriac version made from the Greek text of the Hexapla no one has denied*; a meaning in perfect coincidence with the context.

As an entire work, I have remarked, the version of Paulus probably nowhere exists. A Manuscript, however, of a Syriac version, evidently translated from the Septuagint, containing the historical books of the Old Testament with those of Judith and Tobias, and also with a considerable part of Deuteronomy, was once in the possession of Marius, a critic of no mean eminence in the sixteenth century. This has since disappeared; but Marius has previously used it as the polestar of his criticism in his emendations of the text of Joshua. Dr. Holmes indeed observes, that *from this* he published the book of Joshua, "*ex eo Josuæ librum edidit*;" but that intelligent writer, who cannot be supposed to have given an account of a book which he had never seen, could only have meant by such a mode of expression, that Marius published a Greek text of Joshua *in exact conformity with his Syriac manuscript*. And this has been the constant representation of critics, when alluding to Marius's Joshua, from the days of Walton to the present period. Walton, in the prolegomena of the London Polyglott, remarks, "*Ex hoc codice Syriaco, qui ipsissima Origenis Hexapla referebat, librum Josuæ edidit Marius, et asteriscos omnes atque obelos lemniscos etiam et hypolemniscos apposuit, et omnia quàm accuratissimè correxit; ut,*" demtis asteriscis, *versionem Græ-*

¹ What Walton meant by *demtis asteriscis* will be easily understood by recurring to the 22d section of the same Prolegomenon, in which he says, "*Idem*

cam, quæ in Hexaplis extabat, exactè repræsentaret." De versionibus Græcis Sec. 42. From this passage then it appears, that Bishop Walton (whose very expressions, *ex hoc codice librum Josuæ edidit*, Dr. Holmes adopts) contemplated the Greek text of Marius as a precise representation of Origen's Hexapla, by being in all points made conformable with, and very carefully corrected by, the Syriac version under consideration. Such was the opinion of Walton; and the stream of criticism, I believe, has since uniformly flowed in the same channel. Its accuracy, however, I confess, appears to me more than problematical. For I apprehend that the object of Marius was simply to give a critical Greek text, approaching indeed as nearly as possible to the Hexapla, but not solely, although generally, conformable with his Syriac version. And also, that not even his asterisks to point out additions made to the septuagint in order to supply its deficiencies, or his Obeli to indicate its redundance, when compared with the Hebrew, were uniformly regulated by the same version. In proof of my assertion, I will quote a passage from the Dedication of his work, in which he thus expresses the object in his view: "*Ego igitur in Josuâ, et menda omnia, quoad ejus à me fieri potuit, in tantâ pravitate vetustate, correxì et asteriscos obeliscosque suis locis restitui. In eâ autem correctione emendationeque, cum aliorum vetustissimorum codicum, et præsertim ejus, qui in Vaticanâ bibliothecâ habetur, fidem sum secutus, tum interpretem Syrum ubique auctorem certissimum habui.*" p. 6. Here he represents his object to be, a general correction and emendation of the text, and his means of effecting that object twofold; first, by the collation of manuscripts, particularly the Vatican, and secondly, by a reference to his Syriac version, which he considers as his surest, but not his only guide. That he did not *always* adopt the readings of the Syriac is apparent in chap. i. v. 8. where the word *εὐδῶσεις* occurs in his text. Upon this word he has the following note: "*Pro εὐδῶσεις reddidit Syrus primam personam εὐδῶσω, sed ei non assentiuntur alia exempla.*" p. 125. He therefore rejects the Syriac reading. So also, c. xiii. v. 27. where the word *ἐνεμεκ*, is found in his text. His note is: "*Pro ἐνεμεκ scribendum est ἐνεμεκ, ut habent Complutenses, aut diviso verbo ἐν ἐμεκ ut habet Hebraicum, aut denique καὶ ἐμεκ ut legit Syrus. Est autem ἐμεκ Hebræis vallis aut planities, et sic reddidit hunc locum Aquilas atque Symmachus et etiam Latinus. Quia autem mentio loci ἐνεμεκ est apud Eusebium, libro de locis Hebraicis, ideo censeo sic esse scribendum.*" p. 140. Nor is my other position, viz. that he was not always determined by his Syriac version in the placing of his Asterisks and Obeli, less difficult of proof. In c. i. v. 9. occurs the subsequent observation. "*Scribunt Complutenses εἰς πάντα τόπον οὐ εἰάν πορεύη.*

Origenes, cum omnium non esset magna hæc volumina (viz. Hexap.) comparare, aliam editionem elaboravit, solius versionis Sept. cui asteriscos et obelos apposuit." But Montfaucon, in the præliminaria to his edition of the Hexapla, refutes the supposition that these marks did not occur in the Hexapla. "Hæc," he remarks, "ad verbum retulimus contra quosdam nuperos, qui existimant notas illas Obelorum et Asteriscorum non in editione τῷ θ' Hexaplati positas fuisse ab Origene, sed in alia seorsim adornata." p. 38.

With respect to the character of the particular version thus collated, and described under the title of *Syrus in Horreo Bar-Heb.* and as *Syrus apud Bar-Heb.*, the learned editor seems to have contemplated it, certainly as a Syriac version translated from the Septuagint, and probably as the identical version before alluded to, which was ascribed to Paulus, Bishop of Tela. With submission, however, to authority which I cannot but highly respect, I must confess that it appears to me in no other light than as the version of *Bar-Hebræus himself*, who, writing in Syriac, rendered the Septuagint into that language, precisely as he did the versions of Aquila, Symmachus, and Theodotion. This, I think, is evident from the Preface to the *Horreum Mysteriorum*, (a critical commentary on the whole bible) in which Bar-Hebræus states that he takes the Peshito for his text, because it is in the hands of every Syrian; but that he gives extracts “*from the Greek, that is, from the version of the Septuagint,*” by way of confirmation; but from the versions of Aquila, Symmachus, and Theodotion, as also from the Pentapla and Hexapla by way of elucidation only, not of confirmation. Accordingly the word **ܡܕܢܐ** i. e. *the Greek*, which is written in red ink to catch the eye, perpetually occurs either at full length or abbreviated. Thus in his comment on the phrase “without form and void,” Genesis c. i. v. 2. after giving the reading of Peshito he adds, **ܡܕܢܐ ܠܗ ܥܝܢܐ ܡܕܢܐ ܠܗ ܥܝܢܐ ܡܕܢܐ ܠܗ ܥܝܢܐ** i. e. “in *the Greek*, was invisible and unadorned,” which corresponds with the text in the common edition of the Septuagint, ἦν ἀόρατος καὶ ἀνασκευαστος. He

then also subjoins in *Syriac*, the readings of Aquila, Symmachus, and Theodotion, whose respective names are written at the head of each reference with red ink in Syriac characters. Now, as he confessedly translated, himself, the Greek of Aquila, Symmachus, and Theodotion, into Syriac, for the purposes of his Commentary, it seems probable that he translated, himself also, the Greek of the Septuagint, particularly when it is considered that he makes the phrases, *the Greek* and *the Septuagint*, synonymous.

The question, upon which I take the liberty of differing from Dr. Holmes, is certainly one of some importance to the text of the Septuagint; because, if Bar-Hebræus used a Syriac translation of the Septuagint made at the commencement of the *seventh* century, which is the date affixed by Marius to *his* Syriac version, the readings collected from the *Horreum Mysteriorum* will be of infinitely greater value, than if Bar-Hebræus translated, himself, from a common copy of the Septuagint in his own days, viz. in the *thirteenth* century. I wish I could persuade myself that Dr. Holmes's conjecture is the most correct.

I should perhaps add, that the above reference to Genesis i. 2. in Bar-Hebræus is not made by Dr. Holmes; and that very properly; because it furnishes no various reading. The first reference, which I have observed in the Collation is Genesis iii. 20. where it is said, "*Zwî*) *Evam* in Bar-Hebr." A reference, however, which, like the former, should not have been made for the very same reason. Bar-Hebræus quotes this passage in the Peshito thus: "and Adam called his wife's name {*Qw*," adding {*Qw* {*Qw*, that is, "*in the Greek, Life*," the precise translation of *Zwî* in the common text of the Septuagint. Besides, how can {*Qw* which signifies *life*, be correctly rendered *Evam*?

The *Horreum Mysteriorum*, as Dr. Holmes remarks, has never been published. Asseman, in his *Bibliotheca Orientalis*, gives an extract or two from its Preface, relative to the different Syriac versions. The first part indeed of this Preface is wholly unimportant, containing only a poetical invocation and introduction in rhyme, which thus commences: "To Thee, who hast elevated the earth above the waters—And who hast restrained the waters above the skies—Every knee shall bend, &c." But as the latter and principal part of it gives the best account extant, although a brief one, of the versions alluded to, I subjoin it in an English translation. "Because the Peshito," he remarks, "which coincides with the Hebrew, is in the hands of every Syrian, I have used it as the foundation of my commentary, although a tottering one; and from the version of the Greek, that is of the Septuagint, have made many extracts in confirmation of it, and have also quoted from Aquila, Symmachus, Theodotion, the Pentapla, and Hexapla, not indeed by way of confirmation, but only for the sake of elucidation. Respecting this Syriac version there are three opinions. The first is, that it was translated in the days of the kings Solomon and Hiram: the second, that Asa the priest, when he was sent from Assyria to Samaria, made the translation: and the third, that the version was not in existence before the days of Adæus the Apostle, and

of Abgarus, King of Edessa, when also the Peshitô, or *simplex versio*, of the New Testament was produced. Afterwards this (i. e. the New Testament) was again translated with more circumspection in the city of Mabug in the days of the pious Philoxenus; and was collated three times (ܠܬܠܬ ܡܠܬܝܢ) in Alexandria, by the pious Thomas of Harkel in the holy monastery of St. Anthony. With respect to the Septuagint of the Old Testament, that was translated from the Greek into Syriac by Paulus, Bishop of Tela of Mauzalat."

With the last paragraph the Preface concludes, and the commentary begins. It seems singular, that the Peshitô should rank so low in the estimation of Bar-Hebræus; but Asseman assigns from another work of the same author the grounds of this depreciation, and defends it against them. Vid. *Biblioth. Orient.* V. 11. p. 283. The principal one appears to be the inelegance of its diction, particularly its deficiencies in ornamentative particles. But upon this principle the corrupt Chaldee of the Gemara in the Talmud would be preferred to the purer Chaldee of Daniel and Ezra.

There is a happy critical conjecture of Asseman upon a passage in this Preface worth recording. In the manuscript, which he used, the account of the Philoxenian version of the New Testament seems to have been mutilated by the accidental omission of some very effective words. He renders it thus: "It (that is the New Testament) was again translated more accurately in the city of Mabug in the days of the pious Philoxenus, *by the pious Thomas of Harkel in the holy Monastery of St. Anthony.*" *Mendum Manifestum!* he adds: Nam Philoxenus obiit circa annum Christi 520. Thomas vero editionem suam elaboravit anno 616, ut *suprà* vidimus. *Bib. Orient.* V. 11. p. 24. He then proposes to restore the passage, imperfectly perhaps transcribed, by an insertion after the words "in the days of the pious Philoxenus" of the following clause, *and afterwards collated according to the copy of Philoxenus himself*, concluding as before, "by the pious Thomas of Harkel, in the holy Monastery of St. Anthony." Now it is remarkable that the Bodleian manuscript supplies the deficiency of Asseman's, and exhibits a reading,¹ not precisely the same in words, but much to the same effect, with the additional circumstance, that it was collated three times, viz. "*and was collated three times in Alexandria,*" by the pious Thomas of Harkel, &c.

But I have principally quoted the preceding Preface in order to confirm what I have previously remarked, that, when Bar-Hebræus speaks of his extracts from the Septuagint, he seems to represent himself as occasionally translating from that, in the same manner as from the other Greek versions. And let it be observed, that he does not even mention the version of Paulus, until the close of his Preface, when he barely notices it, without either censure or commendation.

¹ The reading proposed by Asseman is ܬܠܬ ܡܠܬܝܢ ܠܬܠܬ ܡܠܬܝܢ ܠܬܠܬ ܡܠܬܝܢ. That which is found in the Bodleian MS. is ܬܠܬ ܡܠܬܝܢ ܠܬܠܬ ܡܠܬܝܢ ܠܬܠܬ ܡܠܬܝܢ ܠܬܠܬ ܡܠܬܝܢ.

For the fidelity of the translation, unless he had stated another source from which it was derived, he must himself, I conceive, be deemed responsible; a responsibility of which he could not but have been aware, and would not have unnecessarily incurred. Besides, what critic of eminence, anxious to give the precise meaning of a passage in a foreign language, would like to do it in any translation but his own?

By the preceding remarks, I shall, I trust, be considered as rather solicitous to correct probable misapprehension, than to expose critical inaccuracies. The high character of Dr. Holmes's collation is indisputable; and had the superstructure simply rested upon the basis of Greek manuscripts alone, without borrowing the feeble support of versions, would have been still invaluable. It is a work which reflects honor upon its original compiler, upon his successor in the laborious undertaking, and upon the University of Oxford in particular, which, from its very birth, adopted and fostered it; cherishing it, in spite of its occasional frowardness, with all the fondness of a parent, and incurring no inconsiderable expense in its nurture, without the prospect or perhaps the possibility of indemnification.

I am, Sir, your's, &c.

R. L.

BIBLICAL SYNONYMA.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.—*Gen. iii. 24.*

THE Indian Americans have certain supposed Cherubimical figures in their Synhedria, and through a strong religious principle, dance there perhaps every winter's night, always in a bowing posture, and frequently sing *Halelu-yah Yo-He-Wah*.—I have seen in several of the Indian Synhedria two white painted eagles carved out of poplar wood, with their wings stretched out and raised five feet off the ground, standing at the corner, close to their red and white imperial seats; and on the inner side of each of the deep-notched pieces of wood, where the eagles stand, the Indians frequently paint, with a chalky clay, the figure of a man with Buffalo horns, and that of a Panther with the same color; from which I conjecture, especially connected with their other rites and customs, that the former emblem was designed to describe the divine attributes, as that bird excels the rest of the feathered kind in various superior qualities; and that the latter symbol is a contraction of the Cherubimical figures, the man, the bull, and the lion. And this opinion is corroborated by an established custom, both religious and martial, among them, which obliges them to paint those sacred emblems anew, at the first-fruit offering, or the annual expiation of sins. Every one of their war-leaders must also make three successful wolfish campaigns,

with their reputed holy ark, before he is admitted to wear a pair of a young Buffalo's horns on his forehead, or to sing the triumphal war song, and to dance with the same animal's tail sticking up behind him, while he sings Yo-He-Wah. *Adair's American Indians*. p. 30.

It is well known that Adair wrote his work in support of an extravagant theory, that the North American Indians were actually descended from the Israelites. We should therefore be cautious in admitting his assertions, unless strengthened by other accounts; which, in the present instance, establish his veracity. For the Chevalier de Tonti¹ informs us that in one of the temples dedicated to the sun in Louisiana, in which particular respect is paid to the deity, "a closet is made in the wall, which they call the tabernacle of the god. Two eagles with extended wings hang in it, and look towards the sun". And in Picart's *Rel. Con.*² there is a plate representing a temple containing three Chemims or Zemims of the Indians of Hispaniola. The chief has five heads; those of a Lion, an Eagle, a Stag, a Dog, and a Serpent. In front of his body, also, another Eagle's head projects. A Serpent infolds his leg, and he bears a trident in his right hand. The two others have horns, both are human figures, but one has the head and claws of an eagle. Parkhurst considers the word Chemim to be plainly taken with little variation from *שמים* the *Heavens* or what *declare and exhibit the glory of God*. Ps. 19. 1. and are, he apprehends, according to that of St. Paul, Rom. 1. 20. the created, visible emblem of his *eternal power and Godhead*. In conformity with this opinion, the Spaniards, who were present at the first conquests which were made in America, tell us that the inhabitants of Hispaniola looked upon the Chemens or Zemes, as the messengers, the agents or mediators of a supreme, sole, eternal, infinite Almighty invisible being, and imagined that they presided over the affairs of men. Whenever they went to war, they used to fix two little Chemens on their foreheads. With respect to the reverence due to the Bull, so generally discovered amongst all nations, and existing from the earliest times, it cannot be said that it originated with the North American Indians from any agricultural or domestic use to which the species might be applied, since the Buffalo was the wild inhabitant of their woods. The natural conclusion therefore, is that it must have been derived from some more occult cause connected with religious worship. And it is a curious fact that the East Indians think it a great honor, and fancy themselves sure of eternal happiness, whenever they expire with a cow-tail in their hands;³ and Diod. Siculus⁴ further informs us that it was a custom among the Troglodytes, when they were grown so old as to be unable to follow their flocks, to tie themselves to an Ox's tail and so put an end to their days.

That the Cherubim were a mystical representation of the divine Aleim, the Hebrew appellation for the Trinity, and that this Aleim has been invoked and worshipped as a plurality in unity, *παντὶ γὰρ ἐν κόσμῳ λάμπει Τριάς, ἢς Μόνας ἀρχαί*⁵ is, I think, proved beyond the possibility of doubt by Mr. Parkhurst in his lexicon under the head כרוב and in the

¹ See Coll. of Voyages to the North, V. 5. ² Picart v. 3. p. 129.

³ Picart v. 3, 219. ⁴ Diod. Sic. B. 3. c. 2. ⁵ Damascius, see Cudworth, p. 29.

more elaborate treatise of Mr. Cudworth, in his intellectual system.¹ We discover amongst the idols of almost every nation a triple-formed deity frequently represented with some and occasionally with all the characteristic marks of the Lion, the Hawk and the Bull, which, we learn from Ezekiel, 1. 10. and 10. 14. were essential to the cherubic forms. Thus, the symbol of Serapis, who Philarchus² tells, was that God who governs the whole world, was an animal with three heads, a Dog's, a Wolf's, and a Lion's, this last being in the centre. Orpheus, according to Damascius,³ made one of his principles a Dragon having the head both of a Bull and a Lion, and in the midst the face of a God with golden wings upon his shoulders, and we have the authority of Diodorus. Sic⁴ for paying the highest attention to whatever he advanced upon the subject of religious mysteries. Diana was usually represented with three heads, and some ascribe to her the likeness of a Dog, a Bull, and a Lion; in her temple of Olympia she was seen as a winged figure with the right side like a Panther, the left like a Lion.⁵ Rodigast a deity of Lusatia in Germany,⁶ was represented with an Ox's head upon the breast, an Eagle upon his head, and a Pike in his left hand. Mithras and Orosmasdes, who may be considered as the same deity, are called the threefold, he has been described with a human body, a lion's head, and four wings standing on a Bull. The Sphinx had a human head, the wings of a bird and the form of a Lion. In short, whether we examine the symbols and Idols of the Scythians, East Indians or Americans, we invariably discover traces of the Lion, the Bull, and the Eagle, and that these were not selected from caprice or accident might be more fully proved by a further comparison between the Pagan and the Jewish Trinities. But as it is the particular object of this article to illustrate merely the cherubic forms, such inquiry would lead to irrelevant details. The corroborating evidence here given appears to substantiate a fact, which I conceive establishes in the highest degree the authenticity and antiquity of the Bible: for however sceptical may be the advocates for limiting to the Jewish nation alone all participation and knowledge of the Mosaic dispensation, such an accumulation of similarities must surely be *beyond the power of chance* to effect.

There were Giants in the earth in those days. Gen. vi. 4.

I must confess that were there no other grounds for supposing that the term Giants applied to persons of a superior size, I should feel inclined from the meaning of the word גִּימָל to conclude that it signified nothing more than a race of violent and lawless people who were in the habit of committing depredations upon their more peaceable neighbours. As the Scriptures, however, in other places refer evidently to the existence of men of more than ordinary stature, and as the septuagint translates the word γίγας, this opinion is materially weakened, and if we may depend upon the following accounts, no doubts must remain as to the truth of the scriptural assertion.

During the disputes between the Lacedæmonians and Tegeans, the former having been repeatedly defeated, sent to consult the Delphic oracle what particular deity they had to appease to become victorious

¹ Cudworth, B. 1. c. 4.

² Cudworth, 351.

³ Cudworth, 298.

⁴ Diod. Sic. B. 4. c. 1. ⁵ Parkhurst Lex. 351. ⁶ Sam. Grosser, Hist. of Lusatia

over their adversaries. The Pythian assured them of success if they brought back the body of Orestes son of Agamemnon. The search was without intermission continued, and the body was at length discovered accidentally by a man of the name of Lichas. There happened at this time to be a commercial intercourse with the Tegeans, and Lichas, seeing a smith at his forge, observed with particular curiosity the process of working iron. The man took notice of his attention, and desisted from his labor. "Stranger of Sparta," said he, "you seem to admire the art which you contemplate; but how much more would your wonder be excited, if you knew all that I am able to communicate! Near this place, as I was sinking a well, I found a coffin seven cubits long; I never believed that men were formerly of larger dimensions than at present; but when I opened it, I discovered a body equal in length to the coffin; I correctly measured it and placed it where I found it:" Lichas, after hearing this relation, was induced to believe that this might be the body of Orestes, concerning which the oracle had spoken. He accordingly returned to Sparta and related the matter to his countrymen; who immediately, under pretence of some imputed crime, sent him into banishment. He returned to Tegea, told his misfortune to the smith, and hired of him the ground. He resided there for a certain space of time, when, digging up the body, he collected the bones, and returned with them to Sparta, and from that time the Lacedæmonians, in their contests with the Tegeans, were attended with uninterrupted success. *Herodot. lib. 1. c. 68.*

Pausanias describes the bones of Ajax discovered at Salamis as being of immense size. He also relates the following anecdotes respecting the existence of giants. On the coast of Ionia, near Miletus, is an island called Lade, which is subdivided into two smaller islands. One of these is denominated Asterius, because Asterius the son of Anax was buried in it. And Anax was the son of the earth. The dead body of this Asterius was not less than ten cubits in length. Also that, in upper Lydia, there was a city of no great magnitude, called the gates of Temenis. In this place, a sepulchre being torn open by a tempest, certain bones were exposed to the view, which, had it not been for their retaining the figure of human bones, no one could have believed from their size that they were those of a man. This gigantic corpse was reported to be that of Hyllus. *Pausanias, B. 1. c. 35.*

To these authorities from ancient historians, we may add some from modern travellers. Jacob le Maire, in his voyages to the Straits of Magellan, reports that he found at Port Desire several graves covered with stones in which he discovered human skeletons of ten and eleven feet in length. The Chevalier Scory, in his voyage to the peak of Teneriffe, says that they found in one of the sepulchral caverns of that mountain the head of a Guanche which had eighty teeth, and that the body was not less than fifteen feet long. In digging in some ditches at Rouen in 1509, a tomb stone was found containing a skeleton which was about seventeen feet in length.

On the tomb was a plate of copper, describing the bones to be those of the Noble and puissant Lord, the Chevalier Ricon de Vallemont. In Canada also, gigantic remains have been discovered; and although in some instances the bones may have been those of Elephants or other large animals, it is highly improbable that in every instance this should have been the case.

E. S.

Critical, and Explanatory Notes on the Hippolytus Stephanephorus, with Strictures on some Remarks of Professor Monk.

NO. II.

V. 134. τριτάτην δὲ νιν κλύω
τάνδε κατ' ἀμβροσίου
στόματος ἀμέραν
Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν.

"Verba v. 136. et sequentium si sic construas cum Scholiaste, τριτάτην δὲ νιν κλύω τάνδε ἡμέραν κατέχειν ἀγνὸν τὸ στόμα τᾶς Δάματρος ἀκτᾶς, sensum dederis, quem poscunt Euripidea, cujus nutrici Phædra dicitur v. 275, τριταίαν οὐσ' ἄσιτος ἡμέραν, et *pulcrum os* dixisse videbitur ἀμβροσίου στόματος δέμας: inservit et hæc vox periphrasi; ista tamen est insolentior: hæc forsau olim levi mutatione fient clariora: corrigere Reisk. tentabat, τάνδ' ἐκάς ἀμβροσίου *pulcra* quævis dicuntur et νεκτάρεια, λόγος οὖν ἀμβρόσιος, καὶ νύξ ἀμβροσίη, καὶ ἀμβρόσιαι χαῖται, καὶ ἀμβρόσιον στόμα παρ' Εὐριπίδῃ, Eustath. in *Il. Δ.* p. 333, 13. ad *os ambrosium* accedit prope νεκτάρειον μείδησ' in Apollon. Rhod. 111. 1008.: *farinam, ἀλφίτου ἀκτῆν, sive frumentum mola fractum* vocat Δάματρος ἀκτάν: Homeri *Il. N.* 322.

ὅς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτάν,
sunt Horatio *Carm. II. Od. 14, 10.*

Quicunque terræ munere vescimur

cui tamen obversabantur Simonidis, Εὐρυεδοῦς ὅσοι καρπὸν αἰνύμεθα χθονὸς, excitata Platoni *Protag.* p. 345. et ter quaterve Plutarcho: *terræ fruges*, Δημήτηρός τε καὶ Κόρης δῶρα Platoni Δημήτερος καρπὸν sæpe vocant alii, etiam Herod. 1. c. 193. iv. c. 198.: Euripideum δέμας ἀγνὸν ἴσχειν adhibet in alium sensum Naumachius Stobæi *Grot.* p. 278. καλὸν μὲν δέμας ἀγνὸν ἔχειν, ἀδμῆτά τε μίμνειν Παρθενικήν." Valckenæer. I shall now cite Professor Monk's Note: "Sensus est" (the sense is obvious, but the construction is not obvious, and Mr. Monk has not told us how we are to dispose of κατ' ἀμβροσίου στόματος) "*Audito autem eam tertium hunc diem in pulchræ os cibum non accipere: habet quidem Eurip. Orest. 41. ὦν οδὲ σῖτα διὰ δέρας ἐδέξατο: hic autem pro οὐ δέχεσθαι σῖτα dixit magis poetice ἴσχειν δέμας ἀγνὸν Δάματρος ἀκτᾶς, quomodo infra 1007. λέχους ἀγνὸν δέμας: mirabere Valckenæerium periphrasin ἀμβροσίου στόματος δέμας excogitasse, et mox probasse infelicem Reiskii conjecturam τάνδ' ἐκάς ἀμβροσίου.*" Yet Jacobs, as we shall see below, says

"Valck. Reiskii conjecturam damnat." Valckenaer's own words, as we have already seen, are "corrige Reisk. tentabat," and surely express, with respect to the conjecture of Reiske, neither the approbation, of which Mr. Monk speaks, nor the disapprobation, of which Jacobs speaks. For my own part, I am very much inclined to agree with Jacobs, of whom Mr. Monk makes no mention, in his view of this obscure passage. "Cum fama de morbo reginæ per urbem spargi cœpisset, Træzeniarum mulierum Chorus ad regias sedes confluit, quid audierit exponens, cupiensque de omni re certior fieri,

τρίτάταν δὲ νιν κλύω
τάνδε κατ' ἀμβροσίου
στόματος ἀμέραν
Δάματρος ἀκτῆς δέμας ἀγνὸν ἔχειν :

hæc verba ita explicantur, ut δέμας periphrasi inserviat, δέμας στόματος ἀμβροσίου, ut δέμας πυρὸς ap. Homerum *Il.* N. 673. : hoc insolentius esse dictum Valckenaerius judicat, et Reiskii conjecturam damnat : κατὰ cum v. ἴσχειν jungendum est, ut fecit Schol., τρίτάταν δὲ νιν κλύω τάνδε ἡμέραν κατέχειν ἀγνὸν τὸ στόμα τῆς Δήμητρος ἀκτῆς : equidem Phædrum, quæ inedia mortem sibi conciliare apud animum constituerat, non a cibo solum, sed a potu quoque corpus abstinuisse putem : fortasse Tragicus scripserat πόματος, ut sit ordo verborum, κλύων νιν τάνδε τρίτάταν ἀμέραν κατίσχειν δέμας ἀγνὸν πόματος ἀμβροσίου (καὶ) Δάματρος ἀκτῆς : sic Ceres, filia sibi erepta, nectare æque atque ambrosia abstinuit, Homeri *Hymn. in Cer.* v. 49.

οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἡδυπότοιο
πάσσαι' ἀκηχεμένη,

ubi Mitscherlich. v. d. laudat Homeri *Il.* T. 306.

μή με πρὶν σίτοιο καλεῦστε, μηδὲ ποτῆτος
ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἱκάνει :

Soph. in *Philoctete* v. 714.

ὃς μὴδ' οἰνοχύτου πόματος
ἦσθη δεκτέτη χρονον :

ἀμβρόσιον πόμα neminem facile offendet Græce doctum, ἀμβρόσιον, εὐῶδες, ἡδὺ, Hesych. : v. Eustath. ad *Il.* Δ. p. 333. 13. Theocr. *Eid.* xi. 49.

ἐντὶ ψυχρὸν ὕδαρ, τό μοι ἂ πολυδένδριος Αἴτνα
λευκᾶς ἐκ χιόνος, πότον ἀμβρόσιον, προΐητι :

ut tanien candide fatear, vereor ne sint, quibus copula omissa, quamvis in lyrico carmine, dubia de veritate conjecturæ nostræ moveat." F. Jacobsii *Animadv.* in Eurip. *Tragædias*, Gothæ, 1790, p. 27.

V. 240. δύστανος ἐγὼ τι ποτ' εἰργασάμαν,
ποῖ παρεπλάγχθην γυναικας ἀγαθῶς.

"Bona mens ea dicitur, quæ fascino non est alligata ; nam persuasum habebant mentes fascino defigi posse [hence in the *Hipp.* v. 317.

Φαι. χεῖρες μὲν ἀγναί, φρενὶ δ' ἔχει μίασμά τι.
Τρ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος ;

where the Schol. rightly says, ἐπακτὴ (ἐπακτός, Professor Monk, right

ly) πημονή, ἔχοντες ἐπαγομένη γοητεία παρὰ τῶν ἐχθρῶν,] et tunc eas *malas* vocabant: Tibull. L. II. *Eleg.* 6.-

Nam ferus ille suæ plurabit sobrius idem,

Et se jurabit mente fuisse mala :

et forte fœmina hæc hic ad illud, quo viri sumus, alludit, quod officio suo deerat; ita et *mala manus* dicitur, quæ aliquem fascinat: Plaut. *Amph.* 2, 1, 58. *Huic homini nescio quid est mala objectum manu,* cujus loci interpretationem optime petes a summo Grouvio L. II. c. 1. *Obs.*, qualem manum infra Petronius *iralam* appellat *Mercurius enim, qui animas ducere et reducere solet, suis beneficiis reddidit mihi quod manus irata præciderat*: generaliter autem *bona mens* est, quæ optima quæque sectatur, quæ fugit vitia, et omne id, unde dedecore, et infamia possit augeri: γυνώσκην ἀγαθὴν Græci vocant non minori elegantia: Eurip. *Hipp.* v. 240.: hanc mentem ut infantibus Dii derent, ea de causa *Mentem Deam* colebant, Augustin. L. 7. c. 3. de *Civit. Dei*, *Ibi posuerunt et Mentem Deam, quæ faciat pueris bonam mentem, et inter selectos, ista non ponitur, quasi quicquam majus præstari homini possit*; erat enim et hæc *Dea*, Propert. L. III. *Eleg.* 23.

Mens bona si qua Dea est, tua me in sacraria dono,

Exciderant surdo tot mea vota Joci."

G. Cuperti *Obs.* L. II. c. 17. p. 250.

V. 529. οὗς ἐπιστρατεύσει. Professor Monk is silent about the word ἐπιστρατεύειν.

"κάμοι γὰρ ἀργίως τις ἐπεστρατεύσατο

Μηδὸς τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος :

metaphorice, ut significet premi a somno, quasi ab exercitu hostili: similiter Eurip. loquitur de amore in *Hippolyto* v. 525. ἔρως, ἔρως, ὁ κατ' ὀμμάτων στάσεις πόθον, εἰσάγων γλυκεῖαν ψυχῇ χάριν, οὗς ἐπιστρατεύσει, quos *incadis*: cf. cum istis Comiti hæc verba v. 7. κατὰ ταιν κόραιν ἦδη τι καταχέεται γλυκύ: idem de malo ingruente usus est verbo ἐπιστρατεύειν in *Medea* v. 1185. διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύσατο, *inestabat eam.*" Bergler's Note on the *Vespæ* v. 11. V. 11. p. 571.

V. 531. Both Professor Monk, and Valckenaer are silent here.

"Μή μοι ποτὶ σὺν κακῷ φανείης,

μηδ' ἀρρυθμὸς ἔλθοις,"

"ad quam Græcus Magister, quæ Arsenius edidit, Μηδε ἀμετρὸς τις καὶ ἀτακτος ἔλθοις: ρυθμὸς γάρ ἐστιν ἡ μουσικὴ τάξις, πᾶς δὲ τις ἔρως μεμετρημένος ἔχει μετὰ τῆς ἰσσεως τὸ χαρίεν ἅμα καὶ ἀβλαβές: ἀρρυθμὸς, *malus*: *malus* autem *cupido* dicitur sicut *malus princeps*, minime *carosus utilitatis communis*, sed omnia ad suam libidinem ad voluntatem dirigens et comparans: unde merito *malus amor τύραννος* Euripidi appellatur, πέρθων καὶ διὰ πάσης ἰὼν συμφορᾶς θνητοῖς v. 538. et 542. Schol. ad *Hipp.* καλῶς οὐ βασιλέα, ἀλλὰ τύραννον αὐτὸν (ἔρωτα) φησὶν, ἐπειδὴ μὴ προνοεῖται τῆς τῶν ἀρχομένων ὠφελείας, πόνον δὲ λυσιστελοῦντα τῇ αὐτοῦ προαιρέσει κατεργάζεται: unde et de immodesto isto amore idem Sapientiæ consultus, tanquam de inopportuno domino loquitur eadem Fabula v. 1275.

• θύλγι δ' ἔρως, ᾧ μαινομένα καρδίαι
πτανὸς ἐφορμάσει :

bonus cupido est μεμετρημένος: Propertius L. II. El. 18.

Quin ego deminuo curam, quod sæpe cupido

Huic malus esse solet, cui bonus ante fuit,
ubi nihil sane Gallicus Passeratius: insultat Cynthiæ quod ætate libi-
dinosior fiat: qui Propertio bonus, is Plauto sedatus cupido, *Amphitr.*
II. Sc. II. v. 210.

Non ego illam mihi dotem duco esse, quæ dos dicitur,
Sed pudicitiam, et pudorem, et sedatum cupidinem."

J. Gebhardi *Crepundia* L. II. c. 14. p. 447. in the *Syntagma criticum*
variorum Auctorum ex Bibliotheca J. H. Schminckii, Marburgi Catto-
rum, 1717.

V. 674. πάρεδρος. Professor Monk is silent about this use of πάρε-
δρος. "Diximus in principio hujus Libri πάρεδρον esse illum, qui alteri
homini, vel etiam rei inanimatæ adsidet; inde potestate prægnante
significat, laboranti adsidere, sive adesse ad ei opem ferendam: ita ver-
bum usurpavit Eurip. in *Oreste* v. 84.

ἐγὼ μὲν αὖπνος, πάρεδρος ἀθλίῳ νεκρῷ,
νεκρὸς γὰρ οὗτος οὐνεκα σμικρῶς πνοῆς,
θάσσω,

et in *Hippolyto* v. 676.

τίς ἂν θεῶν ἀρωγός, ἢ τίς ἂν βροτῶν
πάρεδρος, ἢ ξύνεργος ἀδίκων ἔργων
φανείη;

Latini fere simili ratione utuntur verbo *adsidere*: Cic. *pro Cn. Planco*
p. 626. A. *Primum Macedonia sic cum diligit, ut indicant hi principes*
civitatum suarum; qui cum missi sunt ob aliam causam, tamen hujus
repentino periculo commoti, huic assident, pro hoc laborant: Ovid. *Ep.*
xx. v. 137.

Ille manus istas effingit, et adsidet ægræ;

Invisus Superis, cum Superisque mihi:

et Horat. *Sermon. L. I. Sat. I. v. 82.*

Et si condoluit tentatum frigore corpus,

Aut alius casus lecto te affixit, habes qui

Assident, fomenta paret, medicum roget, ut te

Succitet, ac reddat natis carisque propinquis:

Acron explicat, qui prope te sedeat, præstans tibi curam: inde Dii, qui
opem ferunt mortalibus laborantibus, iisque semper ad auxilium dan-
dum præsto sunt, πάρεδροι appellari meruerunt: ita πάρεδρος, et ἀλε-
ξικάκος θεός indigitatur Hephæstio a Luciano de *Calumn. non credenda*
p. 853." G. D'Arnaud *De Diis Paredris, sive Adsectoribus et Con-*
junctis Commentarius, Hagæ Comitum, 1732, p. 185. This too is the
sense of πάρεδρος in the *Orestes* of Euripides, v. 1692., cited by D'Ar-
naud in p. 18.,

Ἐλένην Ζηνὸς μελάθροισι πελάσσω,
λαμπρῶν ἄστρον πόλον ἐξανύσας,
ἐνθα παρ' Ἡρᾶ τῇ θ' Ἡρακλείους
Ἡβῃ, πάρεδρος θεὸς ἀνθρώποις,
ἔσται σπονδαῖς ἔντιμος ἀεί.

V. 883. ὄλον, ὄλον εἶδον ἐν γραφαῖς μέλος
φθεγγόμενον τλάμων.

“μέλος,” says the Professor, “quod proprie de carmine dicitur, denotat luctuosam orationem, querelam, hic et infra v. 1173.

ὁ δ' ἤλθε ταῦτ' ὁ δακρύων φέρων μέλος

ἡμῖν ἐπ' ἀκταῖς,

Iph. Aut. 1279.

ταῦτ' ὁ

μέλος εἰς ἄμφω πέπτωκε τύχης.”

“Μέλος proprie de carmine Lyrico dicitur, quod a Tragœdia, carmine heroico, elegiaco, aliisque distinguitur: tales sunt Horatii odæ, et ea, quæ olim Simonides scripsit carmina: Phædrus *Fab.* 78.

Simonides, qui scripsit egregium melos:

vox est hæc Latini juris facta, quo etiam utitur Persius: hinc Themistius *Orat.* i. Simonidem μελοποιόν vocat, et artem pangendi hæc carmina μελογραφίην: hæc prima vocis hujus significatio, nota satis, sed non item illa, qua pro prosa oratione sumitur: refert Eurip. in *Hipp.* v. 878. Phædrum, cum suspensio vitam finivisset, tenuisse manu tabulas, quibus Hippolytum accusabat,

ὄλον, ὄλον εἶδον ἐν γραφαῖς μέλος

φθεγγόμενον, τλήμων,

neque enim verisimile Phædrum hanc accusationem, et falsam juvenis modestissimi insimulationem carmine exarasse: rursus v. 117.: atque ita Latini, *Rogationis carmen* apud Liv. L. III. c. 64. *Recitabatque rogationis carmen*, idem L. x. c. 38. *Dein jurare cogeatur diro quodam carmine in execrationem capitis familiæque et stirpis composito*: simili ratione ὕμνος oratoribus est laudatio, quæ soluta oratione conscripta est: sæpius Themistius, ut *Orat.* v. Δεῦρο ἴτε οὖν ὧ φίλαι Μούσαι, αἱ τὸν νεὸν τὸν βοῦλλον ἡμῖν συνοικεῖτε, σὺν μοι λάβετε τοῦ ὕμνου, ὃν ἀπάρχομαι αὐτῷ ἐπὶ τῇ ἐνάγχῳ φιλανθρωπία: et rursus, καὶ λιπαρῶς ἔχει τοῦ ἀκομμάτου ὕμνου καὶ ἀκηδύντου: et apertissime Aristides inquit. *Hymni in Jov. ὑπισχνούμενος ὕμνον εὐρεῖν Διὸς, καὶ ταῦτα μὲν ἀνευ μέτρου*: ita ὦδῃ et προσαδῶ apud Themist. *Orat.* v., quo modo ex opposito λέγειν, et dicere pro canere Poetæ tam Latini, quam Græci ponunt: hac ex observatiuncula ad yeram causam perveniri posse credo cur veteres, seu recentiores potius, *melos carminis* dixerint, ut sc. a prosa oratione melos id distinguerent [No such phrase as *carminis melos* is to be found in the *Lexicons* of Forcellinus, Gesner, and Faber, which I have examined.] Fulgent. L. i. *Mythol. Laboris tam subita requies melos quoddam carminis expectabat*: nisi quis Græcorum id velit imitatione factum, qui duo vocabula ejusdem plene significationis amant conjungere, ut ὄχοι ἀρμάτων, *vehicula curruum*, sunt ἄρματα, apud Eurip. *Phæniss.* v. 1197.

οἷδ' αὖ παρ' ἡμῶν δεξιὸν Διὸς τέρας

ἰδόντες, ἐξήλαυνον ἀρμάτων ὄχους,

et *Hipp.* v. 1166.

οἰκεῖος αὐτὸν ἄλσος ἀρμάτων ὄχος,

sed forte ita loquuntur, ut a *navibus* distinguant; nam ὄχος, seu ὄχημα, tam de *navibus*, quam de *curribus* dicitur [If ὄχος, as I am inclined to think, be a generic term as applicable to *ships*, as it is to *carriages*, then there is no pleonasm at all in the phrase ἀρμάτων ὄχος, though it is true that ὄχος may be more commonly used in the sense of a *carriage*], Aristides in *Isthm.* Καὶ τῷ ἀνθρώπῳ διπλοῦν ὄχημα ὑπέθηκεν (Neptunus,) ἄρμα μὲν ἐν γῇ, ναῦν δὲ ἐν θαλάττῃ: quod mihi quidem non displicet; prius tamen magis probatur, cujus locutionis en plura exempla: *herba* cum vox generalis sit, et omnes ex terra provenientes tenuiores plantas notet, si gramen denotare vellent, *graminis herbam* dixere, Virg. *Ecl.* 5.

Nec *graminis attigit herbam*,
et *herba frumenti legitur* Georg. I. v. 134.

Et *sulcis frumenti quareret herbam*, quomodo etiam Livius *herbam* de *frumento* usurpat, *Nec ante violavit agrum Campanum, quam jam altæ in segetibus herbæ pabulum præbere poterant*, L. xxiii. c. 48.: præterea *hyems*, cum anni tempestatem, et procellas significet, *hyemem anni* dixerunt, *Neque loco, neque tempore æquo, sed hyeme anni, et intra mænia copiosissimi ac solertissimi hostis*, Suet. *Jul.* c. 35.: notat similia in *æstate anni* Casaubonus, sed rationem non reddit, quæ nulla alia præter illam, quam dixi: Servius ad L. 1. *Æn.* v. 126. *Hic apertius tempestatem declarat ex Græco; nam et illi χειμῶνα tempestatem dicunt, et bene veteres nostri hyemem anni dicebant, ne tempestus posset intelligi: et hinc Virgilium L. II. Æn.* v. 110. *Ponti hyemem dixisse vult*,

Sæpe illos aspera ponti

Interclusit hyems,
bene addidit, inquit, ponti, quia est et temporis; nam Latinis *hyemem*, et Græcis χειμῶνα, pro *tempestate* poni non est insolens: Statius L. I. *Achil.* v. 51.

Grandævumque patrem supplex miseranda rogabo

Unam hyemem,

ubi una *hyems* est magna et sæva tempestas: unus et unicus pro *maximo* et *gravissimo* ponuntur: una *cupiditas* ap. Cic. L. III. in *Verrem* explicante Asconio est præcipua, una *ira* ap. Val. Flac. L. VII. v. 318.

Sæpe suas misero promittere destinat artes,

Denegat, atque una potius decernit in ira,

ubi erat cum legerem toties, ut dicat Medeam nunc hoc, nunc illud consilium cepisse. *Hyems* autem eo sensu est ap. eund. L. I. v. 197. ubi Jason Neptuni pacem implorat, quod primus tentarit profundum,

Da veniam: scio me cunctis e gentibus unum

Illicitas tentare vias, hyememque mereri:

apud Græcos nihil frequentius, qui ulterius progressi, bella periculosa, ut et hoc addam, seditionesque χειμῶνας appellant, ut Themist. *Orat.* 9.; et hinc frequens inter seditiones et tempestates comparatio videatur, Virgil. I. *Æn.* v. 152. et Justin. L. 29. c. 3." G. Cuperi *Obs.* L. II. c. 10. p. 219—23.

V. 1454. Θη. μὴ νῦν προδῶς με, τέκνον, ἀλλὰ καρτέρει.

Ἰπ. κικαρτέρηται τᾶμ' ὅλῳλα γὰρ, πάτερ.

"Anacr. Ode XXIII. v. 3. *ἐκατέρουν φυλάττων*, Barnes. h. l. ita vertit *industria uterer accumulans et custodiens*, sed vertendum erat *perseveranter servare*, *καρτερεῖν* enim est *perseverare*, ut apud Platon. in *Cratylō* p. 51. v. 52. *κινδυνεύει γὰρ τοιοῦτός τις εἶναι ὁ Ἀγαμέμνων, αἶος ἂν δόξειεν αὐτῷ διαπνεῖσθαι τε, καὶ καρτερεῖν*, et ap. Eurip. in *Hipp.* v. 1456.: verti etiam posset simpliciter *servare*; *καρτερεῖν* enim sæpe jungitur apud Græc. Scriptores cum participiis, et eundem fere usum præstat, quam *μῦναι*: ita construitur apud Soph. in *Philoctete* v. 1267.

πότερα δίδονται σοι μένοντι καρτερεῖν,
ἢ πλεῖν μεθ' ἡμῶν,

utrum tibi certum est manere? et Eurip. in *Hec.* 1223.

ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις,

habes vero adhuc in domo, et *Alcest.* 1078.: adde etiam Lucian. in *Tragopod.* v. 253.

ὁ βελλεροφόντης ποδαγρὸς ἂν ἐκατερεῖ,

Bellerophon podagricus erat: Timoclem in *Cauniis* ap. Athen. L. vi. p. 240. E. et Philemon. ap. Johannem Stobæum *Serm.* VII. p. m. 70.: nostro Anacreontis loco perquam simillimus est Eurip. in *Iph. Taur.* v. 1396.

οἱ δ' ἐκατεροῦν

πρὸς κύμα λακτίζοντες,

illi vero perseveranter fluctibus obnitebantur." G. D'Arnaud's *Specimen Animadv. crit. ad aliquos Scriptores Græc.* p. 15. Again in p. 79.: "Non raro ita construuntur verba *μένειν* et *μῦναι* ap. Scriptores Græc.: en tibi testes, Plato *Epist. ad Aristod.* in fine, ἀλλ' ἐρρώσώ τε, καὶ μένε ἐν τοῖς ἡέσιν, οἷσπερ καὶ μένεις, *sed vale, et persevera in vivendi ratione, in qua es*: adde Eurip. *Phæn.* v. 1699.

μέν' εὐτυχούσα, τᾶμ' ἐγὼ στέργω κακὰ,

usque sis felix: verbum *μῦναι* eadem sæpe reperias significatione, ut apud ipsum Callim. *Hymn. in Del.* v. 69. *μῦνον ἀπειλητῆρες*, ap. *Æs. Agam.* v. 159. et Anonymum ap. Plut. *Consol. ad Apollon.* p. 102. F.

ἀλλ' αὐτὸς αἰεὶ μῦνε τὴν σαυτοῦ φύσιν

σώζων βεβαίως, ὥστε χρυσὸς ἐν πυρὶ,

Sed usque semper tuam naturam serves constanter." There is, I must frankly confess, in these verses of the *Hippolytus*, something, which, to me at least, requires an explanation: I do not see how the sense of *καρτερεῖν*, *perseverare*, which G. D'Arnaud has here illustrated, applies to *κεκατέρηται τᾶμα*, which is evidently a play upon some hidden meaning of the verb as referring to *death*; for Euripides connects these words with *ὄλωλα* by γὰρ,

Θη. μὴ νῦν προδῶς με, τέκνον, ἀλλὰ καρτερεῖ.

Ἰππ. κεκατέρηται τᾶμ' ὄλωλα γάρ, πάτερ.

Both Valckenaer, and Professor Monk are silent upon this obscure passage, to which I should be glad to see the attention of the Scholar directed.

V. 1455. "Tam apud Romanos, quam Latinos totus homo tegebatur excepta facie, cui tamen fœdata vestem illam injiciebant; id petit apud Eurip. Hippolytus in Tragedia cognomine,

κεκαρτέρημαι τᾶμ', ὅλωλα γὰρ, πάτηρ
κρύψον δέ μου πρόσσωπον ὡς τάχος πέπλοις,

fortis jam fui; perii enim, pater: tege autem faciem meam quam celerime peplois." G. Cuperi *Obs.* L. II. c. 9. p. 218.

E. H. BARKER.

Halton, Jan. 13, 1813.

Particulars relative to the Founders of the Druses Religion, collected from Arabian Authors.

BY JOSEPH BOXTI.

AHMED el Najem, a native of Hejaz in Arabia, declared himself a descendant of the Prophet Mohammed—saying that he was the son of Issa, the son of Moussa, the son of Ali, the son of Hosein, the son of Ali, who married Fatima the daughter of Mohammed.

He retired to Bassora, where several great and wealthy men possessed many slaves—there he began to preach on the injustice of slavery, arguing that it was wrong for some to be well clothed, idle, and luxurious in their food, while others ran before them naked, or were constantly employed in fatiguing labors, and generally suffering from excessive hunger—he added, that the black complexion of the slaves did not by any means render them inferior to the white men, since their dark color was occasioned by the influence of the sun, from which, he affirmed, if the blacks were to be preserved, their descendants would gradually become fair—and he concluded with one grand general maxim, that every thing in this world ought to be common to all men.

In consequence of these doctrines, he soon obtained a considerable party among the slaves, and he also became a favorite with those white people, whose wants and distresses rendered them jealous of the rich and great. He now took a bolder flight, and not contenting himself with preaching his dangerous principles openly, he one Friday (the Mahometan Sabbath) intimated to the multitude and especially to the slaves, that by his profound skill in astronomy, (for which he was highly celebrated) he had discovered that, unless their tyrannical oppressors were to loose their chains and restore them to their natural rights, on the following Monday, Heaven would manifestly declare its vengeance by means of an eclipse—this he had well calculated previously to uttering his prophecy.

On the day which he had mentioned, his prediction was fulfilled, and Ahmed el Najem obtained the reputation of a prophet—without losing time, he availed himself of his new character, and induced a number of the slaves to assemble in a place without the city, and there they agreed to murder their masters, and to seize upon and divide their

riches among themselves.—A Friday was particularly fixed on as the day for this massacre, because in these early ages of the Mussulman religion, they strictly observed noon as a time for devotion in the mosques,—and accordingly in the year 216 of the Hejira (of the Christian Æra 831) they were all slain, being unarmed, by the hands of their slaves—and this horrid plot succeeded the more, as at this very juncture the Sultan Mamoun, Khalif of Baghdad, was in Egypt with all his army.

After this slaughter, the Blacks attacked the houses of the great men, and of the rich inhabitants, stripped them of every thing valuable, and divided the spoil among themselves under the inspection of El Najem, who was proclaimed their deliverer and sovereign. After a short time, this new chief assembled a sufficient number of armed men, and marched against the Persians, whom he defeated on several occasions, invaded their territories, and pillaged their towns, always dividing the plunder among his soldiers, until after reigning sixteen years, he was overcome in a memorable battle, and his whole army cut to pieces by the Sultan Vathek of Baghdad; and Ahmed El Najem with considerable difficulty escaped, saving himself by flight, after having lost every thing, and particularly lamenting his astrolabe, an instrument extremely rare in those times, and which had cost him a prodigious sum of money.

He crossed in disguise through Yemen (Arabia Felix) and Egypt, and settled in Barbary in the vicinity of Tripoli and Tunis, where having established a considerable reputation for the various sciences which he possessed, and especially for his skill in astronomy, he at length declared himself to be that Ahmed el Najem, whose fame had resounded all over the East, not only on account of his actions at Bassora and in Persia, but as a descendant of the prophet; and this latter consideration obtained for him the respect of all those people who had lately embraced the Mahomedan faith. They placed themselves under his command, and readily adopted those maxims of equality and community of property which he had before preached to the slaves and beggars of Bassora, with so much success.

He reigned in tranquillity several years, and after him his son and nephew, who during their government undertook various expeditions against Egypt, in one of which they obtained possession of Alexandria, and in another they entered Fua; but they were always obliged to abandon these attempts until the year 358 of the Hejira (of the Christian Æra 968) when Johar al Kaied, a slave of El Moaz, nephew, or rather grandson, of El Najem marched, by command of his sovereign, with a powerful army into Egypt, and having conquered the maritime provinces of that country, he encamped with sixty thousand soldiers on the spot where now the city of Cairo stands.—Of this city Johar al Kaied laid the foundation by some buildings, the remains of which are still shown. The capital of Egypt at this time was Fostat.

Particulars relative to Mansur al Hakem, Khalif of Egypt—

By ASSIOUTI.

Mansur al Hakem was entitled “the consummation of wickedness of the human race.”—No tyrant more base than Mansur has governed

Egypt since the time of Pharoah. He thought proper, like Pharoah, to declare himself entitled to honor due only to the Divinity; he commanded that his subjects on the bare mention of his name should testify their veneration of him by rising up on their feet, and this was practised throughout all his dominions, and even in the sacred territories of Mecca and Medina, but the inhabitants of Cairo especially were compelled to bow the knee to him—not only the people in the streets, but all strangers of every description. He was proud of heart, obstinate, and like the devil, extremely double-faced and deceitful both in his words and actions. He demolished the Christian churches in Cairo, and afterwards rebuilt them—and he acted in the same manner with the Cupola of the Sanctuary (or the Tomb of Mohammed).—Neither before nor since his time have the Mussulman laws allowed the building of churches in the land of true believers—nor, according to the book entitled *Sebki Alejmaa*, even if an ancient church should go to decay, is it lawful to rebuild it in Mussulman countries. Among the number of his capricious wickednesses, I shall mention his building of schools, and placing in them learned teachers—these he afterwards put to death and ruined the schools. Another of his strange inconsistencies was, ordering that the citizens should keep their shops open at night and shut all day. Among his infamous actions we must record his exercising in person the functions of a police officer, riding about the streets upon an ass, and ordering his black slave Masood to punish any delinquent, whom he found, in a manner most obscene and unnatural. He forbade women to go out of their houses, or to look from the windows or terraces—he ordered that the shoemakers should not furnish them with shoes, and at last he prohibited their going to the baths; and several women, who disobeyed this order, he put to death, and caused many baths to be destroyed. He would not allow the herb *Melukia* to be used in cookery, and commanded the seed and plants of it to be burnt. By these and various other extravagant and wicked actions, he became odious to the people, who revenged themselves on him by satires. Once they made the effigy of a woman, clothed with a mantle and shoes on her feet, holding in her hand a leaf on which were written many severe and bitter reproaches against him—this image was placed in the street, and El Hakem passing by, thought it was some female who had suffered oppression and wished to present a memorial to him—he took the paper and having read the satires which it contained, he was enraged and ordered his slaves to kill the woman, but when he discovered that it was only a lifeless image, he commanded that Cairo should be burnt and sacked—a horrible carnage ensued in consequence of this order, and during three days the palaces and houses were in flames; the women flew for shelter to the Mosques and held up the sacred volume of the Koran, in hopes of obtaining divine mercy. But the evil continued until one third part of the city was consumed, and a multiplicity of women killed and violated by the black slaves of the Tyrant.—The historian Ebn al Jouzi relates that the madness and wickedness of El Hakem increased to such a degree, that from his desire of being reputed divine, a troop of fanatical wretches, whenever they beheld him, impiously exclaimed—“O thou the only one! thou who makest alive! thou who art immortal!”

In our own times, there was a prince named Ardmar Altöweil, whose religion nearly resembled that of the 'Tyrant El Hakem—he endeavoured to obtain the chief command and aspired to the kingdom. If God had permitted this, he would have equalled El Hakem in his actions.—He disclosed to me what were his intentions, and he recommended to me the private adoption of his faith, which he wished that I should keep secret until he could seize on the government, and then by the sword he would compel all men to profess his religion. I was grieved and scandalized at this, and I did not cease to pray that God might damn him and not permit him to rule over Mussulmans. I also recommended myself to the Prophet, and at last he was slain and the true believers rescued from their danger.—The historian Ebn Fadlallah relates, that El Hakem having falsely accused his own sister of adultery, she laid a plot for taking away his life. One evening, when he went up to Mount El Mokaddam to observe the stars, for he was much addicted to astronomy, two slaves attacked and killed him—they then dragged his body to the house of his sister, who caused it to be buried, in the year of the Hegira 411 (of the Christian Era 1020).

NOTICE OF *GRAMMATICA GRÆCA AB AUG.
MATTHIÆ.*

*Grammatica Græca suis partibus expleta et explicita, ab AVGVS-
TO MATTHIÆ, Philosophiæ Doctore, Directore Gymnasii et
Bibliothecæ Ducalis Altenburgensis, Socio Academiae Scien-
tiarum Erfordiensis, Societatis Latinae Jenensis, et Societatis
Moguntinae Scientiarum et Artium Sodali Honorario. Lipsiæ.
apud Siegfr. Lebr. Crusium. 8. pagg. 975.*

QUAMQUAM hujus libri auctoritatem aliquoties citavimus in Supplemento ad alteram editionem Selectorum ex Historicis Græcis, et in Annotatione ad Platonis Phædonem; tamen debemus ei uberiores commemorationem, cum propter ipsius præstantiam, tum propter necessitudinem inscriptionis; qua nobis eum dicavit eruditissimus ejus scriptor, consuetudinis ac familiaritatis causâ, quæ nobis ante hos sedecim annos Amstelodami eum eo intercessit, quum, pædagogus ornatissimorum adolescentum Guilielmi et Danielis Willinkiorum fratrum, cum his in nostras scholas ventitaret. Qui quum suam in Græcis Literis facultatem jam per alia scripta doctis hominibus probasset; hoc libro idem officium præstare voluit Græcæ Linguæ studio, quod Latinæ Scellerus in *Grammatica* sua præstiterat, qui item hoc Ger-

manicum adjectivum addiderat : quod nos circumlocutione Latine reddidimus : siquidem illa, *amplus, copiosus, latus, longus, largus, fusus, uber, plenus, locuples, explanatus, enucleatus, suis numeris absolutus, perfectus*, alia aut parum aut nimium significant ; et hoc postremum majus etiam est quam id quod aliquando cognomen nova editione se huic libro additurum sperat, ut in fine præfationis scripsit auctor : atque ipsum illud, quod in titulo posuimus, plus esse videtur, quam auctores voluerunt ; ut fortasse addito aut subaudiendo, *quoad ejus fieri potuit*, temperandum sit. Hunc autem titulum, qui copiam, diligentiam, elaborationem, quantam fieri potuit, maximam profiteatur, in hunc Matthiæ librum vere convenire, ita magis intelligent lectores nostri, si antea de ipsius Grammaticæ notione, vi, fine, officio, formis, partibus, monuerimus. Ergo Græcum nomen *Grammatica*, universe, quidem idem sonat quod Latinum *Literatura*, de quo supra diximus, omnemque Literarum scientiam complectitur. Hæc quum ad aliquam Linguam adstricta sit, quæ duobus modis addiscatur, arte et usu, ars ejus Linguæ proprie dicta est *Grammatica*. Ejus duo sunt Capita : alterum *Elementare* ; quod est de singulis literis, syllabis, quantitate, accentu, tum de vocabulis, partibus Orationis, Nominibus et Verbis, Articulis, Pronominibus, Adverbiis, Declinationibus, Conjugationibus, Participiis, Præpositionibus, Conjunctionibus, Interjectionibus : horum denique omnium formatione et etymologia. Alterum est Caput de *Syntaxi*, id est de Compositione seu Constructione partium orationis ad quamdam sententiam : quæ ipsa pluribus continetur generibus. Est enim vel ligatæ orationis, quæ metrica, vel solutæ, quæ prosa dicitur. Porro, vel solam spectat puritatem ac perspicuitatem orationis, quæ simpliciter dicitur *Syntaxis grammatica* : vel simul cum puritate ac perspicuitate proposita sibi habet suavitatem ad delectandum et gravitatem ad commovendum, idque vel in prosa vel in ligata oratione ; unde novæ artes duæ existunt, *Rhetorica* et *Poëtica*. Hujus autem libri *Syntaxis*, recte finibus continetur *Grammaticæ* : et tamen alterum tantum paginarum Capitis *Elementaris*, id est duos trientes totius libri, explet. Hunc enim auctor non tiro-nibus ac novitiis, quippe quibus epitomen hinc factam parat, sed provectoribus destinavit iis, qui se ad Scriptores Græcos cum grammatica et critica diligentia legendos cognoscendosque dare volunt. Itaque utroque Capite complecti studuit, omnem summam materiam, præcepta, observationes, cum doctissimorum in hoc genere hominum indagatione in lucem proditas : tum a se ipso iterata Scriptorum, qui ante Alexandrium Macedonem fuerunt, lectione collectas. Qua copia illud spectavit cruditissimus auctor, ut lectores suos apparatu et instrumento augetet ; cum ad interpretandos veteres Scriptores, tum ad Græcæ scribendi exercitationem : quæ exercitatio, quod ait auctor, recentiore ætate, tam

frequente commendatione, ut discentibus utilis et doctis necessaria, celebrata est, ut supervacaneum sit de ejus laude quidquam addere. Quod nos auctori plane assentimur. Græce enim scribere in puerilibus scholis publice quondam institutum, paulatim in plerisque defecit; magistrorum cum errore, inutilem hanc exercitationem putantium, quod ad scribendos libros et communem eruditorum usum non Græca, sed Latina frequentatur lingua: tum ignorantia, qui, quod ipsi nesciunt, discipulos docere nequeunt. Memini me puerum, sub pædagogo, Nepotis Vitas Græce vertere, adolescentem sponte Xenophontea e Græcis Latina et rursus e Latinis, seposito libro, Græca fecisse. Postea ipse docens ad hanc exercitationem studiosissimum quemque discipulum adhortari et singulatim juvare solebam: nuperrime idem in schola factitare institui, non sine magno discentium fructu; qui sic in primis ad promptam accuratoremque Syntaxeos, Conjugationum, Declinationum, ceterarumque orationis partium, et Accentuum, cognitionem confirmantur. Quæ omnia negligentius animadvertuntur ab iis, qui sola lectione Scriptorum contenti sunt: contra multo firmitus percipiuntur ab iis, qui lectioni scriptionem adjungunt, quæ singula quæque Nomina et Verba eorumque partes et compositio sub acumen stili judiciiue vocantur. Illud etiam in hac Grammatica probamus, quod in materia linguæ Græcæ certa et propria versatur, eaque ad veterem a Grammaticis traditam rationem digeritur: nec e sententia Lennepii, viri ceteroquin eruditissimi, Aoristus secundus Activi, ad imperfectum vetustioris formæ redigitur, veluti ἔτυπον ad Imperfectum Verbi τύπω: aut Aoristus Primus Passivi ἐτύφθην a vetere et ignoto Verbo τύφθηνι ducitur: et alia Tempora ab aliis diversis vetustioribus primitivis formis repetuntur. Quæ ratio nil habet, quo se nobis commendet. Neque enim aut discendi viam faciliorem reddit, aut per se aliquam adfert verisimilitudinem. Nam et primitivæ formæ sic in quovis Verbo multiplicatæ innumerabiles fiant; quas paucas fuisse credibile est: et multo rationi magis consentaneum est, Modorum Temporumque formationem talem existisse qualem adhuc omnes Grammatici arbitrati sunt, Præsentis Indicativi Activi v. c. τύπτω per terminationes et augmenta variando: quæ est eadem causa Latinæ et aliarum linguarum: et item flexionis Nominum per terminationes; nisi forte et Casus quosque ab aliis Nominibus, exstistisse contendamus. At vero tuemur illam ab Hemsterhusio ostensam, a Valckenario illustratam Analogiam, cujus Specimen editum est in Lennepiano libro, qua simplicissima Verba constituuntur, ut origines ceterorum ex his producendis augendisque formatorum: hanc igitur tuemur ut veram et, undecumque tandem ortam, certe constante Linguæ observatione confirmatam: ut fructuosissimam denique ad plurima in Græcis libris desiderata vocabula restituenda: et verò, ad plurimum etiam, quam-

vis servatorum, tamen minus intellectorum veram significationem definiendam. Sed est item quidam ejus abusus: de quo diximus in commemoratione libri Lennepiani, B. Crit. Vol. III. Part. II. p. 123. Nos hujus Analogiæ in hac Grammatica aliquanto majorem rationem habendam fuisse existimamus, certe hactenus, ut ei singulare Caput sub nomine Etymologiæ daretur: quamquam ejus partes quasdam attigit et scienter explicuit Scriptor in Capite *de Verbis Defectivis*. Hoc etiam caute egit, ut locos confirmandis præceptis ex iis, qui ante Alexandrum fuerunt, Scriptoribus, sumeret. Tametsi enim post Alexandrum Græca lingua non tam cito corruptelam suscepit, quam Latina post sæculum primum nostræ Aetæ: et Menander, Philemon, Diphilus, Apollodorus, Philippides, poëtæ Novæ Comœdiæ, in classicis auctoribus habiti lectique sunt ab Aristarcho: et Scriptores ad Justiniani ætatem usque, exceptis Christianis doctoribus, Græcæ puritati Atticæque elegantiae studuerunt, quo tempore Latinæ puritas et elegantia linguæ dudum evanuerat; ut certe Apollodorus, Dionysius Halicarnassensis, Dio Chrysostomus, Aristides, Lucianus, et haud scio an Themistius, Julianus, Libanius, Synesius, tamquam testes puræ dictionis rite laudari possint; pertinuit tamen ad auctoritatem hujus Grammaticæ in testimoniis adferendis se intra fines primæ illius ætatis plerumque continuisse. Dicimus *plerumque*; nam est etiam ubi aliquid ex hac severitate legis remittitur: veluti p. 153. citantur Polybius, Plutarchus, et Herodes Atticus: quorum duo priores ne voluerunt quidem elegantiae studuisse videri. Ultimo loco accedit *Appendix de Quantitate et Accentu*, brevis quidem sed diligens et perspicua: in qua illud etiam recte monetur et apposito diagrammate musico ostenditur, accentum pronuntiationi melodiam adferre syllabis variandis acutis, gravibus, circumflexis. Ex toto deinceps opere titulos capitum referre quum infinitum nec opus sit, sententiam paucis complectamur. Igitur in priore volumine omnis materia elementaris, Nomina, Verba, ceteræ orationis partes, per Declinationum, Conjugationum, Dialectorum, variam formam, dilucide explicatur, per tabulas etiam oculis quasi subjicitur: in altero volumine, eadem materia, eodem ordine, recensetur eo consilio ac modo, ut ratio ostendatur, qua ad sententiæ declarationem construatur et componatur: itaque non solum ordinaria et communis, sed etiam exquisitior proprietates Compositionis, quos vulgo *idiotismos* vocant, ellipses, pleonasmus, anacoluthiæ, particulæ, aliæque formæ explanentur: in utraque autem tanta sit et præceptorum diligentia ac subtilitas, et vero exemplorum ex optimis Scriptoribus collectorum copia, ubertas, perspicuitas, et, quod addere non dubitamus, suavitas, quantam in alia Græcæ linguæ Grammatica, quod quidem sciamus, nos non prehenderimus.

*Wherefore have the ancients recorded a variety of men, under
the name of Zoroaster ?*

τίς γάρ ; τί γένος ;

Æschyl. Prometh. Vincit. V. 563.

ALTHOUGH, by entering upon a subject, which has excited the curiosity of the ingenious, and stimulated the research of the profound, I be deemed by some to travel over ground already sufficiently trodden, yet as the records concerning it have never been exhausted, and as no author, whom I have had the good fortune to see, appears to have completely elucidated it, if any new light can be reflected upon it, I shall consider myself sufficiently exculpated. That the Greeks knew but little of Zoroaster, I feel no hesitation in asserting, and that many moderns err respecting this personage, may possibly be as easily demonstrated.

Plato, however, whose superior mind by its own energies emerged from vulgar errors, rightly defines his magic to be, Θεῶν θεραπεία. e. g. Alcib. i. 32. ὃν ὁ μὲν μαγείαν τε διδάσκει, τὴν Ζωροάστρου τοῦ Ὀρομάζου (ἔστι δὲ τοῦτο Θεῶν θεραπεία) διδάσκει δὲ καὶ τὰ βασιλικά. And Porphyry de Abstr. iv. 163. also says, παρὰ γε μὴν τοῖς Πέρσαις, οἱ περὶ τὸ θεῖον σοφοὶ καὶ τούτου θεράποντες, μάγοι μὲν προσαγορεύονται, which certainly is no bad description of the ancient

مغان; others, notwithstanding, from the {version of مغان into μάγοι by the Greeks, and magi by the Latins, have annexed the idea of sorcery or enchantment to the Persian term, and conjectured as much respecting the Guebres: thus Justin l. i. writes, postremum hinc bellum cum Zoroastre rege Bactrianorum fuit, qui primus dicitur artes magicas invenisse, et mundi principia, siderumque motus diligentissimè spectasse. But although the word مغ in Persian and مجوس in Arabic are not used to express magic, it is not improbable that the priests of that order may have practised the arts of the modern Derweesh or Fakeer to deceive the admiring populace; such may have been the חֲרָטְמִים of the Egyptians mentioned in Exodus, and of the Babylonians recorded in Daniel: but whether this were or were not the fact, it can by no means be collected from the name مغان.

The Muhhammedan poets have made the word signify a tavern-keeper; and they also use it to express fraternities of Christian monks; indeed, the prosaic writers use this or some title indicative of the pyréal rites to distinguish all infidels, in the same way as the Italian councils the term "erético," and the Spanish inquisitors

“herege” to mark all, who dissented in opinion from themselves. Thus Hhafezz says,

بمب سجاده رنگین کن کُرت پیر مغان کوید

‘Distain thou thy sacred carpet with wine, if ever the Peer-i Mughan address thee.’

That many persons have existed of this name is well known; Bryant instances Zoroaster the Mede, the Medo-Persic, the Proconnesian, the Bactrian, the Chaldean, the Pamphylian, the Æthiopian, &c.; and Agathias l. 2. writes, οὗτος δὲ ὁ Ζωρόαδος ἦτοι. Ζαράδης (δίττη γὰρ ἐπ’ αὐτῷ ἡ ἐπωνυμία) ὁπήνικα μὲν ἤκμαζε τὴν ἀρχὴν, καὶ τοὺς νόμους ἔθετο, οὐκ ἔνεστι σαφῶς διαγινῶναι. Πέрсαι δὲ αὐτοὶ οἱ νῦν ἐπὶ Τσταςπέω οὕτω δὴ τι ἀπλῶς φασὶ γεγονέναι, ὥς λὺν ἀμφιγνοεῖσθαι, καὶ οὐκ εἶναι μαθεῖν πότερον Δαρείου πατρὸς, εἴτε ἄλλος, οὗτος ὑπῆρχεν Ἰστιάσης, καὶ αὐτὸς δὲ τὰς προτέρας ἱερουργίας ἀμειψὰς παμμιγείς τινὰς καὶ ποιήσας ἀνέθηκε δόξας. The observations of Agathias display much discernment, and sound judgment concerning the diversity of the accounts; and Bryant is most clearly correct in averring, that he who appeared in the time of Hydaspes could not have been the Zoroaster of the ancients, but merely the renewer of the Tsabæan rites. Almost every Tarikh mentions a Zerdusht in the time of Gushtasp son of Lohorasp; and the Shâh-nameh contains several inimitable verses concerning him, which are epitomized in the *شاه نامه* نثر; but the Jehan Ara particularly records his family name,

کشتاسف بن لهراسف اقش هربد یعنې عابد النار-در زمان
او زردشت که نام اصلی او دعاداست ودعوب پیغمبر کرد

‘Gushtasp was son of Lohorasp, whose surname was Herbud, i. e. servant of fire: in his time Zerdusht, whose family name was Dâada, lived, and pretended to be a prophet.’—The Zerdusht-nameh calls his father’s name پورشاسپ and his mother’s *دغدوب*.

It is also certain, that more than one Zoroaster existed, from the discordance of the accounts of the time, in which Zoroaster is said to have lived.¹ Eudoxus and Aristotle make him 6000 years before Plato’s death; Hermippus, 5000 before the Trojan war; Pliny, many thousand years before Moses; and Plutarch de Iside et Osiride says, οὗτος ἐδίδασκε εὐκταῖα θεῶν καὶ χαριστήρια, from whence Cluver confidently assumes, that Zoroaster must

¹ See Cluv. Bryant, &c.

be Adam. Therefore it becomes evident, that there was a Zoroaster before the time of Darius Hydaspes; for Diogenes Laërtius *proœm.* p. 3. makes him 6000 years prior to that time. Some have made him contemporary with Ninus, others with Semiramis (if indeed such men ever existed,) some have confounded him with Hhus, others with Mitzraim, some with Nimrod, others with Moses.

We shall discover equal indecision in the Oriental accounts; we shall find, that some imagine him to have been a Chinese, whose father's name was Espintaman, and whose mother was called Dodo, which names (as Hyde judiciously observes) cannot be Chinese; consequently the account cannot be true. Abu Muhhammed Mustafa, in the life of Gushtasp, says,

كان هو من تلا ميذة عزير سمعه و قراء عليه ثم خالفه
فدعي عليه عزير حتى تجردم—فنفاه بني اسرائيل من
بينهم فسار الي طرف المشرق—

‘He was one of the disciples of Esdras, whom he was accustomed to hear, and to whom he was also accustomed to read alternately. And Esdras cursed him, until he became leprous. Then the children of Israel expelled him from their society, and he directed his course towards the East.’ Bundâri, likewise quoted by Hyde, gives a nearly corresponding relation, and says on the authority of Abu Iâafar Al Tabari, that he was an inhabitant of Palestine, and that

كان خادما لبعض تلامذة ارميا النبي عزم خاصا به

‘he was a servant to one of the disciples of Jeremiah the prophet, in high estimation and favor with him:’ and Said Ebn Batric avers, that Zorodasht lived in the days of Nahor the father of Terah. Not being persuaded of the authenticity of the Sad-der and the Zend-avesta, I adduce no examples from them.

From the Persian and Arabic accounts it therefore appears, that there must have been a Zerdusht, or that the rites of Zerdusht must have existed before the time of him, who flourished in the days of Gushtasp, and that the Zoroaster, of whom we read in Porphyry de Antro Nympharum, p. 254. could not have been the first of that name. This is evident from the Majizat Farsee, p. 224.,

a variety of men, under the name of Zoroaster? *223

فرس در قدیم زمان بر دین صابیہ بودند کواکب پرستندندپ تا
زمان کشتاسپ بن لهراسپ

‘The Persians in ancient times were followers of the Tsabæan religion, and adored the stars down to the time of Gushtasp son of Lohorasp;’ but it must be clear, that the authorities, which confound Zerdusht with Abraham, cannot be correct, and proceed in a great degree from the fables of the Targumists, and Rabbins.

From innumerable passages in the Greek writers we are able to show, that there were some of this name amongst the Chaldees, from whence has arisen a confusion almost endless, so that both the Trinity and the oracles ascribed to Zoroaster have been indefinitely called Magic or Chaldaic. An author cited by Suidas says, *Ἀστρονομίαν πρῶτοι Βαβυλώνιοι ἔφευρον διὰ Ζωροάστρου, μεθ’ ὃν Ὀστάνης—ἀφ’ ὧν Αἰγύπτιοι καὶ Ἕλληνες ἐδέξαντο*. If then upon so intricate a point, I may be permitted to indulge an opinion, I would thus solve the difficulty.

Since from the Scriptural records,

יִצְחָק אֲתָם מֵאֲדָר בְּשָׂדִים לְלֵבַת אֶרֶצָה כְּנַעַן

it is abundantly evident, that fire-worship prevailed in Chaldæa before the days of Abram, as at that early period of the world, places were most frequently named after some prominent circumstance, and if what the Rabbins aver be correct, especially what the learned Moses Ben Maimon asserts, it probably arose shortly after the time of Enos, to which other writers have referred the origin of Tsabaism; therefore it seems likely, that Zoroaster could not have introduced the pyræal rites. On an inspection into the multifarious idolatry of the East, following the authority of such men as Herodotus and as Diodorus Siculus, we may safely conclude, that the pyræal rites in the oriental parts of the world were so many branches of one form of worship, which the author already adduced from Suidas, whom we can support from the Scriptures, says, were first in use among the Babylonians; for if they were addicted to astronomical researches, the ignorance and credulity of the age, as well as the nature of the study, would lead them to introduce pyræal rites in honor of the sun, which have always been inseparable from genuine Tsabaism.

May we then not scruple to say that Zoroaster was no one individual person, that Zoroaster was the cognomen of the priests of those rites, whether we find them in Chaldæa, in Persia, or in any other country, where he was affirmed to have been: and sup-

posing this to be the case, shall we not at once find the incoherent accounts of the Greek historians harmonised? No man, who knows the prevailing custom of titular cognomina in the East, will dispute this conjecture:—indeed, if other proofs were wanting, he would perceive abundant evidence in the Hebrew writings; but independent of them, the Tuzuk-i Teemoor instances five kings from the Turki annals, who by reason of their greatness are never called by their proper names,

دارا پادشاه هند—قیصر پادشاه روم—فغفور پادشاه خطا و چین
و ماچین—خاقان پادشاه ترکستان—شهنشاه پادشاه ایران
و تورن—

Dārā the mighty Sovereign of Hindōstan—Cæsar (*Quee sūr*) the mighty Sovereign of Rōom (Constantinople)—*Fūghfūr* the mighty Sovereign of *Khōtā*, of *Cheēn*, and of *Mācheēn*—*Khāquān* the mighty Sovereign of *Türkistān*—*Shehinshāh* (literally king of kings) the mighty Sovereign of *Īrān* and *Tōoran*: and the quotation from the *Jehan Āra* proves, that Zerdusht was the cognomen of Dāada, who now has been shown merely to have been the renovator of that worship, which probably had begun to have been neglected. One proof therefore supports the other, since it is manifest that men had cognomina from their different functions or from certain actions performed by them, and that cities received their names not arbitrarily, but from certain rites and ceremonies, or from some memorable circumstance relating to them; thus among other instances Pithom, of which we read in Exodus i. 11. is said by the Cophts to be ΠΕΘΩΥ ΤΒΑΡΙΗΕΝ ΠΡΑΞΙ ΝΡΑΥΑCCH Pethom, a city in the land of Ramesses, but by the Greeks to be ἡρώων πόλις ἐν γῆ Παρμεσσῇ.

If this be correct, what is the signification of the term Zerdusht or Zoroaster? it cannot be Bryant's Sol Asterius, it cannot be the vivum astrum ζῶεν ἄστρον of Clemens Alexandrinus; and what authority or reason have we to presume, that it is ἀστροβότης?

That it stands for آذر دوست the friend of fire, as Texeira was informed, is impossible; because Hyde most accurately objects to an *l* with a medda undergoing aphæresis, as not common to the language, and instances that زر simply means gold: in like manner we may object, that دوست for دشت is also inadmissible, because the Persian possesses دشت, meaning a desert, and

دست meaning a hand; according therefore to this deduction the ش must be placed for the س, which indeed sometimes occurs in MSS., and by the omission of و, the word must suffer Syncope, which necessarily induces improbability, and in fact begs the question. This derivation seems to have been adopted from the supposed coincidence of Abraham and Zerdusht; which appears in a great degree to be founded upon the circumstance of Abraham leaving Ur of the Chaldees, and of his father's name being

آذر or fire, according to one Muhammedan tradition. But as the Greek writers inform us, that he was also called Ζαράνης, Bryant is perfectly inconsistent with his own arbitrary system in objecting to the term Zerdusht; especially as he oftentimes owns the propensity of the Greeks to alter words, and to accommodate them to their own terminations; and there is as much, if not greater, difference between Ormuzd and Oromasdes, Aherman and Arimanius, Mihr and Mithras, Ardeshir and Artaxerxes, which is the Septuagint version of Ahasuerus, &c., as between the words in debate: but he is decidedly of opinion, that the rites came from the Chaldeans to the Persians.

Could it however be proved, that the Babylonian priests had a sacred language, like those of India, of Ægypt and of Persia, (as appears from the inscriptions at Istakhar,) and could it be demonstrated, that that tongue had an affinity with the Sanskrīta, as the others had, we could easily explain the meaning of the terms Zoroaster and Zarades. On etymological deductions however I place little reliance, excepting when there appears to be either authority or strong probability to recommend them. But if we have recourse to the Sanskrīta, which is a tongue "of the most unfathomable antiquity," we may rest certain, that the first syllable is *Soora* or *Soorya* the Sun: now if we compound this with *Truta* it will imply the *science* of the Sun: if however we adopt a derivative of the root *sram* to perform religious austerities, whence the order of the priesthood is called *āsrāma*, we shall have a direct allusion to the sacerdotal office of Zoroaster, which will also be the case, if we compound *Soorya* the Sun with the participle of the verb *sri* to worship, to serve. And great probability arises in favor of the latter, because if we compound *Soora* the Sun with *dasa* a servant, we have precisely the same signification, and the Greek Ζαράνης: and this is also the Persian زردشت since in some MSS., it is written زرادشت and زرادشت but every etymological conjecture is left without the least reserve to the discretion

of the reader: however if this deduction be the true, we may suppose that the Greeks had authority for interpreting it ἀστυ-
θέρης.

St. John's Coll. Cam..
30th Jan. 1813.

D. G. WAIT.

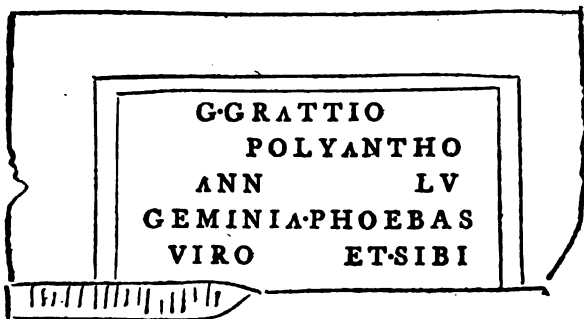
INSCRIPTIONS FOUND AT ANCIENT SAGUNTUM.

WE have been favored with the following additional Inscriptions lately brought into this country, and hope to be able to give some explanation of them in a future number.

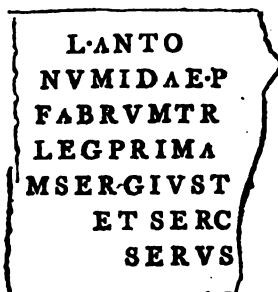
The following rules are collected from some of the most distinguished Spanish antiquaries.

1. The characters both of the Celtiberians, and of the Turdetani, are to be chiefly referred to the most ancient Greek and Etruscan.
2. There are several letters admitted to be doubtful.
3. There are double letters, which frequently recur.
4. The vowels are sometimes expressed, but often are to be supplied.
5. Words are seldom written at full length.

No. 12.



No. 13.



No. 14.

SERGIÆ M·F
PEREGRINÆ
THEOMNESTV·ET·LAIS
ET·DIDYME·LIBERTI

No. 15.

SIEAI
IVSTOAI
C NLEPII
SEVIRO EOVI
VRBANO TRIB
SORTITOP
S A

PROSPECTUS
OF
CRITICAL OBSERVATIONS ON BOOKS
ANCIENT AND MODERN.

No. 16, just published.

CONTAINING various dates in the Chronicon of Eusebius vindicated against the moderns. Its agreement with Herodotus, Josephus, and Syncellus proved in others which have been doubted. Syncellus defended concerning the usurpation of Babylon by Nabopolassar against the corruption of his words by Usher, and the accusation of their being spurious by Vignoles. Jerom vindicated against Scaliger concerning the book of Judith. The dates and facts in the Greek Judith shown to be in harmony with profane history and chronology, and more accurate than the Latin copy in opposition to Prideaux and Jackson. The book as authentic as the Maccabees.

This publication was begun in 1781, and continued occasionally, as the author's leisure permitted, down to the present No. 16. Its object was to convey to the public the remarks of an individual, not connected with any of the too partial or the prejudiced parties in literature, upon such new

books of credit, as engaged the notice of the author. The favorable reception of the first numbers, which are now out of print, induced him to enlarge his plan in one respect, that is, by including in it ancient books as well as modern ones, which related to the same subject, but at the same time to contract it in another respect, by confining himself to such books only, as tended to illustrate the Jewish scriptures, more particularly in regard to the connexion of the historic events there with the profane histories and chronology of the same ages. For the author could not but allow, that notwithstanding all the endeavours of many learned men, there still remained so much incoherence in their different accounts of the kings of Assyria, mentioned in Scripture, and of such other historic subjects, as gave but too much room for Collins and Bolingbroke to accuse the Old Testament of so great discordancy with profane history, as tended to lessen its credit in point of veracity. It became therefore a subject of inquiry, whence this discordancy arose; and the author thought, that he saw a plain road, which might be followed through all the intricacies and difficulties with which different moderns had perplexed and obscured it, and which would prove, that neither Scripture nor profane history were to be accused of departing from truth; for those apparent discordances had arisen solely from the historic accounts preserved in ancient books having not been put together and arranged by the moderns with sufficient accuracy in point of history and chronology, nor indeed even the words of the ancients always explained in their right senses. The truth of these accusations against modern commentators on Scripture and others has been proved in the above 16 Numbers; and in consequence it appears, that when such errors are removed, it will be found, that the Jewish Scriptures and profane history, do actually agree together in the most perfect harmony, so that the pretended discordancy alleged against Scripture has not the least good foundation, nor yet indeed complaints against the insufficiency of profane history, but that all the apparent difficulties have arisen from the want of attention, and the errors of modern compilers of ancient history and chronology. The reasoning and proofs contained in the text are confirmed and rendered more obvious by several tables of history and chronology.

Dr. Priestly's Defences of Unitarianism afforded an occasion to extend similar remarks and accusations to Christian ages, with respect to the errors committed by the modern compilers of that mode of Christianity; this however caused a little intricacy in the publication of some of the above 16 numbers, in order that the two subjects might not be intermixed when bound up in volumes, although intermixed in the above numbers when published separately; and due attention to the directions given in each No. concerning the volume to which it belongs, the pages and signatures in it, will easily point out the manner how they ought to be bound up for the above purpose of not intermixing those subjects in the order of reading, although intermixed in the order of publication. The whole when completed will form 5 volumes 8vo.

Subjects already discussed in the above 16 Numbers.

The well-known long duration of an Assyrian Empire adopted by some ancients in comparison of the shorter historic one assigned by Herodotus, is shown to be nothing more than Assyrian history accommodated to a favorite astronomic period of the ancient orientals or *magnus annus*, applied by them here to the purpose of astrology relative to the duration of kingdoms, just as, at other times, they ascertained by astrology the duration of individuals. This period contained 1460 years, being the time elapsed before the new year's day of a retrograde solar year of 365 days only will perform a complete revolution backward through the Zodiac, and begin again on the same day as a solar year intercalated with 1 day in every 4 years; proofs of these facts may be seen in Syncellus. At other

times, and by others, the same period of 1460 was applied to the duration of the Universe, and predicted for the time of its destruction either by a flood or fire, as may be proved from Censorinus. The modern Hindoos have preserved a relic of the same ancient oriental practice of including and confining historic events within arbitrary astrologic periods. Their whole history is thus included in and confined by different multiples of a period of 432,000 years formed by multiplying the 36,000 years, in which the equinoxes were reputed to complete a revolution backward, by the 12 Signs of the Zodiac through which they revolve. That Assyrian period of 1460 was afterwards shortened by the same Greek Chronologers in the age of Alexander, who shortened the antiquity of the Trojan war, as connected with the Assyrian king there by the Assyrians themselves, and named Tentamus; thus it was reduced to 1300 or 1360, either 100 or 160 years being taken away from the antiquity of both, and this by the omission of 4 whole reigns of 162 years after the reign of Tentamus and the reputed capture of Troy in that reign. The original perfect list of Assyrian kings is found in Syncellus, the corrupted and shortened list in Eusebius, as copied by him from the reduced chronology of Assyria and Greece, adopted by those later Greeks. Hence arose the different accounts in ancient authors of the duration of the Assyrian kingdom &c. &c.

The antiquity and accuracy of the æra of Nabonassar vindicated against the accusations of errors in it by Jackson, and proved to have been not compiled by Ptolemy, but to have been in use as early as by Hipparchus. The mode of reckoning by it mistaken by Prideaux, Jackson, and Bowyer.

The observations of the autumnal equinoxes by Hipparchus, proved to have been all made one year later than modern astronomers pretend, therefore are not subject to so much error as astronomers have imputed to them, who have mistaken the meaning of one Greek phrase by Hipparchus from the time of Copernicus down to that of Delalande, and hence accused Hipparchus without good foundation.

The Assyrian kings mentioned in Scripture proved to have been the same persons as those enumerated by Ctesias in Diodorus, but under different names; the number of them and the duration of their reigns are also the very same, and the last three from Esarchaddon the same as the three in the æra of Nabonassar before the destruction of Niniveh by Cyaxares. They were all Medes by nation and kings of Assyria, by the conquest of Assyria under Arbaces. Sennacherib was the first of them, who dwelt at Niniveh instead of Ecbatana, and the Jarib mentioned in Hosea was the same as Arbaces, who was thus cotemporary with Jonah 40 years before the 1st Olympiad; all other dates by ancient or modern chronologers being proved to be erroneous, and thus the Scriptural accounts of those Assyrian kings are found to be in harmony with profane history and chronology.

The account of these Median kings over Assyria, by Eusebius, shown to be in general accurate, but the nature of it to have been intirely mistaken by Scaliger, Petavius, Marsham, and all other writers, &c. &c.

FOREIGN LITERARY INTELLIGENCE.

PREPARING FOR PUBLICATION.

A New Journal in Modern Greek has been established in Vienna. It is the Work of the most learned Greeks in Vienna, Paris, Venice, and Constantinople. The Editor is Demetrios Alexandrides, author of a Turkish Dictionary, and of a Greek Grammar.

A Grammar of the Icelandic Language has been published at Copenhagen by M. Rask. This was the language generally spoken in Scandinavia.

during the 9th Century. The author endeavours to prove that it is not derived from the Saxon, according to the opinion of M. Adelung and others; but that it forms a distinct branch of the Gothic and Teutonic tongues.

The Class of History and Ancient Literature in Paris offers a gold medal for the best dissertation in Latin, or French on "the changes which took place in every part of the Administration of the Roman Empire in the reign of Diocletian and his Successors, down to the Accession of Julian." The compositions must be delivered before the 1st of April, 1814.

Professor Müller of Denmark, has published an interesting Dissertation on the Antiquity and Authenticity of the Mythology attributed to Odin.

We are informed in a Paris Literary Journal that a Greek MS. of Joannes Laurentius, commonly called Joannes Lydus, who lived in the reign of Anastasius and Justinian, has been discovered in Constantinople, by M. De Choiseul Gouffier. It is added that, according to Suidas, this writer left three works, *De Mensibus*, *De Magistratibus Romanis*, *De Ostentis*. Of the first some fragments were published at Leipsic in 1794, the rest were considered as lost.

On consulting Suidas, all that we find on this writer, is: *Ἰωάννης Φιλαδέλφειος Ἀνδρῶν οὗτος ἔγραψε περὶ μηνῶν βιβλίον ἅ' καὶ περὶ διοσημειῶν ἑταίρον καὶ ἄλλων τινῶν ὑποθέσεων μαθηματικῶν.*

(See Suidas, à Kuster, Vol. II. p. 131.)

We are informed that the work *De Magistratibus* will soon appear with a Preliminary Dissertation by M. Hase, and a Latin Translation by M. Fuss.

Two Editions of Plato are announced. One edited by M. Weigel, of Leipsic, in 15 Vols. 8vo. printed with types similar to those used in Weiske's Longinus. It will be accompanied by a Latin Version with Notes critical and explanatory, Greek Scholia, partly inedited and an extensive Index. The critical revision of the text from the best MSS. is undertaken by MM. L. F. Heindorf and A. Boeckh. Price to Subscribers, 6 francs, each Vol. to non-subscribers 9 fr.

The other Edition will be printed at Berlin, under the following title:

Platonis Opera Omnia Græcè et Latine, excerpta ex pluribus codd. MSS. varietate lectionis, subjunctis H. Stephani integris, posteriorum nonnullorum selectis, F. A. Wolfii, J. Bekkeri, atque aliorum continuis annotationibus, volumine singularis isagoges literariæ, rerumque et verborum indicibus instructa.

Besides the Editors mentioned in the title, M. Alter of Vienna, M. Boissonade of Paris, and other critical Scholars are mentioned as engaged in the preparation of this edition. Upwards of twelve MSS. are collating for the occasion; and the Latin translation is represented as singularly accurate and elegant. It will be printed in 8 vols. small 4to. and 16 in 8vo. The only difference will be in the paper and the types.

D. J. Van Lennep is preparing a new Edition of Ovid's Epistles, for which he is collating MSS. in the Imperial Library of Paris, and in that of the University of Leyden. He will give to the public for the first time, the Greek translation of the Epistles, by Planudes.

M. Wieland of Saxony is bringing to a close, his Commentary on Cicero's Epistles, with his new Translation.

M. Creuzer of Heidelberg is publishing his extensive work on the Symbols and Mythology of Greece and other ancient nations.

A new *Corpus Auctorum Latinorum* is to appear at Upsal, edited by M.

Traener, and printed by Stenhamner and Palmblad, printers to the University.

Imported by T. BOOSEY, 4, Broad Street, City.

Grammaires des Grammaires, ou. Analyse raisonnée des meilleurs Traités sur la Langue Française, à l'Usage des Élèves de l'Institut des Maisons impériales Napoléon, établies à Saint Denis, pour l'Education des Filles de Membres de la Légion d'Honneur; par Ch. P. Girault Duviérier. Deux volumes in-octavo, de plus de six cents pages chacun, prix 1l. 8s.

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Œuvres de Rollin, 34 vols. 12mo. Contenant Hist. Anc. Rom. et Belles Lettres, qui se vendent séparément.

Restant Traité de l'Orthographe Française. 8vo.

Œuvres Complètes de Berquin; ornées de 193 Fig. 10 vols. 12mo. 2l.;—beau papier, 3l.

Œuvres de Gessner, 3 vols. 18mo. 10s. 6d.

Cryptogamie Complète, de Linnei. Par Jolyclerc. 8vo. 5s.

Dictionnaire Grec et François. Par Quenon, 2 vol. 8vo. 1l. 6s.

L'Homond Grammaire Latine, 12mo. 3s. 6d.

Quintiliani Instit. Orationum ad usum Scholarum, 2 vols. 12mo. Paris 1809, 12s.

Virgil, Stereotype.

Ciceronis Libri Rhetorici, nova edita, d'Allemand, 12mo. Paris, 1810.

By Messrs. DULAU and Co. Soho-square.

Jumel, Introduction à l'Eloquence, ou Elémens de Rhétorique, 12mo. Paris, 1812. 4s. 6d.

Sacy (Silvestre de) Chrestomathie Arabe, ou Extraits des divers Ecrivains Arabes, tant en prose qu'en vers, avec le texte Arabe, 3 gros vol. en 8vo. Paris, 1806. Imp. Impériale. 3l. 3s.

LATELY PUBLISHED.

Commentarii in Aristophanis Comœdias, collegit, digessit, auxit Christianus Daniel Beckius. Vol. I. Prolegomena, Commentarii in Plutum. Cum Fabulâ æneâ. 8vo. Lipsiæ, Wiedmann.

De Usu Antistrophicorum in Græcorum Tragœdiis. Dissertatio qua candidatus magisterii ad solemnia examina invitat Godofredus Hermannus, &c. 4to.

Nouvelles Recherches sur l'origine, et la destination des Pyramides d'Egypte. Ouvrage dans lequel on s'applique à démontrer que ces Merveilles renferment les principes élémentaires des sciences abstraites et occultes, ainsi que ceux des arts utiles à la société. Par A. P. J. de V——— 8vo. 3 fr. Paris, Treuttel et Würtz.

Description abrégée de Rome ancienne, d'après Ligorio, Donati, Nardini, Adler, &c. avec un plan de Rome ancienne. Par F. Schoell. 12mo. Paris.

L'Egypte sous les Pharaons, ou Recherches sur la Géographie, la Religion, &c.

la Langue, les Ecritures, et l'Histoire de l'Egypte, avant l'invasion de Cambyse; par M. Champollion, 8vo. Grenoble, Peyronard.

L'Enéide de Virgile, traduction de C. L. Mollevaut, 2 vol. 12mo. 6 francs. Paris, Carez.

Grammaire Polyglotte, Latine, Italienne, Espagnole, Portugaise, Anglaise et Française, dans laquelle ces diverses langues sont considérées sous le rapport du mécanisme et de l'analogie propres à chacune d'elles. Par J. N. Blondin. 2 francs. Paris, Pélicier.

Grammaire Arabe, à l'usage des élèves de l'école spéciale des langues orientales vivantes; par A. J. Silvestre de Sacy. 2 Vol. 8vo, avec figures. 24 francs. Paris, Debure.

Essai d'une Histoire des Révolutions arrivées dans les Sciences, et les Beaux Arts, depuis les tems héroïques; par M. L. G. De Roujoux. 3 Vol. 8vo. 15 francs; Papier vélin, 30. Paris, Bossange, &c.

Galerie Mythologique, Recueil de Monumens pour servir à l'étude de la Mythologie, de l'antiquité figurée, et du langage allégorique des anciens. Avec 180 planches gravées au trait, contenant près de 700 monumens antiques, tels que statues, bas-reliefs, pierres gravées, médailles, fresques et peintures de vases, dont plusieurs sont inédits. Par A. L. MILLIN, 2 Vols. 8vo. 36 francs; papier vélin 72. Paris, Soyer.

L'Argonautique de Valérius Flaccus, ou la Conquête de la Toison d'or, Poème traduit en vers Français, par M. Adolphe DUREAU de LAMALLE. Le Texte Latin en regard, avec des Notes et Variantes. 3 Vols. 8vo. 18 Francs. Paris, Michaud.

••• The Editor has had the good fortune of availing himself of three MSS. 1. That of the Vatican, deposited in the Imperial Library, No. 3277. 2. That of the Monastery of St. Saviour at Bologna, on Vellum of the 14th Century. 3. That of Munich, which belonged to Jovianus Pontanus, who had enriched it with marginal notes. From these MSS. he has produced many various readings; some of which are of great importance. Thus in the last we find *languentia CLAUDI*, L. IV. v. 388, for *languentia somno*; and *DICTIS TEMPERAT IRAS*, L. VIII. v. 467, for *tempora currere dictis*.

This work is illustrated with useful Notes from the *Adversaria* of Turnebus, the Latin Elegiacs of Volpi, Wakefield's *Lucretius*, the Commentary on Lucan by Ezras de Clerq Van Sever, *Emendationes in Valerium Flaccum*, by Jacobs, *Miscell. Phil. of Matthiæ*, and *Wagner's Latin Classics*.

P. Ovidii Nasonis *Heroides*, et A. Sabini *Epistolæ*, e Burmanni maximè editione editæ, curâ Davidis Jacobi Van Lennep, qui et suas animadversiones subjecit. 12mo. Amsterdam, Den Hengst.

PREPARING FOR PUBLICATION.

CLASSICAL.

Mr. Henry Huntingford, Fellow of New College, Oxford, has prepared for publication a new edition of Pindar, which is to comprise in one vol. 8vo. the text and notes of Heyne; the paraphrase and some of the notes of Benedict; and the Pindaric Lexicon of Damm, separated from his entire *Lexicon Homericopindaricum*, and arranged in alphabetical order.—*Dammii Lexicon-Homericopindaricum*. Berol. 1765. *opus Herculei laboris; in quo utinam Pindarica seorsum ab Homericis vulgasset!* Heyn. Præf.

Messrs. Bartlett and Newman of Oxford, (successors to Collingwood and Co.) are engaged in printing an edition of *Livy*, in four volumes octavo, under the di-

rection of a gentleman of the university of Oxford. It is from the text of Drakenborch, and will contain the various readings, and the whole of the notes, both of the 4to and 12mo. editions, of Crevier. The *Notæ Posteriores* will be introduced in their proper places at the bottom of the page.

BIBLICAL.

Messrs. Cadell and Davies respectfully inform the Possessors of the magnificent Edition of the Sacred Scriptures, published by the late Mr. Macklin, that it will shortly be completed by the publication of the Apocrypha, printed in the same size and manner by Mr. Bensley, and forming a Volume similar to those of the Old and New Testaments.

It will be illustrated with Historical Engravings by Messrs. C. Heath, Landseer, Bromley, Golding, &c. and Head and Tail Pieces wholly by Mr. Landseer, from pictures and drawings which were the last work of the late Mr. de Louthembourg.

No more copies will be printed than are previously subscribed for.

The Impressions of the Plates will be faithfully appropriated according to the dates of the subscriptions.

The price of the Apocrypha, with the Engravings complete, delivered in extra boards, will be Twelve Guineas; one half whereof is to be paid at the time of subscribing.

A List of the Subscribers will be prefixed to the Volume.

ORIENTAL.

Sir William Ouseley, who lately returned from Persia, is preparing for publication an Account of his Travels, in the course of which he has traced Alexander's route from Pasagarda and Persepolis to the Shore of the Caspian Sea, through the Hyrcanian forests and the country of the ancient *Tapuri*. He visited on his journey through Armenia the Christian Monks who reside near Mount Ararat, and he proceeded by way of Erivan and Kars, to Constantinople and Smyrna. Sir William has collected many rare and valuable Manuscripts, of which some are in the character and language of the Persian *Gabrs*, or descendants of the ancient Fire-worshippers.—The Account of his Travels will be illustrated with maps and several other engravings—and amongst various inscriptions it will exhibit one discovered by Sir William in Bithynia, on a monument which, there is reason to believe, was erected in honor of the Greek writer Arrian.

A Translation of the *Dabistan* may be shortly expected from Jonathan Scott, Esq. LL. D. whose *History of the Dekkan*, Persian Tales called *Báhar Danesh*, and recent edition of the *Arabian Nights, with additional Stories*, are well known to the public. The *Dabistan* is a Persian work of considerable reputation, composed about the middle of the seventeenth century by *Mohammed Mohsin*, and comprising, as the author himself observes, remarks on the Learning, Philosophy, and Religious Opinions of many sects and ancient societies of men—among these he treats of the Jews, Christians, and Mohammedans; the Parsees, Hindoos, and others.—Of this work a few pages, with an English version, were published by the ingenious Mr. Gladwin, in his "New Asiatic Miscellany," at Calcutta, 1789, and Dr. Scott's translation of the intire *Dabistan* may be considered a literary desideratum, as Sir William Jones, in one of his anniversary discourses addressed to the Asiatic Society, declared that "it had thrown such light on the ancient history of Persia and the human race as he had despaired of ever obtaining."

Major Price of Brecknoch, whose "*Retrospect of Mahomedan History*" has been offered to the public, in two quarto volumes, is now employed on the third, and final portion of that work.

Mr. Thomas Yeates, late of Oxford, has in the press a Hebrew Grammar, with principal rules, suitable directions to learners, and new tables.

LIEUTENANT LOCKETT, of the Bengal Military Establishment, Examiner in the Arabic, Persian, and Hindoostanee languages, and Assistant Secretary in the college of Fort William, has been long engaged in preparing for the press, a Translation and Analysis of the most valuable treatises [relating to the Grammar, Rhetoric, and Logic of the Arabs, as cultivated in Eastern Seminaries.

In the first part of his work, Mr. Lockett proposes to give an entire translation of the *Kaufecca* (كافيه) a celebrated composition, which contains the most ancient and compendious system of Grammar known among the Arabs. Of this treatise, the author was *Ibn ool Hajib*, and it is the intention of Mr. Lockett to illustrate his translation with notes extracted from the most esteemed commentaries (of which there are said to be one hundred and fifty) and from the best scholia, especially those of the learned *Shehaub-ood-deen*, *Moola Jamee*, and *Resee*. He proposes also to trace the opposition and coincidence of opinions of the Eastern and Western authors (ancient as well as modern) on the principles of universal grammar; and he will endeavour to explain and illustrate the true meaning and force of the Arabic particles, by tracing them to their source, agreeably to the system of Mr. Horne Tooke in his "Diversions of Purley." This portion of Mr. Lockett's work will exhibit a copious and minute analysis of every thing relative to the syntax and etymology of the Arabic language.

In the second book will be given a compendious system of logic as taught in all the colleges or schools of Asia, chiefly extracted from the various commentaries and notes on the *تهذيب المنطق* *Tehzeeb al mentek*.

The third book will contain a paraphrase of the *Mukhtasser ool maanee* (مختصر المعاني) and *Tulkhess* تلخيص the most excellent compositions on the subject of rhetoric in the Arabic language. This paraphrase will be accompanied by notes and extracts from the works of poets and orators, illustrating the original tract.

The three parts will form altogether one quarto volume, of about five hundred pages. Mr. Lockett has been indefatigable in collecting materials for this work, and, during the year 1811, when he travelled in Persia and Arabia, was fortunate enough to procure many very rare and valuable manuscripts.

IN THE PRESS.

CLASSICAL.

The first part of RESEARCHES IN GREECE, by Major Leake, who has been employed by Government upon several missions into that country. This part of the work will be confined to inquiries into the Language of the MODERN GREEKS, and the state of their Literature and Education, with some short notices of the Dialects spoken within the limits of Greece, viz. the *Albanian*, *Wallachian*, and *Bulgarian*. It is intended as an introduction to the further Researches made by the Author during his residence in Greece, into the Geography, Antiquities, and present state of the country. In one vol. 4to.

Shortly will be published at Cambridge a periodical work, intitled *Museum Criticum*, or *Cambridge Classical Researches*.

JUST PUBLISHED.

CLASSICAL.

For Schools, Price 5s. in boards.—The Elements of English Grammar; with Numerous Exercises; Questions for Examination; and Notes for the use of the advanced Student. By the Rev. W. ALLEN.

"In addition to the general principles of Grammar, much useful and entertaining information, respecting style and composition, will be found in the latter part of this work. It is much cheaper and more comprehensive than Murray's, and, we doubt not, will meet the encouragement of teachers, and of parents who educate their own children." *Neptune Literary Review*, Jan. 3. 1813.

For a more copious account of this Grammar, see *The New Review*. No. I.

A Grammar of the English Language: containing a complete Summary of its Rules, with an elucidation of the general principles of elegant and correct diction, accompanied with critical and explanatory notes, questions for examination, and appropriate exercises. By John Grant, A. M. of Crouch End.

The Two last Pleadings of M. T. Cicero against Caius Verres. Translated and illustrated with Notes. By Charles Kelsall, Esq. Author of "A Letter from Athens." To which is added, a Postscript, containing Remarks on the State of Modern Sicily. Price 15s. in boards.

The Translator originally wished to undertake the version of all the Pleadings (none of which have before appeared in an English dress); but reflection suggested, that the continuation of so long an invective, together with the dry statements of the prices of corn, however curious to refer to, would pall upon the English reader. He has, therefore, attempted the translation of the two last only, by far the finest of the whole. The Notes subjoined have been added with a view of briefly illustrating the Antiquities of the Minor Sicilian Cities, which preceding Travellers have omitted to notice.—The Translator, on his arrival in Sicily in 1808, was fully prepared to collect materials for an original work; but was deterred from proceeding, on finding that, in nearly all his inquiries, he had been anticipated by former travellers, both as to the antiquities and the modern state of the Island. On reaching Palermo, however, he found that there was some points relative to the natural productions, manufactures, arts, and literature, which had been untouched, or very briefly dwelt upon by preceding travellers. These, however scanty, he lays before the public, apprehending that a period when Sicily attracts the general attention, they will not be deemed uninteresting or obtrusive.

The Pursuits of Literature; a Poem, with Notes, very elegantly printed on a handsome paper by W. Bulmer and Co. To which are added an Appendix, containing some other compositions attributed to the same author: the citations translated, and a complete Index.—The sixteenth edition.—The number printed of this edition is small. The work will not be reprinted in this form. Quarto, 3l. 3s.

Euripidis Heraclidæ, ex Recensione Petri Elmsley, A. M. qui Annotationes suas et aliorum selectas adjecit. Oxon. 1813.

Some account of an ancient Manuscript of Martial's epigrams, illustrated by an engraving. By John Graham Dalyell, Esq. 8vo. 1l. 1s.

Æschyli Septem Contra Thebas. Ad Fidem Manuscriptorum emendavit, Notas et Glossarium adjecit Carolus Jacobus Blomfield, A. M. Coll. S. S. Trin. apud Cantab. nuper Socius. 8vo. 7s.

Elements of Universal Geography, ancient and modern; with Historical, Classical, and Mythological Notes. By A. Piquot. 12mo. 5s.

BIBLICAL.

Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion. By Olinthus Gregory, LL. D. of the Royal Military Academy, Woolwich. A new edition considerably enlarged and improved; two vols. 8vo. 14s. boards.

A Series of Discourses on Church Union. By the Rev. Edward Davies, Author of Celtic Researches, Mythology of the Druids, &c. 8vo. 7s. 6d.

The Beauties of Christianity, by the Rev. F. X. Chateaubriand, author of *Travels in Greece and Palestine*, *Atala*, &c. With a Preface and Notes, by the Rev. Henry Kett, B. D. Fellow of Trinity College, Oxford. 3 vols. 8vo. 1l. 11s. 6d. boards.

Now published in imperial 8vo. price one guinea, the First Part, accompanied by 5 engravings, of a new edition of the Holy Bible; illustrated with engravings by Charles Heath from drawings by Richard Westall, R. A.—The present edition will be printed at the Oxford University Press, in the first style of elegance, without notes or commentary. It will be embellished by 30 engravings of the most finished execution by and after the artists above-named. It will be completed in seven parts, to be published at the interval of three or four months between each. A very limited impression will be taken off upon a small folio-sized paper, with proof impressions of the plates; the price of which will be two guineas each part.—For the accommodation of print-collectors, or the possessors of other editions of the Bible, the illustrations of each part will be sold separately, at the rate of 3s. for each print, or 5s. proofs. The whole of the plates will be printed upon French plate paper.

An Essay on the Misrepresentation, Ignorance, and Plagiarism, of certain Infidel writers. By Rev. R. Walpole. 2s. 6d.

Letters on the Religious and Political Tenets of the Roman Heptarchy. 5s.

England Safe and Triumphant; or, Researches into the Apocalyptic Little Book and Prophecies, connected and synchronical; by the Rev. Frederick Thurston, M. A. 2 vols 8vo. 1l. 1s.

A few plain reasons why we should believe in Christ, and adhere to his religion. By R. Cumberland. 2s. 6d.

A new Directory for Non-conformist Churches, 8vo. 5s.

The Bishop of St. David's Letter to the Clergy of the diocese of St David's. 2s.

Here followeth the coppie of the reasoning, which was betwixt the Abbote of Crosraguel, and John Knox, in Maybvil, concerning the Masse, in the year of God, a thousand five hundred threescore, and two yeires. Imprinted at Edinburgh, by Robert Lekpruik, and are to be sold at his house in the Netherbow. Cum privilegio, 1563. Reprinted, 1812, black letter, from types cast on purpose, at private expense. small 4to. 12s.

An Oratioun set furth be Master Quintine Kennedy, commendator of Crosraguel, ye yeir of God, 1561. Black letter; from the original MSS. in the Auchinleck library. Small 4to. 7s. 6d.

Rise of the Reformation; containing the grounds of Protestantism. By J. Robertson, D. D. 8vo. 2s. 6d.

ORIENTAL.

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NOTES TO CORRESPONDENTS.

S. T.'s Sapphics would have found a ready place, had not their politics too deep a tinge of party. We trust the continuation of success against the enemy will enable us to say to him :

Mitte civiles super urbe curas :
Occidit Galli Bonapartis agmen.

P. R. may be assured that we have not lost sight of the republication of scarce and valuable Critical Tracts. We have a great number of *Fasciculi* of Classical Criticism by the first scholars on the Continent from Schrader to Wytttenbach, and in our own country, with which we shall gratify him, and many of our readers. But we must have variety, or we should too widely depart from our original plan, which we see no reason to alter.

Porson's Greek Ode sent by B. was inserted in our fifth number, p. 233.

T.'s Prize Poem on *Mors Nelsoni* will soon appear: it could not possibly be inserted in our present number, on account of previous promises.

Hermogenis Progymnasmata, number 3, is unavoidably postponed till our next.

We thank our friend J. T. for his hints relative to several articles in our pages. We shall not fail to profit by his remarks.

We think the verses of *Lucius* creditable; a little reading and a little practice will enable him to distinguish himself. We recommend to him Mr. Tate's *Observations on the structure of Greek Sapphics*, in this number of the Journal.

We shall give, as soon as possible, the *Dissertations of Musonius*, in the original.

A young student would feel much obliged to any gentleman, who would give an explanation of the following passage from Tacitus, An. L. 1. c. 61. "*Prima Vari castra, lato ambitu, et dimensis principiis, trium legionum manus ostentabant*:"—What is the signification of *prima*? Was there any other camp besides this? It appears from the extent of the principia that there were three legions. What space of ground did an army of three legions occupy when encamped, supposing them to have their full supplements according to Vegetius?

THE FOLLOWING ARTICLES

Will have an early Insertion in our future Numbers.

1. R. P. Knight's *Nota et Prolegomena in Homerum* with many alterations and additions.
2. *Notarum Romanarum ac Literarum singularium compendiiqque scriptionis in antiq. codd. et monumentis obvii Interpretatio, ex variis auctoribus collecta.*

3. Observations on *Falconer's Strabo*.
4. Valckenaer's *Oratio de Causis neglectæ Literarum Gr. culturæ*.
5. Translations of Boivin, Larcher, and Hardion's Papers, published in *Mem. de Litt.* and in *Hist. de l'Acad. des Inscript.*
6. Herman. Dissert. de pronom. *αὐτός*.
7. Ruhnken's History of the Greek Orators.
8. Valckenaer's Notes on Callimachus.
9. Ten last books of Leopardus Emend. from the MS. in the Bodleian.
10. Scholia on Aristoph. from Aldus Edit.
11. Reiske's Notes on the Greek Dramatists.
12. Palmerius's Notes on Aristophanes.
13. A Tract intitled: *Fontes quos Tacitus in tradendis rebus ante se gestis videatur sequutus paucis indicat.* 1795.
14. Collation of *Œdip. Soph.* in Trin. Coll. Camb. Library.
15. Account of all the Class. MSS. in Trin. Coll. and the Public Library at Cambridge, with their Antiquity and Donors. Also of the Bodleian at Oxford.
16. Bentley's Essay on the Utility of Classical Learning.
17. Dr. Pearson's smaller Tracts, chronologically arranged.
18. Porson's Review of *Schütz's Æschylus*.
19. *Προλεγόμενα εἰς τὴν τοῦ Πλάτωνος φιλοσοφίαν*, à codice Bavarico formerly in the possession of Wyttienbach.
20. Emendations of the text of *Hippocrates*, by Coray.

Also Critical Notices of the following Works.

Morier's *Travels in Persia*.

Walter Whiter's *Etymologicon Græcum*.

Hamilton's *Ægyptiaca*.

Lumsden's *Persian Grammar*.

Marsden's *Malayan Grammar*.

Major Price's "*Retrospect of Mahomedan History*."

Macdonald's *Geographical Memoir of Persia*.

Major Moore on *Hindu Infanticide*.

Moore's *Hindu Pantheon*.

Azuni sur l'origine de la Bouppole.

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THE
CLASSICAL JOURNAL;
FOR
JUNE, 1813.

NO. XIV.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἄ μὴ νοέεις.
EPIC. INCERT.

T

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1813

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Page 58. L. 30. read ——— sibi fidentes parum.

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THE
CLASSICAL JOURNAL.

N^o. XIV.

JUNE, 1813.

NOTICE OF

Iconographie ancienne, ou Recueil des Portraits authentiques des Empereurs, Rois et Hommes illustres de l'Antiquité : par M. ENNIO-QUIRINO VISCONTI, Membre de l'Institut et de la Legion d'honneur ; première partie, Iconographie Grecque. Paris de l'Imprimerie de Pierre Didot l'aîné, 1810, 3 toms. Atlas folio.

THIS is one of the most superb works that ever issued from the French press ; and as the copies which have reached this country are very few in number, and are in the hands of those private individuals only, whose circumstances enable them to gratify their taste for classical literature, and the fine arts, at any expense, we consider it our duty, as Journalists, to furnish our readers with some account of M. Visconti's labors.

In a learned and eloquent preliminary discourse, M. Visconti elucidates several important points relative to the *Iconographia* of the ancients : he first discusses the Antiquity of Portraits, which he conjectures to have been suggested by the natural desire of mankind to preserve the likenesses of persons, who were admired or beloved ; but this was at first merely a profile relieved by a slight shading, which afterwards gave rise to the art of delineation and modelling. The art of carving, which was afterwards invented, fixed the traits of the countenance in a happier manner ; and this was one of the sources of the idolatry of the ancient ages. The Greeks ascribed the art of modelling the human form to the heroic ages. According to them, Dædalus executed the statue of Hercules, while that personage was still living. The Temples of the Gods soon became the depositories of the portraits of illustrious men, and here they were preserved, even when the person represented became the enemy of his country. In the course of time, a distinction was made between the statues which were erected by private individuals, and those which were decreed by public authority ; this last mark of regard was held as the highest honor

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A

which could be conferred on great men for eminent services, and it was sometimes also conferred on the dead.

The Government had the sole right of engraving portraits on coins: at first, the images of the Gods were thus displayed, and in monarchical states the name of the king was added. The kings of Persia represented themselves at full length on their coins: Alexander the Great imitated them by substituting his own likeness for that of Hercules; and this custom afterwards prevailed among the kings of other nations: but before this period, the coins of some cities in Greece exhibited the images of celebrated persons, who were natives of the place: in this way we can account for the frequent occurrence of the heads of Homer and Sappho, a custom which continued, even when the cities, which gave birth to them, were subject to the Romans.

The statues of the *Athletæ*, who were victors at the Games, were deposited within the exterior inclosure of the Temples. Those, who did not aspire to so much honor, were contented with having their images placed in the *Palestræ*.

When the Romans had united under one Empire all the countries between the Euphrates and the Pillars of Hercules, those who could not obtain a place for their statue in the Forum, or in the capitol, endeavoured to receive this honor from some city of the provinces, and they even paid the expenses attending it themselves.

Some wealthy individuals of Rome procured statues of themselves to be raised in the courts of their houses, by their clients. The magistrates obtained those distinctions in the cities in which they administered justice; heroic honors were sometimes superadded.

M. Visconti also shows, that from the remotest periods the portraits of individuals decorated their funeral monuments: simple busts, for the sake of economy, were generally used; and our author fairly supposes, that the word *bust* comes from *bustum*, which, in obsolete Latin, signifies a tomb.

We know that the Roman families of distinction preserved in their armories wax images of their ancestors, which were carried in procession at funerals; and that this custom became a privilege peculiar to such families as had given magistrates to the Republic.

Portraits served also for the decoration of several objects. They were exhibited on rings and seals, and on embroidery, tapestry, and mosaics.

Portraits at length became so numerous, that the idea was formed of making collections of them; and the *Pinacotheca*, or Galleries of Portraits, were regarded as essential parts of a great house. The portraits of philosophers, and of eminent writers, adorned those libraries which contained their works; such, for instance, was the library of Apollo, founded by Augustus, and that of Pollio. The desire of having such collections produced an increase of copies of portraits, which appeared proper to form part of a collection.

Varro conceived the idea of giving drawings of these portraits, and was the author of the first Iconographical collection; he collected in this manner drawings of 700 portraits, and added an historical notice to each.

The numerous likenesses of the Emperors, although without inscriptions, may be recognised by a comparison with their medals: the form of Hercules given to the busts of great men was favorable for placing inscriptions on them, which was frequently done; but a very small number only of their statues has been handed down to us.

Painting, sculpture, modelling, and mosaics, have contributed to the increase of historical portraits; but it is to medals, that we owe the greatest number, and it is on them that they have the strongest character of authenticity.

As soon as a taste for the arts, and for learning, began to arise in Italy towards the fourteenth century, the portraits of the great men of antiquity became an object of curiosity and interest; but imaginary portraits were substituted, when real likenesses could not be obtained. Heads of Plato, Aristotle, and Artaxerxes, were forged, habited in strange costumes, some of which are still to be seen in the Florence Gallery. Fulvius Ursinus was the first who directed his attention to this branch of antiquity. He had formed a large collection of portraits, which were published at Rome in 1569, by a Frenchman named LAFRERIE. Fulvius Ursinus himself superintended a second edition in 1570, and still continued to collect more portraits: after his death, the collection which he had published was augmented by JOHN FABER, or LEFEVRE, of Bamberg, in 1598. These first collections, although of great utility, contained many errors. CANINI, BELLORI, and GRONOVIUS, repeated and enlarged them.

This cursory sketch will show how imperfect former collections were on this subject; and M. Visconti has undertaken the task of rectifying them. He has compared all the portraits which he could find, ascertained their various degrees of authenticity, and made a selection of the various monuments, which present the same images, and of such personages as merit a place in this gallery. His work terminates at the æra of Julian the Apostate. All his drawings in his Grecian Iconographia, with the exception of a dozen, have been done from originals, and every portrait is accompanied by an historical notice, extracted from ancient authors and from monuments.

The work is divided into two parts, the Greek and Roman Iconography. The first part is all that has yet appeared, but it fills three volumes in folio, and is divided into two sections; the first of these treats of illustrious men, and fills the whole of the first volume.

Each section is divided into eight chapters; the first is dedicated to the Poets. It opens with an ideal portrait of Homer, Plate I. M. Visconti gives, in his biographical notice, some excellent remarks on the hymns, which are ascribed to Homer, on his birth-place, and on his blindness: the busts which he gives, are,—1st. that of the Capitol, now of the Napoleon Museum, No. 199.—and 2d. another from the Capitol, engraved in the Museum Capitolinum, No. 53. under the name of Apollonius of Tyana. M. Visconti discovered this portrait on comparing the bust with that of the medals of Amastris, which he has engraved, as well as two medals of Ios, and two curious contorniati of the Imperial Cabinet.

The double Hermes of Homer, and Archilochus, Plate II. has

already been determined and explained in the Pio-Clementine Museum.

The engraved stone of M. de Hoorn, which represents an armed warrior, and in the back ground of which we read in ancient characters TVPTAE, i. e. Tyrtea, Plate III. is an interesting discovery.

The same plate presents the fine medal of Mytilene, which represents the heads of Alcæus and Pittacus. This unique monument, the authenticity of which is suspected by Eckhel, is indubitable. It was once in the Cabinet of the Vatican, from which it passed into the Imperial Cabinet. M. Visconti traces its history.

When speaking of the curious Mytilene medal, which represents Sappho, preserved in the Cabinet of Vienna, M. Visconti asserts, that there were two females of this name. The first was the celebrated authoress of the lyric poetry; and it is probable, that she took a part, like Alcæus, in the commotions of her country, since she was forced to abandon it. Her adventures have been confounded with those of a Courtesan of the same name, perhaps also a poetess, and who lived at a more modern era: it is to the latter, that the story of Phaon and the Leucadian promontory must apply. M. Visconti founds his opinion upon several authorities, and several conjectures; and the silence of all writers before the time of Ovid seems to favor them. Sappho appears on this medal with a kind of coif, *mitra*, which we frequently find on images of the Muses, and on the reverse of the medal is a lyre: vide Eckhel-Museum Vindobon. Plate III. No. 13. where it is engraved in a slovenly manner. The pretended bust of Sappho, which is in the Capitol, does not belong to the above medal, nor any of the heads which bear its name.

The medals of Anacreon, given by Fulvius Ursinus, Gronovius, and Canini, are supposititious: that which M. Visconti publishes, as No. 6, is taken from the Imperial Cabinet. Vide Pellerin Supp. III. p. 104.

The medal, No. 7, which represents Stesichorus, was struck at Himera. Prince Torremuzza, in whose possession it was, and who published it in his *Num. Sicil.* Pl. 90. 13. recognised in it the type of the beautiful statue, which the inhabitants of Himera had erected to their fellow-citizen,—a statue, which the Carthaginians took from them, and which Scipio restored: Verres wished to possess it, and Cicero describes it as the statue of a crooked old man, bearing a roll of paper in his hand. M. Visconti remarks, that Stesichorus signifies, Director of Choruses, and that this name must have been common to several poets; it would seem, that Himera produced two such.

We find, that the ancients did homage to several lyric poets, whose likenesses we have, although time has deprived us of the monuments dedicated to Pindar; but when dramatic poetry was invented, both tragic and comic poets were handed down to posterity by artists.

The engraved stone, No. 8. which represents Æschylus, on whose head an eagle has let fall a tortoise, is sufficiently well known. Vide Winckelman *Monumen. inedita*, No. 167.

The rival and vanquisher of Æschylus, Sophocles, is represented on Pl. IV. in a bust already published *Museo Pio-Clementin* VI. 27. we read on the breast....ΦΟΚΑΗC: this plate also exhibits a medal-

lion of marble, which formerly adorned the tomb of a poet, and which has been already given by FABER, *Imag.* No. 136. The inscription is complete.

We see, Plate V. No. 3. the bust of Euripides, preserved at Naples,—a bust already figured by Faber, No. 60. The name of the poet is entire: this bust served to determine that of the bust in the Napoleon Museum, No. 201. which is also on this plate as Nos. 1. and 2. and the beautiful cameo of the Imperial Cabinet being No. 4. where we see Tragedy demanding Euripides from the Gymnastics, an allegory founded on the circumstance of the father of the poet having wished to make him one of the Athletæ.

We have here, therefore, distinct images of three great tragic poets; and those of two comic poets, Menander and Posidippus, have been also handed down to us: their statues now adorn the Napoleon Museum. The heads of these magnificent statues are exhibited in Plate VI. with a marble medallion, similar to that of Sophocles, but it bears the word ΜΕΝΑΝΔΡΟΣ: vide Faber, No. 90. It is to be feared, that these two medallions are lost, for all inquiries after them have been fruitless: they give us an idea of the images which were placed in shields, and which were called for this reason *Imagines clypeatæ*.

Moschion was both a tragic and comic poet, of whose writings Stobæus has preserved some fragments. M. Visconti publishes in Plate VII. a statue from the Farnese Museum at Naples, with the inscription ΜΟΣΧΙΩΝ: it is probable, however, that it represents the Physician Moschion, but the lyric crown, being the prize of success in tragedy, leaves no doubt on the subject: this statue was imperfectly engraved in the collection of Fulvius Ursinus.

The section allotted to the poets is terminated by the portrait of a didactic author, Aratus, author of the *Phænomena*; it is on a medal of Pompeiopolis, in Cilicia, the same with Soli, being the country of this poet. Had it not been for him and Chrysippus, says Galienus, their birth-place would have been unknown to posterity: this has given rise to the name of Chrysippus being applied to the bust which is on the reverse of that of Aratus; and it is this association, which enables us to recognise these two personages on a medal in the Cabinet of Hunter: Combe XLIII. 23. Other images of this personage confirm this explanation.

To these fourteen portraits of poets, succeed those of eight legislators, or ancient sages, which form the subject of the second chapter. Lycurgus is the first, Pl. VIII. his bust is that of a statue which exists in the Vatican Museum—Musco Pio-Clementin, Pl. III. 13. which seems to represent a man with one eye. Lycurgus had lost one in a public commotion. The repetition of the same profile, in a bust of the Farnese Palace, which was unpublished, (Vide Nos. 3 and 4.) seems to confirm this explanation. The same arrangement of the hair is remarked on the Lacedæmonian medals, struck under the Roman dynasty, *ibid.* 5 and 6. with the word ΑΤΚΟΤΡΓΟΣ. Periander comes next, Pl. IX. No. 1. vide Musco Pio-Clem. VI. 22. 25. besides his name, we read on the Hermes his adage, ΜΕΛΕΘΗ ΠΑΝ, *study is every thing*. The bust of Solon, Nos. 3 and 4. although it had been copied in intaglio by

Tocricelli, was never engraved ; it is in the Florence gallery : the inscription which it bears renders it unquestionable in point of authenticity.

Bias of Prienus comes next, No. X. we read under the name the adage, ΟΙ ΠΑΕΙΣΤΟΙ ΑΝΘΡΩΠΟΙ ΚΑΚΟΙ, *most men are wicked* : vide Museo Pio-Clement. VI. 22, 23. A double-faced Hermes already published in the same work, Plate XXIV. and given again here, No. 4. represents Bias and Thales. The profile of Bias is known by the preceding monument. Thales, born like him in Ionia, and which name was never separated from his own, is the only one that could be associated with him.

Pittacus is represented with Alcæus, Pl. III. 2. on a Mytilene medal. Chilo appears Pl. XII. on a singular monument, a fragment of Mosaic already published by Bianchini, *Demonstr. Hist. Ecclesiast. Quadrupartita*. Pl. II. No. 127. we read on its adage, ΓΝΩΘΙ CATTON, *know thyself*.

The ancients placed the images of Æsop beside those of the seven sages of Greece. M. Visconti finishes this chapter with a notice on a head with a fine expression, which he regards as that of the ingenious fabulist.

Chapter III. contains only five portraits of statesmen and warriors. Miltiades, Pl. XIII. a bust already known in the collection of Fulvius Ursinus, in which there were two, and both have disappeared. The same plate presents a bust of Miltiades with a helmet, from the Napoleon Museum, No. 23. vide the collection of Piroli, Pl. LXXX. and a Cornaline from the Cabinet of M. de la Turbie, N. 4. With similar admiration we find the portrait of Themistocles, in Pl. XIV. who saved Greece from the yoke of the Persians : unfortunately its authenticity is less certain, being founded on an ingenious conjecture only. M. Visconti found on two engraved stones, Nos. 1 and 2. heads of a warrior, with a helmet, which represent neither Miltiades nor Pericles : one of these heads is accompanied by a dolphin ; the other is crowned with olive, emblems which agree with what we know of Themistocles. The bust, Nos. 3 and 4. has a great resemblance to these heads : it is in the Museum of the Vatican. The same plate contains, Nos. 5 and 6. two medals of Byzas, a mythological hero, the founder of Byzantium. M. Visconti has republished them, in order to prove, that it is a mistake to look for this Byzas on the two cornalines in question.

The likenesses of Pericles, in whose days the arts flourished, are better known. M. Visconti republishes, Pl. XV. the bust which was found at Tivoli, Museo Pio-Clement. VI. 29. there exists another in England, engraved in Stuart's Athenian Antiquities, I. II. c. 5. the bottom of a camp, and taken from the Townly Collection. The bust of Aspasia, in Hermes, Nos. 3 and 4. is well placed near that of Pericles : she is represented as a matron with a veil, Museo Pio-Clement. VI. 30. lastly, Alcibiades finishes the list. The inscription on the Hermes, figured in Pl. XVI. does not admit a doubt of its authenticity : see Museo Pio-Clement. VI. 31. M. Visconti also republishes, No. 3. the engraved stone of Fulvius Ursinus, No. 4. and a Hermes of the Napoleon Museum, Piroli, Pl. LXXI. There is in the Museo Pio-Clement.

Pl. XLII. another bust of Alcibiades, which belongs to Cardinal Despuig.

In order to combine, as much as possible, a chronological with a systematic arrangement, M. Visconti has placed the statesmen between the Sages and Philosophers: the latter form the fourth chapter, and are arranged in schools. Pythagoras, the chief of the Italic sect, appears first, Pl. XVII. we see it on the medals of Samos, No. 1. on the reverse of several Emperors, on a fine cornaline, No. 2. in the collection of the Marquis de Salines, with the name of the engraver KOIMOC, Coemus, by whom we know of some other works. To this great philosopher succeeds the impostor Apollonius, of Tyaneus, No. 4. on a rare medal already published inaccurately by Faber, and more accurately by Haverkamp, *de Alexandr. Magn. Num. et de Contorn.* p. 152.

The bust of Zeno of Eleus, who is regarded as the inventor of the dialectic philosophy, and who gave the name of the Eleatic sect to the followers of his doctrine, is figured on the same plate, Nos. 5 and 6.: this is what Faber had already published, No. 151. and is to be seen at Naples. This bust strongly resembles the bronze Hermes, which was found at Herculaneum, Autich. d'Ercol, 1. Pl. XV. and XVI. The word ΖΗΝΩΝ is inserted on it. It might either belong to Zeno the Stoic, or, according to the Academicians of Herculaneum, the third Zeno, who professed the doctrine of Epicurus. The celebrity of Zeno of Eleus, and the discovery of another portrait, which more probably belongs to the Stoic, determined M. Visconti in his opinion.

The representations of Socrates, the chief of the Ionian sect, are numerous. M. Visconti has selected, Pl. XVIII. Nos. 1 and 2. the bust of the Napoleon Museum, which he thinks is a copy of that which Lysippus had made in bronze. Plato, the most illustrious of the disciples of Socrates, the chief of the Academic sect: the bust of the Florence Gallery, Nos. 3 and 4. is the only authentic one, although there are many to which Plato's name is ascribed. We read ΠΑΤΩΝ upon it; the head is enriched by the Strophium, a mark of divinity.

We have also portraits of the two chief followers of Plato: Carneades, whose eloquence appeared in the Roman Senate so dangerous to the morals of youth, is the first; his bust, on the edge of which his name is inscribed, was in the Farnese collection, but has disappeared: M. Albacini, of Rome, however, possessed a plaister cast of it; and M. Visconti has given it in Pl. XIX. Nos. 1 and 2. The name of the second follower of Plato is obscure: it seems to be Theon, of Smyrna: his bust, Nos. 3 and 4. is at present in the Capitol, and has an inscription, *Spon. Miscell. erud. Antiq.* sect. 4. had already published it; it is better engraved in the Museo Capitolino vi. 29.

Aristotle, the disciple of Plato, and whose followers were called Peripatetics, because they explained their doctrines every evening in the promenade of the Lyceum, occupies the whole of the 20th plate: here we find, Nos. 2. 3. and 4. a statue from the Spada Palace: Maffei statue, 128. M. Visconti has discovered on it the initials ΑΡΙΣΤ., of the name of Aristotle; the bas-relief, published by Faber, No. 85. and republished here, No. 1. resembles it very closely, which shows that

these initials are those of the word ΑΡΙΣΤΟΤΕΛΗΣ : the beard is close cut, as is usual with the Macedonians ; one arm only comes out of the mantle, an attitude peculiar to the statues of Aristotle. We find him on some engraved stones also, Nos. 5 and 6. the first is taken from the prints in the Dolce collection ; the second has been given by Faber, No. 20. under the name of Antisthenes. No. 7. exhibits the drawing of a small statue, which is at Rome, Villa Mattei I. Pl. LXXII. and which strongly resembles the description which has been given by Christodorus of a statue of Aristotle, which he had seen.

Theophrastus, of Erysa, the father of Botany, and the author of the characters, was the favorite disciple of Aristotle : the bust of the Villa Albani, Pl. XXI. Nos. 1 and 2. is the only one with which we are acquainted, and it had been given very inaccurately.

Aristomachus was born in Soli, like Aratus and Chrysippus ; he was fond of observation, and of the feeding of bees : Leonard Agostini, Gemme II. Pl. XXVII. has recognised him on a stone, where we see an old man attentively examining two heaps of bees. M. Visconti adopts this conjecture, and republishes this drawing, No. 3. from a print in the Dolce collection.

Antisthenes, the rival and fellow disciple of Plato, wished to distinguish himself by the love of poverty and labor, and by renouncing the pleasures and commodities of life : he thus became the chief of the Cynics and even of the Stoics ; he had few disciples ; but Diogenes was among the number. There is in the Museo Pio. Clement. VI. 35. a bust, with the inscription ΑΝΤΙΣΘΕΝΗΣ : that which M. Visconti has published very strongly resembles this portrait. The bust of Antisthenes was several times repeated on account of the fondness of the Stoics for their leader.

The small statue from the Villa Albani, engraved under Nos. 1. 2. and 3. represents Diogenes : the dog which accompanies him is not only the symbol of his sect, but his peculiar emblem ; for there was on his tomb a dog of Parian marble : Winckelman has published it, imperfectly, *Monument. ined.* No. 172.

It would be gratifying to have a correct image of Zeno, who adopted the doctrine of the Cynics, and was the true founder of that of the Stoics, who owed their name to the Portico at Athens, *Stoa*, called also *Pæcile*, or the painted Portico, on account of the paintings with which Polygnatus and Panænus had embellished it. The Romans did great homage to the philosophy of Zeno : it became the doctrine of the most learned lawyers, and of the most virtuous statesmen. The bust which M. Visconti produces, Pl. XXIII. had already appeared in the Museo Pio-Clement. VI. Pl. XXXII.

The portrait of Posidonius closes the list of the Stoic Philosophers. He was born in Syria, and his bust, Pl. XXIV. 1 and 2. bears his name. It was published by Fulvius Ursinus and Faber, No. 107. it is taken from the Farnese collection. M. Visconti gives, No. 3. an intaglio from the Cabinet of M. de la Turbie, which resembles this bust strongly.

Although several statues were erected to Epicurus by the Ancients, no likeness of him was known, until the discovery of a bust in bronze,

with his name on it, in the ruins of Herculaneum. *Antichità d'Ercolano* Bronzi, tom. 11. Pl. XIX. XX. M. Visconti republishes it, Pl. XXV. 1. 2. We find also the bust of Epicurus, with his back to that of his friend Mebiodorus, *ibid.* 2. 3. Although without any inscription, it too much resembles another double Hermes, of the Museo Capitolino, tom. 1. p. 14. on the base of which the two names are inscribed.

Hermarchus was the successor of Epicurus: his bust was found at Herculaneum, in the library of an Epicurean, where some manuscripts were also found relating to his doctrine. He is called Hermachus in Diogenes Laertius: this bust is engraved, Pl. XXVI. 1. 2.

The School of Megara is more ancient than all those which we have mentioned: the obscurity and the short duration of his sect, however, has made M. Visconti place him last: Euclid, of Megara, is the last Philosopher, whose portraits we find in this collection. *Spon. Miscell. Erud. Antiq.* sect. 4. has published a medal of Megara, with the Head of Hadrian, on the reverse of which is the portrait of Euclid, with his name; this piece is lost. M. Visconti has engraved a medal of the Imperial Cabinet, which Bellori had already published. The Head of Euclid is not accompanied by his name: we only read around it, ΜΕΓΑΡΕΩΝ, (probably a coin of the Megareans): the Head is covered with a veil *rica*, and M. Visconti quotes a passage of Aulus Gellius, to prove that he went, in spite of the laws, covered with a veil, to hear the lectures of Socrates: the Diana, on the reverse, refers to the feasts which were held at Megarea, in honor of the Goddess.

M. Visconti concludes this interesting chapter by showing that the names given to the pretended portraits of Anacharsis, Archimedes, Archytas, Aristippus, Democritus, Empedocles, Heraclitus, Pherecides, and Xenocrates, are imaginary.

He passes afterwards to the Historians, who occupy chapter v.

Herodotus, the father of History, first makes his appearance. M. Visconti republishes, Pl. XXVII. 1. 2. 7. already given by Fulvius Ursinus, edit. Rome, 1770. in 8vo. and which represents Herodotus and Thucydides: their names are written on their breasts. This marble is at Naples, and comes from the Farnese Museum. M. Visconti publishes, No. 6. a curious medal of Halicarnassus, with the portrait of Herodotus: it belonged to the prelate Cætani: we read in it ΔΟΤΟC ΑΛΙΚΑΡΝΑCCEΩΝ, Herodotus Halicarnassensis.

M. Newman, *Num. popul. et reg.* Pl. II. p. 32. had discovered the portrait of Theophanes, of Mytilene, on a medal of the Mytilenians, which is in the rich Cabinet of Vienna; and he points out another in the Tiepolo collection at Venice, which had been badly explained. It is this which M. Visconti has engraved as No. 4. Theophanes is in the Roman habit; he had obtained the title of Citizen of Rome: we read on it ΘΕΟΦΑΝΙC ΘΕΟC ΜΤ, Theophanes, God of the Mytilenians. Tacitus, *Annal.* vi. 5. has handed down to us some details on the Apotheosis of Theophanes, at Mytilene: we see on the reverse a veiled female head, and these words, ΑΡΧΕΑΜ, Archedama: this was probably the wife of Theophanes, who had obtained those heroic honors, which the servile flattery of the Greek cities paid to all those who had

conferred benefits upon them. This medal confirms the account given by Tacitus, that divine honors had been decreed to Theophanes after his death.

We have only three portraits of Historians; those of the Orators are more numerous. The head of Lysias, Pl. XXVIII. 1. 2. in the Farnese collection, now at Naples, has been published by Fulvius Ursinus, and by several Iconographists, but never accurately until now.

All the portraits which have hitherto been given as representing Isocrates, are supposititious; M. Visconti publishes a true one, Pl. XXVIII. 3. 4. the inscription, ΕΙCOKPATHC, which it bears on its base, ascertains its authenticity: the style of the sculpture, and the orthography of the name, prove that this monument is not anterior to the Christian era: but the portraits of Isocrates were then very well known, and it may have been copied from a more ancient original, perhaps that which Leochares placed in the Temple of Eleusis.

While every Cabinet teemed with casts and engravings of an imaginary Demosthenes, there were several likenesses of this great orator actually in existence: but it was necessary that the bust should be dug from the ruins of Herculaneum, before they could be proved to be such. This beautiful bust of bronze, Antich. d'Ercolani Bronzi, t. 1. Pl. XI. XII. XIII. and XIV. bears the inscription ΔΗΜΟΚΘΕΝΗC, which renders it indubitable. The likeness was then recognised in several statues and busts, besides in a magnificent Intaglio of Dioscorides. M. Visconti contents himself with giving Pl. XXIX. No. 1. the superb bust of the Napoleon Museum, No. 621. Pl. XXX. No. 1. the Intaglio of Dioscorides; No. 2. a medallion of marble from the Palace of the Villa Panfilii; and the Herculaneum bust, No. 3.

A false portrait of Æschines, the antagonist of Demosthenes, taken from a head joined to a base, which bore his name, Faber, No. 2. was all that could be had respecting this great man, when there was discovered in the country house of Cassius, which produced so many fine monuments of antiquity, an undoubted bust, with the inscription ΑΙCΧΙΝΗC. It was published in the Museo Pio-Clement. vi. 36. and it appears here as Pl. XXX. No. 3. as well as a marble medallion appended to the foregoing.

The same plate presents, No. 5. the portrait of Leodamas, the cotemporary of the two orators, who knew how to estimate his talents: it is copied after the engraving of Fulvius Ursinus, and we read on it....ΔΑΜΑC.

M. Visconti adds in this chapter, after the orators, a Grammarian and a Sophist. The Grammarian is Mettius Epaphroditus: his statue in marble, Pl. XXXI. 1. 2. exists at Rome, in the Palace Alfieri: we read on the base:

M. METTIUS
EPAPHRODITUS
GRAMMATICUS GRÆCUS
M. METTIUS GERMANUS L. Fec.

Marcus Mettius Epaphroditus, a Greek Grammarian. Marcus Mettius Germanus, his freedman erected this statue to him. Fulvius Ursinus published this monument, but he does not venture to assert positively that M. Mettius, the master of Epaphroditus, was the same M. Mettius Modestus, who was Prefect of Egypt. M. Visconti proves that the doubts of Fulvius Ursinus, on this head, are ill-founded.

The Sophist, whose statue is also given, is *Ælius Aristides*, from whom we have several declamations. The head is engraved Pl. XXXI. 4, 5. see Bellori. *Imag.* No. 72.

Chapter VII. contains the Physicians. The father of medicine, Hippocrates, occupies Pl. XXXII. we there see, No. 1. the medal of Cos, published by Fulvius Ursinus, and which was regarded as lost; and Nos. 2. 3. a *Hermes*, who bears this name on account of its resemblance to the medal.

After the *Hermes* of Hippocrates, comes that of *Asclepiades*, Nos. 4 and 5. which is indubitable, because it bears his name. He was born at Prusa, in Bithynia, and became the chief of a school, which assumed his name: this bust is unique; it was engraved in the Museo Capitolino, 1. Pl. III.

Cos also gave birth to a Physician called *Xenophon*: he is represented as an unique medal of the Imperial Cabinet, Pl. XXXIII. No. 1. we see on one side the head of *Xenophon*, with his name, and on the reverse *Hygeia*, the Goddess of Health: vide Pellerin, Rois, p. 206.

The fine bust of *Marcus Modius Asiaticus*, which is in the Cabinet of the Imperial Library, has been several times engraved: Caylus published it, Rec. vi. Pl. XLII. Nos. 2. 3. but it is figured here in Pl. XXXIII. with more care, and M. Visconti explains more clearly the inscription in the pedestal. He shews that this physician was of the sect of the Methodists, but that he was not one of its leaders, as has been hitherto supposed. This bust was intended for his tomb. No ancient author has spoken of this physician.

This chapter concludes with a physician of little note, *Claudius Agathamereus*, Pl. XXXIII. 4. it is figured with his wife, *Myrtale*, on a tomb, with a long Greek inscription, which is common to both.

One of the most ancient manuscripts, and at the same time the most remarkable in the history of the arts, is, without doubt, the manuscript of the Vienna Library, which contains the works of *Dioscorides*, executed at Constantinople, towards the end of the fifth century of the Christian era, for the daughter of an Emperor of the West: it wants none of those ornaments which at that period rendered a book valuable. But among the miniatures, with which it is enriched, those, which have most excited the attention of the learned, are the two pictures on a gold ground, contained within grotesque borders, and each of which presents the images of the seven most celebrated Physicians, or Botanists. They are seated close together, as if in consultation. On the margin, beside each figure, is the name written in Greek, of the personage whom it represents: thus these two miniatures exhibit fourteen likenesses, and with the exception of two, which are ideal, we may, with great

probability, regard the twelve others as old copies of authentic portraits of these same personages.

The names of the physicians inscribed on these two valuable miniatures, are—Chiron, Machaon, Sextius Niger, Heraclides of Tarentum, Mantias, Xenocrates, Aphrodisianus, Pamphilus, Galenus, Dioscorides, Nicander, Rufus, Andreas, Apollonius of Memphis, and Crasevas. These miniatures are engraved in two plates, XXXIV. and XXXV. with the medallion of Pergamus, preserved in the Imperial Cabinet, which represents Galen, with the rod of Æsculapius; and we see in Pl. XXXVI. a third miniature, from the same manuscript, where we see Dioscorides writing ΕΥΤΕΚΙΣ, *the discovery*, and which represents a root, with a painter taking a drawing from it; this root is that of the *Mandragora*, *Atropa Mandragora*, to which the superstition of the ancients attributed so many properties.

M. Visconti has no doubt that, with the exception of the ideal figures of Chiron and Machaon, all the rest represent portraits; for it was then usual to adorn the most valuable manuscripts with portraits of their authors: the costume of the personages is faithfully observed, and is suited to their country and profession. The portrait of Galen strongly resembles that which is on a medallion in the Imperial Cabinet; and the portrait of Dioscorides is given twice, with a remarkable resemblance.

Sextus, the Empiric author of the *Hypotyposes*, is engraved with these words, CEICTON ΗΡΩΑ, the hero Sextus, on a Mytilene medal, Pl. XXXVII. No. 1. on the reverse of which is a Woman, with these words, ΦΛΑ ΝΕΙΚΟΜΑΧΙΣ ΜΥΤΙΑ, Flavia Nichomachis of the Mytilenians: this was a female whose beauty and merit had obtained her heroic honors.

The same city struck two other medals for celebrated women, Julia Procla and Nausicaa, who seem to have been cotemporary with Nichomachis: see Pl. XXXVII. No. 34.

The eighth and last chapter is dedicated to those celebrated women, who have not had a place assigned them in those divisions in which we have seen Sappho, Visconti, &c. M. Visconti republishes Pl. XXXVII. No. 1. the fine Corinth medal, on which is the portrait of Lais; we see on the reverse the groupe of a Lion, tearing a ram, which the Corinthians placed on the tomb of this courtesan, as an emblem of her insatiable cupidity.

After Lais comes Eucharis, a young actress, who was much admired at Rome in the Greek Drama, in the reign of Nero; she died very young: the bust which bears her name had been already published by Fulvius Ursinus, as well as a fine Latin inscription, which had been placed on her tomb; and of which the following is a translation:

“Eucharis, freedwoman of Licinius, a young girl, instructed in all the arts, who lived fourteen years.

“O thou, who, wandering with uncertain steps, beholdest this house of death; stop and read: it was the love of a father which consecrated this monument to the ashes of his daughter.

“Alas, while my youth flourished in the cultivation of the arts, and while my renown grew with my years, my fatal hour hastily came

upon me, and deprived me of the breath of life. Skilled in music, educated by the Muses, I formed the ornament of the Choruses in the spectacles given by the Nobility: I made my first appearance at Rome in the Greek Drama, and the cruel Parcae have precipitated me into the tomb. The affection of my mistress, the tender cares, love, praises, and attachments of my friends, were all silenced at my funeral pile, and swallowed up in death. I leave nothing but tears to my father, whom I precede to the tomb. My fourteen years are chained down with me in the darkness of the eternal dwelling of Pluto. Pray, I beseech thee, that the earth may lie lightly on my breast!"

Here the part of M. Visconti's work, which is appropriated to illustrious characters, terminates. We have only had it in our power to give a very short sketch of each article; but upon turning to the work itself, our classical readers will find an immense display of erudition in every branch of Archæography. Several doubtful points in History, Biography, and Chronology, are discussed and elucidated with great precision. The remarks on Philology, Palæography, and what the French call *la Numismatique*, are also numerous and interesting. The second part, which treats of the Kings and Princes of the various States of Greece, is reserved for a subsequent article.

BIBLICAL CRITICISMS.

I observe in No. X. of your Journal an article written by Mr. Hailes, of Newcastle-upon-Tyne, wherein he has attempted to find fault with some of the translations I have given of difficult passages in the Hebrew Scriptures. As none of those criticisms were laid before the public without the most cautious attention to the grammar, construction, idiom, spirit, and peculiar phraseology of the language; and as what I have advanced is confirmed by the Scripture itself, where the same words can have no other signification; I am not surprised that gentlemen, who adopt the method of Dr. Kennicott and De Rossi, by new manufacturing the Hebrew Scripture, by putting *in*, and by putting *out*, letters to suit their fanciful interpretations, should disapprove of many things I have written.

In a former Number, it may be recollected, that I declared my opinion concerning Dr. Kennicott and De Rossi, and have offended this gentleman, it seems, by saying, that they were "novices in Hebrew literature." In the last Number I have given that kind of proof, which must to a certainty justify me, with every critic in Hebrew, for taking that liberty. This writer, however, says,

"At the hazard of having the honor of being ranked with such novices as Kennicott and De Rossi, I shall venture to make a few remarks on one of the fortuitous shoots of Mr. Bellamy's imagination. In his notice of Sir W. Drummond's Essay on a Punic Inscription, he stumbles on the word *ḤḤ*, *Eshel*; the signification of which, Sir William thinks, is best determined by the Arabic.

This leads Mr. B. to give a new translation of 1 Sam. xxii. 6. *for the sake of the Deists!* He would have us believe, that תַּחַת, *thaachaath*, is erroneously rendered *under*, and refers to Gen. i. 19. and Lev. xvi. 32. for the true sense of it in this place — surely nothing but inattention could lead any man in his senses to hazard his reputation as a critic on such a reference, or to tell us that its signification is, *IN THE PLACE OF*. I would beg leave to ask this learned Hebraist, if he can possibly suppose either of these passages to his purpose? In the first, Joseph said to his brethren, *I am in the place of God*. Does this censurer of Kennicott and De Rossi suppose, that Joseph occupied the throne of God? His meaning was, that in a certain degree he represented God, or was under him, for the good of his brethren."

So say I. Surely nothing but the spirit of contention, to say the best of it, could lead any man in his senses to ask such a question. Does this prove that Joseph was not *IN THE PLACE OF* God? that the word תַּחַת, *thaachaath*, cannot have this rendering? or that it implied the absence of God, in the place of whom Joseph stood?

By this question of Mr. H. we are led to believe, that he supposes *the place of God*, or, *the throne of God*, to be local, to be in one place, to be in Heaven only! the highest notion he can form of the INFINITE, ETERNAL, and UNCREATE — is that of man, and nothing more: he forgets that God only possesses *UBIQUITY*, that he is present in all places at one and the same time, for we are told, that, הַשָּׁמַיִם וְהָאָרֶץ, *the Heaven, and Heaven of Heaven*, could not contain him. This appears evident, or he would not have asked, "does this censurer of Kennicott and De Rossi suppose, that Joseph occupied the throne of God?" Surely he might have known, if he had not likened God to man, that *the place of God*, or, *the throne of God*, is his eternal, and ever-watchful providence, ever present to superintend the workings of the universe, as well as the most minute concerns of his creatures. That he works by mediate causes, that whenever an active power, as that of man, is employed to produce some ultimate good, it may, without the possibility of contradiction, be said, such a man is *IN THE PLACE OF* God, as the cause to bring about such an effect: and in the case before us, as God brought about his purpose respecting the Hebrews by Joseph, we can with the utmost propriety say, without "supposing that Joseph occupied the throne of God," that Joseph was *in the place of* God.

This writer very authoritatively says,

"Let me inform Mr. B. that when תַּחַת, *thaachaath*, signifies *in the place of*, it always implies the absence of that, in the place of which it stands."

Let me ask this writer the following question: when Joseph was under the divine direction, as the agent of God, did his agency imply the absence of God? or, when any of the men of God were commanded to bring about the execution of the divine will, did such agency "always imply the absence of God, in the place of whom the person stood?" When Moses was commanded to go in unto Pharaoh, and when the plagues were sent, did it imply the absence of God in the place of whom Moses stood? certainly not.—Chap. xi. 4. *Thus saith the Lord, about midnight will I go out into the midst of Egypt.*—xii. 12. *For I will pass through the land of Egypt this night.* From which this writer may see, that I can "suppose this passage to my

purpose," and that the word תחת, *thaachaath*, when it signifies *in the place of*, does not "always imply the absence of that, in the place of which it sometimes stands;" and that we can allow Joseph to have been in the place of God, without supposing "that he occupied the throne of God." How then is Lev. xvi. 32. where it has the above rendering, "not to my purpose?" I have said, that תחת, *thaachaath*, generally means *under*, and frequently means *under*, or *beneath*, the surface of the ground; but Mr. H. should have known that the word admits of near fifty different modes of expression, according to its ideal of variation, of which he appears to be altogether ignorant. If this writer had done fairly, when he read the next page, he would also have transcribed what I have there said; he would have found, that I allow it to have another mode of expression, which is comprehended in the construction of this passage, viz. *the original describes the place where Saul was encamped under the cover of the תחת grove*, i. e. the cover over the place of the grove, which cover was distinct from the place on which the grove stood. It is the same, whether we say, *in the place of the grove*, or, *under the cover of the grove*; the word in this passage signifies to be under the cover of something in the very place of the thing spoken of, and as the thing spoken of is a grove, the question is, what is it that constitutes a grove? It must appear, that the appellation of *grove* cannot be given, if the branches which constitute the cover were cut off, and the bare central timbers only were left standing, it would then be *the place of the poles*, or the place on which the poles stand, and not *the place of the grove*. It follows then, that the upper part, viz. the branches, which afford a cover to any thing under them, constitute a grove, therefore the ground-plot of this grove may be allowed to be distinct from the grove: and *in this place*, or, *under this cover*, Saul abode with his soldiers, as we shall presently find must necessarily have been the case.

I would ask this gentleman, if, as he supposes, "Saul abode in the hill under the tree in Ramah," what necessity there was for him to have his spear in his hand, when all his servants were about him? This random mode of translating gives us no satisfactory information. In any thing I have to communicate, I wish to avoid sarcasm; but ill-natured sarcasm is contemptible, as it has no tendency to do any good. Mr. H. says,

"This leads Mr. B. to give a new translation for the SAKE OF THE DEISTS," This is a mistake, I have given a new translation of this part for the SAKE OF TRUTH; and I will venture to say, that if we do not write to reconcile those passages, which from the time of that crafty infidel Voltaire have been the support of Deism, we had much better not write at all. I say Mr. H. has given us no satisfactory information, if "Saul abode in the hill, under a tree in Ramah," amusing himself; common sense will inform us, that there was not any necessity for him to have his spear in his hand, when all his friends, and servants of his household, were waiting on him. This writer's conclusion is altogether inconsistent with the nature of the business that Saul was then engaged in. Had Mr. H. told us that the translators had

omitted giving us the translation of a word, which is absolutely necessary in this passage, we should have known what description of persons his servants were, who were about him. But as he has not ventured beyond the limits of the modern translation, we could not expect him to give us any information as to this particular. Can any man have a love for truth, or the honor of the Bible, who, when a true and rational translation is given, verbatim, to passages which have been urged against the Scriptures, even to destroy their authority by their own evidence; attempts to fritter away the obvious meaning of the sacred writers, when such rendering is confirmed by other passages, which can have no other meaning? I think, to use this gentleman's words, that such attempts to misrepresent what I have labored to prove is the truth, must be done "for the sake of the Deists;" as such attempts have a powerful tendency to support that description of men, in their efforts to show that such passages are inconsistent with reason.

I say then, that this sedulous seeker for a fault should have informed us, that the word נִצְבִּים, *nitsaanim*, omitted by the translators, means *garrisons*, 2 Sam. viii. 6. Then David put נִצְבִּים, *garrisons*, ch. v. 14.—1 Chron. xviii. 13.—2 Chron. xvii. 2. we then should have known what description of persons, עֲבָדָיו, *his servants* were, viz. that they were his GARRISON SOLDIERS, and the clause truly reads, when the above word is thus noticed, וְכָל עֲבָדָיו נִצְבִּים אֵלָיו, *and all his garrison soldiers about him*; or, as we should say in our language, *and all his guards about him*; sending orders to his general, Abner, who was then fighting with the army of David, while he remained under cover, in the place of the grove, with his guards to pursue in case of victory. But to suppose, that while he was in his palace in Gibeah, or under a tree in Ramah, there was any necessity for him to be amusing himself with a spear in his hand, when the servants of his household were with him, according to the translation, is altogether inconsistent with the original, and with this author's rendering also.

Indeed, Sir, I grudge spending so much valuable time in answering the fancies of such gentlemen; however, as this writer has thus attacked me, it is necessary to show, that he has made but little proficiency in Hebrew. He tells us,

"It is not at all evident that two towns are mentioned in the text; גִּבְעָה, *Gibeah*, signifies a hill, and we know from 1 Sam. ix. 11. that Ramah was situated on a hill, and that there was in its neighbourhood a high place, perhaps a grove; these things considered, without putting any strained, or unnatural sense upon one Hebrew word in the text, it will read, Now Saul abode in the hill, under the grove, or tree, in (or by) Ramah."

Thus, by supposing words for which he has no authority, such as, *or, by, perhaps*, this writer follows the plan of Kennicott, De Rossi, and other HEBREW MENDERS, leaves the reader in a state of uncertainty, and throws stumbling-blocks in the way of the unlearned. This is sufficient to convince any one, who has a moderate share of Hebrew learning, that this writer has not manifested a profound know-

ledge in Hebrew criticism, or he would have known, that the word גִּבְעָה, *Gibeah*, does not mean *a hill*, and cannot be so translated. It is, to be sure, translated *in the hill*, 1. Sam. vii. 1. in the English translation, from which this Hebraist has taken it, but we shall soon see that the translation is wrong.

It appears that this writer cannot render גִּבְעָה, *Gibeah*, in the *hill*, without taking an unwarrantable liberty with the original, after the plan of Kennicott and De Rossi, by interpolating the ה, *He*, emphatic, and so he translates it, in *THE hill*. If this is not trifling with the original, by stretching forth the hand to support the hallowed ark of God, with the forbidden inventions of man, I am at a loss to know what is.

That the word גִּבְעָה, *Gibeah*, 1 Sam. vii. 1. which should have been translated *in Gibeah*, but which is rendered *in the hill*, has been translated wrong, will appear evident from what follows. It is said; *And the men of the hill*; but the question would then be, what hill was this where the ark of the Lord was brought? why we should be altogether at a loss to know; it would be uncertain, and the best conclusion in this case would be by a *perhaps—guess-work*; when the very word is plain and express. By turning then to the 2 Sam. vi. 3. 4. we find it is said, *The house of Abinadab which was at גִּבְעָה Gibeah*, not, *The house of Abinadab which was in the hill*. Therefore the very same word 1 Sam. vii. 1. גִּבְעָה, in *Gibeah*, has been improperly translated *in the hill*; and this writer has presumed, in the above passage, to copy from the translation *only*, the words *in the hill*. But this word cannot be so translated, it must be rendered as it is in every other part of Scripture where it occurs, to mean the royal city *Gibeah*, the dwelling-place of Saul. However, this writer is found in good company, viz. the translators, who have set him the example; from the translation, it appears, he has copied it, for, to a certainty, there is not any authority in the original for rendering this word so written by *in the hill*. But this is one of "the fortuitous shoots" of Mr. H's imagination, calculated to support, and not to silence, this objection, which Deists, from the early ages, have brought against this passage. Whereas, when the Scriptures are permitted to speak in their own native language, I have given sufficient proof, that without our aid the objection is done away.

I find that this writer, like the Greeks of old, is so refined in his notion concerning the unity of God, that he starts at the very idea of supposing that the noun אֱלֹהִים, *Elohim*, is a noun singular; or that God is ONE ONLY in *essence* and in *person*. Concerning this most important subject, I am governed, not only by right reason, but by the positive declaration of Scripture; and am fully convinced, that God is ONE, and NO MORE, that *his glory he will not give to another*; and that those who think there are more, are decidedly *Polytheists*. When I find that the inspired penman was instructed to strike at the very root of the polytheism of that age, by joining the noun אֱלֹהִים *Elohim*, with the third person singular of the verb, in the first opening

of the sacred volume, בְּרֵאשִׁית בְּרָא אֱלֹהִים, *In the beginning God created*: it is conclusive evidence with me, and must be with every thinking man, that אֱלֹהִים, *Elohim*, is a noun singular; otherwise, were we to admit that it was a noun plural, then the first verse in Genesis must be translated thus, *In the beginning Gods created, &c.* It has often been said, as it is by this writer, that the word is singular when it is applied to the true God, and plural when applied to the Gods of the heathens. But if this were admitted, there would be no certainty in the language: this is not the case in any other language, and as ideas are the same in all ages and nations, it cannot be so in that most comprehensive of all languages, the Hebrew.

I do not mean to offend this gentleman, but I am under the necessity of showing, that he is not critically learned in Hebrew. He tells us, "that דָּבָר, *Dabar*, means indifferently either a word, or a thing." This is not the case, the radical form of דָּבָר, *Dabar*, is used to convey a variety of meanings, and it has near 300 different modes for variation in expression, which can neither be understood, nor applied, without attending to the ancient custom when the Hebrew was a living language, which is absolutely necessary before he can lay any claim to Hebrew criticism. The learned reader will excuse me for writing the word דָּבָר, *Dabar*, without the vowels, which is this writer's method of reading and understanding Hebrew. I am at a loss to know how this and all writers, can pronounce the letters *dbar* without their proper vowels! they of necessity put in vowels at pleasure, and so "make the Hebrew words say any thing, or nothing, just as imagination prompts them." Such a method can only be followed by those, whose knowledge extends no farther than the alphabet of the language. This must appear evident without any comment. The same radix דָּבָר, *Dabar*, which this writer says "means indifferently a word, or a thing," does not "mean a word or a thing," at the mere pleasure of the translator, but by a certain rule of which he is ignorant. The same radix is used to mean a discourse, rehearse, say, command, answer, commune, judgment, name, business, utter, matter, advice, thought, uncleanness, errand, cause, sentence, report, message, talk, deed, manner, affair, speech, council, effect, promise, eloquent, spoken, song, saying, subdue, destroy, murrain, pestilence, plague, desert, wilderness, a fold, a bee, holy of holies, oracle, speak, bade, tell, teach, declare, appoint, &c. &c. But when דָּבָר, *Dabar*, is applied to mean a word, it has a different construction to what it necessarily has when it is applied to mean a matter, or thing; and so for every other application of the word. So that before this gentleman had rushed unadvisedly into the battle, he should have armed himself with necessary weapons, if he meant to keep his ground. He should have known the reasons for these different applications which were attended to by the ancient Hebrews, and which must necessarily be known by every critic in the language, in order to form that vast variety of expression referred to above, with certainty, as is the case in all languages.

Thus it appears, that Mr. H. applies words, whatever their construction may be, to mean any thing which is comprehended in the radix. Such bold adventurers can never give the true meaning of any passage in Hebrew. By this writer's method, and all who, like him, write at a venture, the language, though it is certain in its meaning and application, would be altogether uncertain, there would be no certainty in the Bible for any thing. Now, as I refer to the Scripture, and not to Father Simon, or to any other father, for authority; and as I have proved that Hebrew words are as certain in their meaning and application, as words are in any other language, how is this gentleman justified in saying,

"We have a shrewd guess of what Father Simon meant by endeavouring to persuade us, that the signification of Hebrew words was uncertain; and I am sorry to say Mr. Bellamy's criticisms, and Father Simon's assertions, speak the same language."

In 1 Sam. iv. 8. there are three words in the original, which in the translation are only rendered by the word *these*, viz. **הָאֵלֹהִים הָאֵלֶּה**, so that two words have been omitted by the translators. These three words I translate thus, *after this manner*, or *with these things*. But Mr. H. again thinks he can find fault, he says,

"There is not a passage in the Hebrew Bible, in which **הָאֵלֶּה** signifies *after this manner*."

No! what does he think of **בְּמִנְחָה תִּנְתֵּן לַיהוָה**, AFTER THIS MANNER *ye shall offer daily*. Numb. xxviii. 24. Here the manner of the sacrifices mentioned in the preceding verses is summed up by the word **בְּמִנְחָה**, *after this manner*, viz. *after this manner*, or, *with these things*, they were to observe the sacrifices. If this curious objector had not been determined to find fault at all events, wading through thick and thin, to establish his point, right or wrong, he would have said, that I not only translate the passage by the words, *after this manner*, as is the case throughout the scripture, but by the words which immediately follow, viz. *or, with these things*, which are both comprehended and understood by the above words. But I have abided by my usual method of suffering the Scripture to determine the matter, and that authority has determined the above translation to be right.

With regard to the hacknied observation, that the noun **אֱלֹהִים**, *Elohim*, is a plural noun when predicated of the heathen idols, but singular when applied to the true God; such a miserable subterfuge must appear absurd even to the unlearned; no custom in any language can make a noun singular, plural, or a plural noun, singular: it is a pity, that men of learning should amuse themselves with such lame tales. I have shown in the ORMON, and in the former volumes of this Journal, that throughout the Scriptures, wherever the word **אֱלֹהִים**, *Elohim*, occurs, the **ם**, mem, forms the absolute, and not the plural, by which it is distinguished from **אֱלֹהִי**, *Eloheh*, the relative, which

regularly occurs in regimen, as אֱלֹהֵי יַעֲקֹב, *God of Jacob* — אֱלֹהֵי יִשְׂרָאֵל, *God of Israel* — אֱלֹהֵי שָׁמַיִם, *God of Heaven*.

The passage which this writer has selected to prove the plurality of the word in question, is Deut. vi. 14.

לֹא תִלְכּוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי יְהוָה:

Which is translated thus, *Ye shall not go after other Gods, the Gods of the people*. Here this writer, like the translators, makes no distinction between אֱלֹהִים, *Elohim*, and אֱלֹהֵי, *Elohea*. This translation is altogether inadmissible; Mr. H. is again guilty of what I have before observed, viz. that of supplying, and expelling, words at pleasure. It is reasonable to conclude, that he is either trifling with your readers, or attempting to define what he is ignorant of, when he takes such unpardonable liberties. Why has he taken the liberty of excluding the ה prefixed to the word אֱלֹהֵי, *Elohea*? this is the method practised by those menders of the Hebrew, Kennicott and De Rossi, by which it appears, that neither they, nor Mr. H., knew what to do with it, and therefore the shortest way was to expunge it from the word.

Mem, as a prefix, has a great variety of applications, it means *from, even, without, out, in, them, among, before, since, at, of, some, against, &c. &c.* and agreeably to the construction above alluded to, it implies the nominative, genitive, accusative, and ablative cases, as well as the dative case: see Numb. xvi. 9. Ezek. xxxiv. 18. In these passages, ה, mem, has its meaning, it is not to be expelled from the passage; and אֱלֹהֵי, *Elohea*, which this writer erroneously states to be plural, is evidently singular, which, with ה prefixed, reads, *unto a God*.

To say that this word is plural, when applied to the heathen Gods, and singular when applied to the true God, shows but a very trivial acquaintance with the original language; such copiers of Kennicott and De Rossi may ask more questions, and start more objections, in one minute, than can be answered in a day, but not a single ray of light ever shined through those dark lanthorns, so as to enable us to discover truth from error, or that would assist us in reconciling those many contradictory passages in the translation, which have for so many ages been bandied about by Deists, to disturb the peace of society, and to destroy, if possible, the religion of the Bible. In order, therefore, to refute such an assertion, we will turn to passages where it is applied to an idol, and where it can only be applied as a noun singular. 2 Kings, i. 2. *Go inquire of* בַּעַל זְבוּב אֱלֹהֵי עֶקְרוֹן *Baal-zebub, God of Ekron*. — Jonah, i. 5. *every man unto* אֱלֹהֵי *his god*. In these, and many other passages, this word, which is applied to the idol gods, is plainly used by the sacred writer as a noun singular. I shall notice but another, because the translators have rendered it plural, but we shall find that it is obviously singular; it may also prevent this and other writers from making any attempt to

bring it forward on this ground should they meet with it. It is said in Exodus xii. 12. וְכָל-אֱלֹהֵי מִצְרַיִם, *And against all the gods of Egypt*. This translation is wrong, for with this rendering they have been obliged to interpolate ה, *he*, in the word אֱלֹהֵי, *Elohea*, viz. *THE gods*; but if we render it as it is in other places of Scripture, as a noun singular, we have no occasion to mend the original, the clause reads, *and against EVERY GOD of Egypt*. Now it certainly must be evident to every one, that if אֱלֹהֵי, *Elohea*, must necessarily be rendered as a noun SINGULAR in one place, it cannot be rendered as a noun PLURAL in another; it is obviously translated as a noun singular throughout the Scripture, when it is applied either to the true God, or to the gods of the heathen; it is manifestly said, אֱלֹהֵי שָׁמַיִם, *God of Heaven*—אֱלֹהֵי יַעֲקֹב, *God of Jacob*—אֱלֹהֵי יִשְׂרָאֵל, *God of Israel*—אֱלֹהֵי עֶקְרוֹן, *God of Ekron*.

There is also another error this writer has fallen into, by not attending to the plain rules of the language, in translating אַחֲרָי, *after*. This word has a great variety of applications. In its simple radical form, it means, *after, behind, following, afterward, hereafter, &c. &c.* But if gentlemen will put forth such undigested matter, rendered still more absurd by an uncertain random method of translating, and will choose words at pleasure as may suit their whims and fanciful suggestions, at the same time neglecting even the orderly grammatical arrangement; no wonder that any two of these adventurers are incapable of translating the same passage so as to agree with each other. On this ground it is that Mr. H. has erred in the translation of this word, for with the construction above alluded to, it takes the pronoun as well as the preposition, and must be rendered as it is in other places of scripture, by, *after that*, Gen. xiii. 14. אַחֲרָי אַחֲרֵי כֵן לֹטִי נִפְּרָדָה. *Lev. xiii. 55. אַחֲרָי אַחֲרֵי כֵן הִיא נִשְׁחָטָה.* Ch. xxv. 48. אַחֲרָי אַחֲרֵי כֵן הִיא נִשְׁחָטָה. *Numb. xxx. 15. אַחֲרָי אַחֲרֵי כֵן הִיא נִשְׁחָטָה.* The clause will then truly read thus; *Thou shalt not go after that strange god.*

But the repetition of the noun אֱלֹהֵי, *Elohea* seems to have puzzled the translators as well as this writer. However, the translation I am giving is confirmed by other parts of scripture, which also prove that אֱלֹהֵי and אֱלֹהֵי are nouns singular, the first clause reads, *Ye shall not go after that strange God*, it then became necessary for the divine writer to say what strange God he referred to, and when no word or letter is taken from the original under a pretence of mending what must by such mending be necessarily marred, the answer is; *unto a God of the people*. The whole verse reads agreeably to reason and sound speech, without making אֱלֹהֵי a plural noun, viz. *Ye shall not go after that strange God, unto a God of the people.*

The strongest passage that can be adduced by those who contend that the word **אלהים** *Elohim* is plural, or that it signifies a plurality of persons or Gods, is in Exod. xxxii. 4. They say "it is connected with a pronoun plural," however, we shall find that it is a noun singular in this place also, and signifies one idol, or one God only. The clause stands thus, **אלה אלהיך ישראל**, *these be thy gods, O Israel*. A little attention to similar passages, to reason, and to the obvious customs of the ancient Hebrews, will soon silence this objection, without supposing that **אלהים** *Elohim*, was understood by them as a plural noun.

There is one circumstance which has been overlooked by all writers in all ages since the dispersion of the Jews. When the Hebrews came out of Egypt, we are told that their number amounted to above six hundred thousand men from twenty years old to fifty, to these if we add the tribe of Levi of the same age, they will be nearly 700,000; if we add those under the age of twenty years we may fairly admit the males to have been above one million; and if we allow the females to have been as numerous, their population at that period could not have been less than two millions. Now when Moses went up into the mount to receive the law, and to be instructed in the ceremonies of that dispensation, we find that the people who had been accustomed to keep the seventh day as sacred to God, began to be clamorous for the establishment of public worship. This may seem strange to some, because it has been understood that they worshipped the idol only; but that this was not so, is evident from the words of Aaron Ch. xxxii. 5. *And when Aaron saw it (the calf), he built an altar before it, and Aaron made proclamation, and said, to-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace offerings.* From which it is evident that this being a feast of the Lord, they did not worship the calf only, but through this heifer, which was a symbol so understood by them, they worshipped God agreeably to the ancient order of representative worship. If then this was the ancient order of divine worship, we may be asked, what necessity was there for a new dispensation? the same question may be asked when Christ came to establish a new dispensation. The Jewish church had arrived at its consummation, for as to things of a spiritual nature, their views were so external, that nothing remained among them in any part of their significative worship, according to its original institution by which the things in outward nature were chosen to prefigure the passions, and affections of the mind. So in like manner the ancient worship, which had been established at the time of Noah, had become so external, that nothing of its original representation by the meaning of things in outward nature, as applicable to the various good and evil affections in man, was understood by them: such is the style in which scripture is written; a knowledge indeed, which rendered them complete masters in natural philosophy, so that a new dispensation was necessary. The people therefore concluding that Moses, by his stay in the mount, had left them, came to Aaron and insisted that he should establish the order of

worship, to which they had been accustomed in Egypt. Thus circumstanced, he was obliged to comply, and it is expressly said, that *he fashioned it with a graving tool, after he had made it a molten calf.* Now had עֵגֶל *Egel*, i. e. calf, been plural, there had been so far some ground, but not a tenable one for the translation of אֱלֹהִים *thy Gods*; but surely it will not be contended by any person who understands Hebrew, that this passage can be translated, *these CALF be thy gods*, as it is in the present translation from whence this writer has copied it, because even then, a similar objection would remain, the pronoun plural אֵלֹהִי *Eloeh* would still be joined to the noun singular.

There is one circumstance which has been overlooked in all ages since the dispersion of the Jews. Christians as well as Jews have supposed that there was only one calf, which was that made by Aaron. Such views are conformable to circumscribed notions, but it should have been remembered that a nation of some millions could not assemble to worship in one place. The people were necessarily divided into separate congregations; therefore, in order that every congregation might direct their attention to that which was signified by the calf, according to ancient custom, a great number must have been made, that each congregation might have one. So that though the pronoun plural אֵלֹהִי *these*, be applied to the whole number of golden calves in every tribe, it is evidently at the same time applied to the one identical form only, signified by the noun singular עֵגֶל *Calf*. For this form, this idol, was ONLY ONE, one אֱלֹהִים *Elohim*, ONE GOD. Consequently there is no impropriety in the sacred writer using the pronoun plural when he spoke of the aggregate number of calves; it is the same as if he had said, *these constitute the self-same אֱלֹהִי God*, or, *these be thy God, these are but a model of the same identical idol, cast in the same mould, which altogether are but ONE FORM, ONE אֱלֹהִי God.*

Had the word אֱלֹהִי *Elohea* been plural, as a plurality of Gods implies a plurality of essences, and forms, they must then of necessity have had idols of various forms, but we are told that the form of this אֱלֹהִי *Elohea* was one, and Aaron confined them to the idea of the unity of God under one form only, and of one only metal, the most perfect, to signify to them that the unity of God, or that to worship the one eternal God was the most perfect of all worship. As well may we assert that the Roman Catholics in their different chapels do not worship the same God, or that Christians of different denominations, who have adopted different forms of worship, do not worship the same God, as to say that the word אֱלֹהִי *Elohea*, by referring to the same form, signified a multiplicity of Gods, and is a plural noun.

Now if Jews and Christians will still conclude that Aaron had but one calf made, the argument is still incontrovertibly in favor of אֱלֹהִים *Elohim* being a noun singular, as it would be absurd to say of one object, the calf, *these be thy Gods*. Therefore whether Elohim be

understood as connected with a pronoun plural, and applied to the one form, viz. the CALF, or whether it be applied to one object only, it plainly shows that it is a noun singular.

Thus it appears that though there must necessarily have been many congregations, yet there was a unity in their worship; they worshipped one and the same idol. A similar state of representative worship was instituted in the time of Jeroboam, who at the extreme parts of the kingdom set up a golden idol in the form of a calf; but will any one assert that their worship was not unique, or that their אֱלֹהִים and אֱלֹהֵי were understood by them as plural nouns? no one understanding the language, I am confident. On this ground it is that the translators and commentators have made this serious blunder, by supposing that these words were plural, not having confined their views to the one specific form of the idol, which was always so understood by the ancient Hebrews, even down to the time of Onkelos and Jonathan; but Onkelos and Jonathan are no authority with this objector. Thus may Mr. H. and all modern Hebraists who like him have concluded that אֱלֹהִים *Elohim*, and אֱלֹהֵי *Elohea*, are plural nouns, find a solution to every passage by which they have laid a foundation for polytheism.

It may seem strange to many why the form of a calf should have been chosen as representative, for we cannot suppose that at this period, when the Hebrews, the most refined and scientific nation on earth, who for their learning and arts were resorted to by all nations, were so profoundly stupid as to worship this idol of gold as such. The same will apply in the time of Jeroboam 600 years afterward. This was a representative idol, it was used as such by the churches before the Israelitish church, and by the Egyptians and heathen worshippers when the Israelites came out of Egypt. עֵגֶל *Egel*, properly means a young bull, as a feminine noun, a heifer, Hosea x. 11. it was used by the heathen worshippers to represent the fire, as a symbol of the divine perfection. The ancient churches before the Israelitish church were accustomed to this kind of worship, by which, as above, they signified the passions, good and evil, as appears from various parts of scripture. But the posterity of Abraham, while in Egypt, lost the true ancient symbolical worship of God, this index which pointed to every thing in nature as representative of some perfection in the creator, and had accustomed themselves to look externally only on those things which had an interior signification. That the form of this animal was one of the Egyptian idols is known, it was also retained in the Jewish worship as of the highest signification, it formed a part of the cherubim, and it was one of the animals seen by John before the throne. From this we are certain that by this animal was represented something, of which the professing world seems altogether ignorant and which in a future number may be a subject of useful and instructive investigation.

With these original views of the language, it is impossible to make the "Hebrew words signify any thing or nothing," with which this writer,

not having so competent a knowledge as he ought to have had, before he had made such a charge, accuses me; I have shown that the language is as certain in its meaning and application as any other language is, and that when the ancient method of reading with the true vowels is neglected, it must appear to a demonstration, from the proofs given in your former numbers, that such smatterers in Hebrew may "make the Hebrew words mean any thing, or nothing, just as imagination prompts them," and the words of Father Simon, that lame *alphabet Hebraïst*, are truly applicable to them. 'On doit supposer comme une chose constante que la plupart des mots Hebreux sont équivoques, et que leur signification est entièrement incertaine.'

Although this gentleman has treated me a little roughly, striving for victory, when truth alone ought to be the object of our pursuit, I have used him gently: it is natural to expect something of this nature whenever an attempt is made to root up old errors and prejudices. I have made allowances for the powerful influence of early instruction, and prevailing opinions, which so frequently shut out the light of reason, spread the gloomy mantle of ignorance over the mind, and leave the whole man a lamentable example of the direful effects of bigotry and superstition. We naturally have a partiality for what we have been taught in our juvenile days, be it ever so absurd. Some are willing to draw a veil over these prejudices, with a—*these are some of the hidden things of God*—or with Mr. H. who says, "that divine wisdom has ordained difficulties to remain, that such men may be snared, and fall by their own inventions." No. X. p. 248. Alas! to what will bigotry and attachment to particular opinions lead some men! To charge the divine wisdom with ordaining difficulties in order that his creatures might be ensnared, is strongly described in a paragraph from the letter of a learned gentleman, who on reading the passage above quoted, says,

"What! divine wisdom makes a revelation, and in doing so ordains snares into which men may fall, and these unlucky persons are to be damned to all eternity for stumbling against blocks laid in their way by that divine wisdom, which must foresee the event."

I am sorry to say that Mr. H's notions of the theology of the Bible are parallel with his depth in the knowledge of Hebrew; how can such views accord with that heart-rejoicing passage when God in infinite mercy declared his name to be, *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin?* Or with those ever memorable words when the Redeemer wept over Jerusalem, saying, *O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered you together as a hen gathereth her chickens under her wings, and ye would not?*

Equally inconsistent with scripture truth is this gentleman, where he again brings in "divine wisdom" as laying stumbling-blocks in the way, by uncertain conclusions: he says, "and whether the divine wisdom intended by the plural form of this his name, to point out his triune existence, must be left to eternity to discover." I think I have said enough to convince any one willing to be convinced that אֱלֹהִים *Elohim* is a noun singular. In the language of common sense I ask, if this be inexplicable, how should it agree with divine revelation? which says, *Hear O Israel אֶחָד אֱלֹהֵינוּ* the Lord our God is one: for if it be inexplicable, it then ceases to be a revelation.

It may be necessary to take a little notice of what this writer has said on 1 Sam. xxviii. 8. where he tells us again that אֱלֹהִים *Elohim*

is construed with the participle plural, "אֱלֹהִים רֹאֲתִי עֲלִים *Deos vidi ascendentes*," I have seen Gods ascending, as it stands in the translation. But the Vulgate, Jerome, and the English translation, are no authority for such rendering; to these translations may be attributed all the confusion and misrepresentation, which have laid a foundation for deists to question the validity of the original. So long as this objector continues to think with Kennicott, De Rossi, and some other such Hebraists, that יִם *yim* forms the plural, so long he will be stumbling over the difficulties he meets in the translations, but with the above understanding and application we are not under the necessity of supposing that אֱלֹהִים *Elohim*, is a noun plural, but evidently a noun singular. Onkelos and Jonathan, who wrote when the Hebrew was a living language, who were the great grammarians, the Johnsons of that day, were decided as to this matter, and always in strict conformity with ancient authority, understood that אֱלֹהִים *Elohim* was a noun singular, whether it was applied to the God of heaven, or to the god of the heathen. But Onkelos must, according to Mr. H. be altogether ignorant of the true meaning of this word, for he says, he does not take Jonathan as authority. I say it is very evident, whether the divine writers applied the word to the true God, or to an idol, that they considered it as a noun singular. This is plain beyond the possibility of a contradiction in the passage before us. Saul inquired, מָה רֹאֲתִי what seest thou? and

the woman said, אֱלֹהִים רֹאֲתִי עֲלִים I see a God, or, A SUPREME ascending. Saul then said מָה תֹּאמַרְוּ what form is HE of? and the woman said, an old man ascendeth, וְהוּא and HE is clothed with a mantle. If the sacred writer had understood that אֱלֹהִים *Elohim* was a plural noun, he certainly would not have joined the pronoun singular possessive to תֹּאמַרְוּ HIS form, neither would he have connected the pronoun singular הוּא HE, with the noun singular אִישׁ

was ; but he would have said, *what form are THEY of*, and, *THEY are clothed with mantles*, for מְעִיל *mengil*, must have been plural also in order to have agreed with the pronoun. But Jonathan and Kimchi are no authority, says Mr. H. When such serious blunders as are made by this writer are sent forth with all the consequence of deep knowledge in Hebrew, it is certainly painful to hear those who were masters of their native language, told, that they did not understand the nature and import of words which they were in the daily habit of using ; that they did not know whether they were singular or plural ; and that near 1800 years afterward such learned men should be told in effect by this writer, who has ventured to say that the root of אֱלֹהִים is אֵל.—Jonathan, you are ignorant of the meaning and application of words in your own language, because you do not think as I think, because you have asserted that אֱלֹהִים *Elohim* is a noun singular.

Mr. H. asks “ what authority I adduce for rendering אֵלֹהִים *before him* ? ” this is a trifling question, but it is another proof that the customary use of Hebrew words has not been studied by this writer. Otherwise he would have known that when one person makes his appearance before, or goes to another to communicate with him, it is understood that he speaks to him פְּנִים עַל-פְּנִים *face to face*.

Thus when Moses was directed to go to Pharaoh, he was to present himself *before him*, to speak to him himself, or he might have spoken to him by another. Again, 1 Kings xviii. 20. *And Elijah said unto all the people, come near unto me, and all the people came near אֵלֹהִים*

BEFORE HIM. That this translation of the word is just, must appear evident, for we are told in the 21st verse, that Elijah came unto all the people who had assembled with 850 priests of Baal ; but when he was going, as he was directed, to convince the people who was the true God, that they might have an ocular proof of the divine interposition for the glory of his name, he commands them to come אֵלֹהִים *before him*, viz. to surround the altar, for it is said in the 21st

verse, he had come to them. Beside, the obvious meaning contained in the radix of this word, is my authority for rendering it by the word *before*, and with the pronoun postfixed, *before him*. see Gen. xii. 15. Lev. ix. 5.—xvi. 2. Exod. xxiii. 17. Numb. xvi. 43.—xx. 10. Ezek. xli. 14.—xlii. 3, 7, 10, 13.—xliv. 4, &c. In all which places and many others, it has this signification. This translation will be allowed by the learned to be more proper, though Jerome and the Vulgate differ from it ; but we must not look for critical Hebrew among Christians in the ninth century, nor in the old councils of the church of Rome, nor in the productions of many modern writers and professors : for it may be remembered I have before observed, that a modern writer in giving his opinion on a translation of one of the sacred books from the Hebrew, has ventured to say that it “ conveys more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English, than any other translation whatever that we

possess." What opinion are we to entertain of this gentleman's knowledge of Hebrew, when it appears that the translator did not understand the grammar of the language. I hope Hebrew translators will be more cautious in future, and not boast of reading "sober critics, Lowth, Leusden, &c." as Mr. H. boasts has been his practice; but adhere to the original Hebrew, and confirm the reading by other parts of scripture, where the same word with the same construction and reading can have no other application. This is that which can alone be depended on, and no other authority can possibly be received as conclusive. For were there a thousand different translators in different parts of the world, who governed themselves by this unerring rule, their translations would all perfectly agree; and on the other hand, were there as many who attempted to translate by the random method adopted by Mr. H. who is leaning on such sober critics as Dr. Kennicott, De Rossi, and others of the same stamp, they would all disagree concerning the meaning and application. I have read Lowth, called by this gentleman a "sober critic," and I find such liberties taken by him as are not in any degree countenanced by Hebrew authority, or he would never have supposed that לָמוֹ *lamo*, was anciently written לָמוֹת *lamoth*.

But what is worse than all this, Mr. H. says, "supposing אֱלֹהִים *Elohim* to come from אֵל *fortitudo, virtus*"—surely it was his business to have informed himself before he had turned critic, that אֱלֹהִים *Elohim* does not come from either אֵל, or from any root in the Hebrew, Arabic, or from any root whatever in any other language. Had it been derived from another word, it would have been a very improper word to have represented him who had no beginning. It is a compound word, consequently not derived, any more than the divine being derives his existence from another divine being. This on reflection will be a convincing proof that אֱלֹהִים *Elohim* is a noun singular, for as there cannot be two SELF-EXISTENT beings, the word which signifies the one eternal God, cannot be PLURAL.²

I shall now, after having given undeniable proof of the lamentable errors of Kennicott, and his supporters, leave the learned and reflecting reader to form his opinion of Mr. H. for the liberty he has taken in saying, "we have a specimen of Mr. B's modesty in his charging Dr. Kennicott and De Rossi with ignorance of the Hebrew." I certainly have charged them with ignorance of the Hebrew, and I have not only charged them with ignorance, but have also substantiated that charge. Now as Mr. H. has not been able to detect the errors of Kennicott and De Rossi, but has industriously followed them, and has foisted their hacknied remarks into his article; and as I have shown the manifest errors of those writers; are we to say, that

¹ Vide *Journal* Vol. I. P. 162.

² See the *Opinion*, and former numbers of the *Journal*.

"we have a specimen of Mr. H's modesty," in boldly, without a shadow of proof, defending these *innovators*? or that "we have a specimen" of his ignorance in being led by men, who, it is obvious, had not even fully acquainted themselves with the grammar, syntax, and construction of the language? Not to mention their complete ignorance of its spirit, idiom, and phraseology, so peculiar to itself, which is one mark of its originality, concerning which, in all their writings, they appear to be perfectly ignorant. Let this gentleman, and all those who place their belief in the Hebrew mendings of these writers, turn to my article in your Journal, No. XI. p. 160. where they will find that such proof is given as cannot be controverted by Mr. H. or any random pretender to Hebrew. I say *random pretender*, because it must by this time, if this writer be open to conviction, appear even to himself, that all, who write without the true vowels, write at *random*, in a state of uncertainty. On this subject he says,

"But his (Mr. B's) ability to maintain and prove the absolute integrity of the Hebrew text, is what, I thought, no sober scholar would at this day pretend to—one would naturally suppose, that some respect should be paid to the arguments of Joh. Morinus, Ludov. Capellus, and other learned men who have written on this subject. Dr. Marsh, in his lectures on Divinity, lately published, states this subject with great perspicuity, and though he admits the integrity of the Hebrew text, from the time it was fixed by the Masora, yet in the conclusion he very properly observes, 'our notions of integrity must not be carried to such a height as to imply that no deviations from the sacred autographs were retained in the Masoretic text.' Now if we admit the professor to be a competent judge, what must we think of Mr. Bellamy's *Absolute* integrity of the Hebrew text?"

I will not say that this writer is intentionally guilty of egotism, but I may be permitted to observe, that some people acquire an unfortunate habit of something like it. Mr. H. speaks here, indeed, like the "oracle of the Pythian goddess," as though there was no appeal from his decision; even the ability of the Professor himself has not been fully sanctioned by the entire approval of this instructor of those eminent masters in Hebrew literature, Jonathan, Onkelos, Kimchi, &c.; but he flourishes away as he finishes the paragraph with "now if we admit the Professor to be a competent judge, what must we think of Mr. Bellamy's absolute integrity of the Hebrew text? it is what I THOUGHT no sober scholar would at this day pretend to." What claim Mr. H. can make to these *we's* and *I's*, as sitting in the seat of judgment, I leave for the learned reader to determine, which, from the specimens above given, he will not be at a loss to do without much trouble.

As to the "ability to maintain and prove the absolute integrity of the Hebrew text," I am of opinion that it requires no great ability. to prove that it is now as perfect as it was in the days of Moses. I pay respect to every learned man as well as Morinus, Capellus, &c. because, had it not been for the labors of learned men, the nations of Europe would have had no Bible; and were it not for the care and attention of learned men in the present day, the Bible would soon be corrupted by such menders as Kennicott, De Rossi, and others who lean on those broken reeds. But neither Morinus, nor Capellus, nor

any other learned men, have been able, had they been willing, to impeach the absolute integrity of the Hebrew text. There is not a surer mark of a man's ignorance of the original, than when he speaks against the absolute integrity of the text. I have before said, and it is true, that if an improper letter were put into every word in the Hebrew Bible, a critic in the language would as easily put them right, as a school-boy would point out an error in orthography.

I know nothing of Professor Marsh's erudition in Hebrew, therefore can say nothing in reply to Mr. H. where he remarks "now if we admit the Professor to be a competent judge." But I can say thus far, that as Dr. Marsh admits the absolute integrity of the Hebrew text from the time of the Masorah, by whom, I presume, the Professor means Ezra, and the men of the great synagogue, it is a proof that the learned Dr. is well convinced so far of the absolute integrity of the text.

But Mr. H. has been "accustomed to read sober critics, Lowth, Leusden, &c. what they have to say, they advance with modesty, and proceed like men searching for truth." It is as easy to point out numbers of errors in Lowth and Leusden, as it has been to point out the many false translations of those "sober critics," Kennicott and De Rossi. What can this writer suppose I am in search of, if I am not searching for truth? I need not search for that which is not true, it is to be met with in every direction; it is a plant which thrives in every barren soil; and I leave it for the intelligent reader to determine, whether this pernicious weed has not overspread the ground on which this gentleman has taken his stand. The "sober critics," however, he has been accustomed to read, have not yet enabled him to know the difference in Hebrew between a *city* and a *hill*—whether עִיר, *Egel*, was applied to the one specific form, or to a multiplicity of calves—they have even left him to grope his way, in worse than Egyptian darkness, concerning one of the most important words in the sacred volume, the word אֱלֹהִים, *Elohim*, which they have supposed to be a plural noun; and Mr. H. following these blind guides, has, like them, blundered on a root, from which they have thought it may be derived, when (as above) I have asserted that it is not a derivative, and have referred for proof where that important subject is fully treated of.

I do not know what this writer means by the words, "what they have to say, they advance with modesty," unless he means that what I advance is immodestly advanced; it is an insinuation which will do him no credit with the unprejudiced reader. If we say two and two make four, where is the impropriety in declaring it to be so? when the thing is self-evident, would it not be affectation to say with another modern *suppositionist*, "I humbly apprehend" that two and two make four? Thus these writers utter their dogmas with an affected humility, and at the same time, though they use such words as "I humbly conceive—I humbly apprehend—with deference to the opinion of the learned," thus preparing the way for a favorable reception; they are, with all this outward display of appealing to superior judgment,

as fixed in their opinion without that proof, which can only be admitted as conclusive, as I am, when the subjects I advance are unequivocally confirmed by that unerring guide, the original Hebrew Scriptures. What I have advanced are not *fanciful suppositions, conjectures, uncertain conclusions, 'fortuitous shoots,' random translations, and guess-work*; I have not proved from the English Bible, as Mr. H. has attempted to do, but from the Hebrew, that which must necessarily be allowed to be true: it is the Scripture itself in the original, where the same words occur, which can have no other meaning, that determines the truth of what I have advanced; and yet this writer calls them my "decisions." He says, "like the priestess of the Pythian Apollo, I deliver ORACLES, and that from my decisions there is no appeal." I hope by this time he will be convinced that the oracles I deliver, are the *Scriptures, the literal meaning of the original Hebrew, the literal truth*; and from the decisions of these ORACLES there certainly is no appeal.

I shall now take leave of Mr. H. by observing, that on the whole, it must be acceptable to Biblical students to see so many gentlemen of talent and learning advancing towards a perfection in the original language, which has now become so absolutely necessary, not only to constitute the character of general learning, because it is the only key to open the gates of Eastern literature; but because without it, those very numerous contradictions and inconsistencies, which we find in the modern translations, and by which Deists, ever since the dispersion of the Jews, have endeavoured to root up the religion of the Bible, cannot be reconciled and answered. I say *absolutely necessary*, because Deists, who, in general, are intelligent, though not learned men, who are governed by the present translation, mostly avail themselves of every opportunity to reprobate the book, which they think contains accounts of circumstances, altogether inconsistent with those high and dignified views we ought to entertain concerning its divine author. I conclude with my hearty wish for a rapid circulation of this publication; no *clergyman, no minister*, in the British Empire, ought to be without it; it would show a carelessness in fulfilling the solemn duties of his office, because it is the only learned medium in Europe for elucidating those very Scriptures, which since the days of Jerome, and the compilers of the Vulgate, have been quoted to support the cause of Deism, having never been translated consistently with the original Hebrew.

JOHN BELLAMY.

London, Dec. 1812.

MISCELLANEOUS OBSERVATIONS

On several Ancient and Modern Authors.

NO. II.

ADDISON'S Notes on his translation of part of Ovid's *Metamorphoses*.

“OVID's verse is, Consiliis, non curribus, utere nostris. This way of joining two such different ideas, as Chariot and Counsel, to the same verb, is mightily used by Ovid, but is a very low kind of wit, and has always in it a mixture of pun, because the verb must be taken in a different sense when it is joined with one of the things from what it has in conjunction with the other. Thus in the end of this story he tells you, that Jupiter flung a thunder-bolt at Phæton—*pariterque animaue rotisque Expulit aurigam*; where he makes a forced piece of Latin, (*Anima expulit aurigam*), that he may couple the soul and the wheels to the same verb.”

Something of this kind, which so much displeased Addison, may be found even in Cicero, Virgil, and Horace.

Una atque eadem nox erat, qua prætor amoris turpissimæ flamma, ac classis populi Romani prædomum incendio CONFLAGABAT.—Cicero In Verr. lib. 5. cap. 35.

De civitate maluit quam de sententia DIMOVERI.—Cic. pro Sextio. c. 47.

Abnegat, inceptoque et sedibus HÆRET in iisdem.—Virg. Æn. II. 654.

Cælo palmas cum voce TETENDIT.—Æn. II. 688.

Tunc nec mens mihi nec color certa sede MANET.—Hor. Carm. 1. 13. 5. Non animum metu, Non mortis laqueis EXPEDIES caput.—Hor. Carm. 3. 24. 7.

Toup, in his Index to Longinus, affirms, that the verb καταρχεισίζειν is used by no other Greek author than Longinus.

It is used by Plutarch in his Lives of the Gracchi. Λύκιος γὰρ Ὀστίλιος, ἀνὴρ ὀλιγαρχικὸς, καὶ δυνατὸς ἐν τῇ βουλῇ, πρότερον μὲν ἐξέπεσεν ὑπατείας παραγγέλλων, τοῦ Γαίου τὸν φάννιον προαγαγόντος, ἐκείνον δὲ ΚΑΤΑΡΧΑΙΠΕΣΙΑΣΑΝΤΟΣ. p. 1559. H. Steph.

Brunck, on Aristophanes, Equit. 400. Εἴ σε μὴ μισῶ, γυνοίμην ἐν Κρατίνου κώδιον, remarks, Γενοίμην eam significationem habens, a qua denominatur, qua quum pollet, particulam ἄν nunquam adsciscit, quæ optativum potentialem semper comitatur. Ajax apud Sophoclem filio suo dicit: ὦ παῖ γένοιο πατέρος εὐτυχέστερος. optat. Si diceret γένοι' ἄν, longe diversus esset sensus, neque is sic absolutus: Fieris patre fortunatior, si tale quid, vel tale, contingeret.

I shall not presume to controvert Brunck's position : but I am at a loss to know how the following phrases are to be reconciled with the rule.

Τῷ τοι ξεῖν' Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἼΚΟΙ. Hom. Od. γ'. 248.

ᾧ γέρον, οὗ τις ἐκείνῳ ἀνὴρ ἀλαλήμενος ἐλθὼν ἀγγέλλων ΠΕΙΣΕΙΕ γυναῖκά τε καὶ φίλον υἱόν. Hom. Od. ξ'. 123.

Ἐννέα γὰρ νύκτας τε καὶ ἡμέματα χάλκεος ἄκμων Οὐρανόθεν κατιῶν δεκάτῃ ἐς γαίαν ἼΚΟΙΤΟ. Hesiod. Theogon. 723.

Ἄλλ' οὐκ ἂν μαχέσαιο· ΧΕΣΑΙΤΟ γὰρ, εἰ μαχέσαιοτο.

Aristophanes. Equites. 1057.

HESIOD. Oper. et D. II. 85.

— Ἀρχόμενος τὰ πρῶτ' ἀρότου, ὅταν ἄκρον ἐχέτλης
χειρὶ λαβὼν ὄρηκα, βοῶν ἐπὶ νῶτον ἱκῆαι
ἐνδρυσιν ἐλκόντων μεσάβω. —

I have no opportunity at present of examining how this passage is printed in the best editions of Hesiod. I think the true reading is,

— ὅταν, ἄκρον ἐχέτλης
χειρὶ λαβὼν, ὈΡΠΗΚΙ βοῶν ἐπὶ ΝΩΤΟΥ ἱκῆαι
i. e. ἐφίκηαι νώτου βοῶν ὄρηκα,

MOSCHUS. Epitaph. Bionis. v. 14.

Στρυμόνιοι, μύθεσθε παρ' ὕδασιν αἶλινα, κύκνοι,
καὶ γοεοῖς στομάτεσσι μελίσδετε πένθιμον ᾠδάν,
οἶαν ὑμετέροισι ποτὲ χεῖλεσι γῆρυν αἶειδεν.

For ὑμετέροισι I am inclined to substitute ἩΜΕΤΕΡΟΣ, i. e. Bion.

In the following verses of MUSÆUS's Poem on Hero and Leander, (v. 96.) in which he describes the effects of sudden love on Leander, Εἶλε δέ μιν τότε θάμβος, ἀναιδείη, τρόμος, αἰδώς.

ἔτρεμε μὲν κραδίη, αἰδῶς δέ μιν εἶχεν ἀλῶναι. —

instead of ἀναιδείη (translated impudentia) should be read ἈΝΑΤΑΕΙΗ, speechlessness. This symptom is taken notice of by Sappho, in the fragment of her famous ode εἰς κόρην.

ὥς γὰρ εἶδω σε, βροχέως με φανᾶς
οὐδὲν ἔῳ ἱκῆι,

ἀλλὰ καμμέν γλῶσσο' ἐάγη —

In the same poem, v. 213.

Καί μιν ἐπιπτεύων, οὐκ ὄψομαι δύντα Βοώτην,
οὐ θρασὺν Ὀρίωνα, καὶ ἄβροχον ἀλκὸν ἀμάξης,
πατρίδος ἀντιπρόοιο ποτὶ γλυκύν ὄρμον ἱκοίμην.

This must be restored from Homer,

Καί μιν (Hero's lamp) ἐπιπτεύων, οὐκ ὈΨΕ ΔΤΟΝΤΑ ΒΟΩΤΗΝ,
(ἐπιπτεύων vid.) οὐ, &c.

Πληϊάδας τ' ἐσοφῶντι καὶ ὈΨΕ ΔΤΟΝΤΑ Βοώτην,

Ἄρκτον θ' —

Hom. Odyss. ε'. 272.

In TERENCE Eunuch. 5. 8. 52.

VOL. VII.

NO. XIV.

C

Accipit *hominum* nemo melius prorsus, neque prolixius, would be more elegant than Accipit *hominem* nemo, &c.

Emendations on SOPHOCLES. Œdipus T. v. 117.

Creon, being questioned by Œdipus as to the place of Laius's death, answers,

Θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, κάλιν
πρὸς οἶκον οὐκ ἔθ' ἱκεθ' ὡς ἀπεστάλη.

Œdipus. οὐδ' ἄγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν ;

Creon. θνήσκουσι γὰρ, πλὴν εἰς τις, ὃς φόβῳ φυγῶν,
ἂν εἶδε, πλὴν ἓν, οὐδὲν εἶχ' εἰδῶς φράσαι.

I think ὅτῳ preferable to ὅτου, τι being understood.

κατεῖδ', ὅΤΩΙ τις, ἐκμαθὼν, ἐχρήσατ' ἄν ;

— any circumstance which one having heard, might make subservient to a discovery of the murderer.

Œdip. T. 624.

ὅταν προδείξῃς, οἶόν ἐστι τὸ φθονεῖν.

Perhaps, ——— οἶόν ἐστι, τὸ φθονεῖΣ. the article τὸ for the relative ὅ.

Œdipus T. 715. Καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
λησται φονέουσ' ἐν τριπλαῖς ἀμαξιτοῖς.

Better perhaps, Καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
λ. φ. —————

Œd. T. v. 1526.

Ἦ πάτρας Θήβης ἑνοικοι, λεύσσει, Οἰδῖπους δδε,
ὃς τὰ κλεῖν' αἰνίγματ' ἦδη, καὶ κράτιστος ἦν ἀνὴρ,
ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

This passage should be thus restored,

ἃ πάτρας Θήβης ἑνοικοι, λεύσσει, Οἰδῖπους δδε
(ὃς τὰ κλεῖν' αἰνίγματ' ἦδη, καὶ κράτιστος ἦν ἀνὴρ
ὅΝ τις οὐ ΖΗΛΟΤ (for ἐζήλου) πολιτῶν, ΤΑΙΣ τύχαις ἐπιβλέπων ;)
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

Œdipus Col. 45. ἀλλ' ἴλασθ' ἔμεν τὸν ἱκέτην δεξαίετο·
ὥστ' οὐχ' ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι.

For ὥστε should be substituted ὦΣ, Nam.

Œdipus Col. 194. Perhaps ἄλις ὥς. ἀκούεις ;

Œdip. Col. 638.

Theseus assures Œdipus of his protection, and permits him to remain in his kingdom, and adds, addressing himself to the Chorus first :

Εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μέμνειν, σέ νιν
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἡδὺ, τούτων, Οἰδῖπους, δίδωμί σοι
κρίναντι χρῆσθαι· τῆδε γὰρ ξυνοίσομαι.

These verses appear to me to require the following alterations:

ΕΙΤ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμναι, σέ νιν
τάξω φυλάσσειν· ΕΙΤ' ἐμοῦ στείχειν μέτα,
τόδ' ἡδύ. τούτων — κ. τ. λ.

After τόδ' ἡδύ, understand ἐμοί.

Œdipus Col. 797.

In the conclusion of Œdipus's reply to Creon, who had in vain endeavoured to persuade him to return to Thebes,

ἀλλ', οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἄν κακῶς,
οὐδ' ὧδ' ἔχοντες, ζῶμεν, εἰ τερποίμεθα.

I should prefer, ἀλλ', οἶδα γάρ σε ταῦτα μὴ ΠΕΙΣΟΝΤ', ἴθι. —

Œdipus Col. v. 1121.

Œdipus, overjoyed at recovering his daughters, thus begins a speech to Theseus, who had restored them to him,

᾽Ω ξεῖνε, μὴ θαύμαζε πρὸς τὸ λιπαρές,
τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον.
ἐπίσταμαι γὰρ τήνδε σὴν ἐς τάσδ' ἐμοὶ
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.

Here, in my opinion, the following emendation may be made :

ἐπίσταμαι γὰρ ΤΗΝ ἙΜΗΝ ἐς τάσδ' ἐμοὶ
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.

i. e. ἐπίσταμαι γὰρ τὴν ἐμὴν τέρψιν ἐς τάσδε παρ' ἄλλου μηδενὸς ἢ
σοῦ πεφασμένην ἐμοί.

ANTIGONE, v. 2.

᾽Ω κοινὸν αὐτάδελφον Ἰσμήνης κára,
ἄρ' οἶσθ' ὃ τι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν
ὁποῖον οὐχὶ νῦν ἔτι ζῶσαιν τελεῖ ;

The tautology imputed to Sophocles by the Scholiast may be avoided by reading,

ἄρ' ΟΙΣΘΑ ΤΙ Ζεὺς τῶν ἀπ' Οἰδίου κακῶν
ὁποῖον οὐχὶ νῦν ἔτι ζῶσαιν τελεῖ ;

i. e. ἄρα οἶσθά τι τῶν ἀπ' Οἰδίου κακῶν, ὁποῖον Ζεὺς οὐχὶ τελεῖ νῦν
ἔτι ζῶσαιν ;

Antigone 24.

Οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων,
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ;
Ἑτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ
χρησθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς
ἔκρυψε, τοῖς ἔνερθεν ἔντιμον θεοῖς·
τὸν δ' ἀθλίως θανόντα Πολυνεῖκους νέκυν —

Sophocles probably wrote,

Ἑτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ,
χρησθεὶς ΔΙΚΑΙΩ καὶ νόμῳ, κατὰ χθονὸς —
δικαίῳ for τῷ δικαίῳ.

So Hesiod Op. et D. i. 224.

Οἱ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν
ἰθείας, καὶ μὴ τι παρεκβαίνουσιν ΔΙΚΑΙΟΥ,
τοῖσι τέθλε πόλιν.

Antigone, v. 40.

To Antigone's information that Creon had forbidden, upon pain of death, the interment of Polynices, and to her observation that it must soon appear whether Ismene's conduct would be worthy of her birth, Ismene answers,

Τί δ', ὦ ταλαίφρων, εἰ τὰδ' ἐν τούτοις, ἐγὼ
λύουσ' ἂν ἢ θάπτουσα προσθείμην πλέον;

Here Toup reads, κλύουσ' ἂν ἢ θάπτουσα ———

Eldickius, λέγουσ' ἂν ἢ πράσσουσα ———

Brunck, λύουσ' ἂν ἢ φάπτουσα ———

I had conjectured,

ποιουσ' ἂν ἢ παθοῦσα, προσθείμην πλέον;

“What actions or sufferings of mine can avail?”

Antigone, 203.

Perhaps, τοῦτον πόλει τῇδ' ἘΚΚΕΚΗΡΤΚΤΑΙ, τάφῳ

μήτε κτερίζειν, μήτε κωκυσαί τινα ———

Without this emendation the construction would be κηρύξας
ἔχω ——— ἐκκεκηρύχθαι πόλει τῇδε μήτε κτερίζειν τοῦτον
τάφῳ, μήτε ———

Antigone, 269.

One of the guards stationed by Creon to prevent the burial of Polynices, acquaints Creon with the interment of the corpse by some unknown person, and with the dissensions and mutual accusations which that occurrence had created among the guards;

τέλος δ' (says he) ὅτ' οὐδὲν ἦν ἐρευνῶσι πλέον,
λέγει τις εἷς, ὃς πάντας ἐς πέδον κára
νεῦσαι φόβῳ προὔτρεψεν. οὐ γὰρ εἴχομεν
οὔτ' ἀντιφωνεῖν, οὔδ' ὅπως δρῶντες καλῶς
πράξαιμεν.

I flatter myself the amendment I am about to propose will be preferred to the text as it now stands:

λέγει ΤΙ Γ' εἷς, ὃς πάντας ἐς πέδον κára
νεῦσαι φόβῳ προὔτρεψεν. ———

Antigone, 328.

Perhaps, ἀλλ' εὐρεθείη μὲν μάλιστα· ἐὰν δέ τοι

ληφθῇ τε ΚΑΝ μὴ, ———

οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με.

also, ——— ἐλθόντ' ἐμέ.

Antigone, 567.

Upon Creon's dooming Antigone to death, Ismene desires to die with her;

τί γὰρ (says she) μόνη μοι τῇσδ' ἄτερ βιώσιμον;

Creon replies, (as it is in Aldus's edit. and most of the MSS.)

ἀλλ' ἦδε μὲν σοι μὴ λέγ'. οὐ γὰρ ἔστ' ἔτι.

Brunck reads, ἀλλ' ἩΔΕ μὲν τοι μὴ λέγ'. οὐ γὰρ ἔστ' ἔτι.

Before I saw Brunck's note, I had conjectured,

ἀλλ' ἦδε μὲν σοι ΜΗΔΕΝ. οὐ γὰρ ἔστ' ἔτι.

Antigone, v. 1056.

In an altercation between Creon and Tiresias are these verses :

Creon. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.

Tiresias. τὸ δ' ἐκ τυράννων, αἰσχροκέρδειαν φιλεῖ.

The following correction is so obvious, that I wonder it has occurred to no one before me.

τὸ ΔΕ ΓΕ τυράννων αἰσχροκέρδειαν φιλεῖ.

Antigone, 1161.

I conjecture,——μάντις οὐδεὶς τῶν καθεστῶτων βροτοῖς.

Κρέων γὰρ ἦν ζηλωτὴς, ὍΣ ΓΕ ΤΟΙ ποτὶ

σώσας μὲν ἐχθρῶν τῇδε Καδμείαν χθόνα,

λαβὼν δὲ χώρας παντελῇ μοναρχίαν,

εὐθύνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·

καὶ νῦν ἀφεῖται πάντα.

The present reading is ζηλωτὴς, ὡς ἐμοί, ποτὶ, which makes the sentence what Cicero calls *scopas solutas*; for, since the particles μὲν and δὲ show that both σώσας and λαβὼν agree with the same noun substantive, Κρέων, which is the nominative case to ἦν, either εὐθύνε has no nominative case, or, if Κρέων is to be understood with it, some connecting particle is wanted to unite the two verbs. According to my amendment, ὅς is the nominative case to εὐθύνε, and the construction is perfectly regular.

Antigone, 1219. Τὰδ' ἐξ ἀθύμου δεσπότης κελεύσασιν

ἡβροῦμεν.

Ordo est τὰδε ἐξηθροῦμεν κελεύσασιν ἀθύμου δεσπότης.—Brunck.

They, who think this order forced, may read κελευσμάτων.

Antigone, 1224.

Τὴν μὲν, (Antigone) κρεμαστὴν αὐχένος, κατειδομένην

βρόχῳ μιτῶδει σινδόνης καθημμένην·

τὸν δ' (Hæmon, her lover) ἀμφὶ μέσση περιπετῇ προσκείμενον,

εὐνῆς ἀποιμῶζοντα τῆς κάτω φθορᾷ

Perhaps, εὐνῆς ἀποιμῶζοντα ΤΗΝ ΚΑΤΑΦΘΟΡΑΝ.

“Bewailing the ruin of his hopes of marriage.”

Trachiniæ, v. 57. Πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ

ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά,

μάλιστα δ', ὄνπερ εἰκὸς, ὍΤΛΛΟΝ, εἰ πατὴρ

νέμοι τιν' ἄραν τοῦ καλῶς πράσσειν, δοκεῖν;

Ordo est : μάλιστα δὲ ὍΤΛΛΟΝ, ὄνπερ εἰκὸς ἐστὶ δοκεῖν, εἰ νέμοι τιν' ἄραν τοῦ καλῶς πράσσειν τοῦ πατρὸς, id est τῆς τοῦ πατρὸς εὐπραξίας.—Brunck. The order, in my opinion, ought to be

μάλιστα δὲ ὍΤΛΛΟΝ, ὄνπερ εἰκὸς ἐστὶ ΜΟΛΕΙΝ, εἰ νέμοι τιν' ἄραν——

μάλιστα δ', ὄνπερ εἰκὸς, ὍΤΛΛΟΝ, εἰ πατὴρ

νέμοι τιν' ἄραν τοῦ καλῶς πράσσειν, ΜΟΛΕΙΝ;

Trachiniæ, 558.

ὄν, i. e. λόγον, implied in λέγοντος, v. 551. But the Scholiast and Brunck refer ὄν to Ἔρωσ in v. 554.

Trachiniæ, 1017.

Perhaps——οὐδ' ἀπαράξαι κράτα ΒΙΑΙ θέλει μολῶν τοῦ στυγεροῦ——

Ajax, 678.

Ajax dissembles his resolution to destroy himself, and pretends an intention of submitting to his enemies the Atridae :

— μαθησόμεσθα δ' Ἀτρείδας σέβειν.
ἀρχοντές εἰσιν, αἶσθ' ὑπείκτεον. —
καὶ γὰρ τὰ δεινὰ καὶ τὰ κακτέρωτάτα
τιμαῖς ὑπείκει. —

ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν ;
ἔγωγ' ἐπίσταμαι γὰρ ἀγτίως, ὅτι
ὃ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθραντέος,
ὡς καὶ φιλήσων αὐτίς· ἐς τε τὸν φίλον
τοσαυτ' ὑπουργῶν ἀφελεῖν βουλήσομαι,
ὡς αἰὲν οὐ μενοῦντα. —

This passage may be improved by an alteration in the punctuation : —

ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν ;
ἔγωγ' (understand γνώσομαι σωφρονεῖν) ἐπίσταμαι γὰρ
ἀγτίως — π. τ. λ.

Ajax, 801.

Perhaps, τοῦ Θεστορείου μάντιος καθ' ἡμέραν
τῇ νῦν ὈΣ· αὐτῷ θάνατον ἢ βίον λέγει.

Ajax, 1077.

ἀλλ' ἄνδρα χρὴ, κὰν σῶμα ΓΕΝΝΗΘΗ ΜΕΓΑΣ,
δοκεῖν πεσεῖν ἂν κὰν ἀπὸ σμικροῦ κακοῦ.

Ajax, 1141.

Menelaus. ἐν σοὶ φράσω. Τὸνδ' ἐστὶν οὐχὶ θαπτεῖν.

Teucer. σὺ δ' ἀντακούσει τοῦτον, ὡς τεθάψεται.

Valckenaerius conjectured, σὺ δ' ἀντάκου' ἐν τοῦτό γ' ὡς τεθάψεται.
I take the present reading to mean σὺ δ' ἀντακούσει, ὡς οὗτος τεθάψεται.
This idiom is familiar to every one who is at all acquainted with the Greek language.

Ajax, 1392.

— ὥσπερ ἤθελον
ΤΟΝΔ' ἄνδρα λώβαις ἐμβαλεῖν ἀναξίως.

Philoctetes, v. 238.

Perhaps, γέγωνέ μοι ΤΑ ΠΑΝΘ', ὅπως εἰδῶ τίς εἴ.

Philoctetes, 276.

" Unhappy he, who from the first of joys,
" Society, cut off, is left alone.
" Amid this world of death. Day after day,
" Sad on the jutting eminence he sits,
" And views the main that ever toils below ;
" Still fondly forming in the farthest verge,
" Where the round ether mixes with the wave,
" Ships, dim-discovered, dropping from the clouds.
" At evening to the setting sun he turns
" A mournful eye, and down his dying heart
" Sinks helpless." — Thomson. Summer. 939.

Philoctetes, 328.

Perhaps, τίνος γὰρ ὦδε τὸν μέγαν
χόλον κατ' αὐτῶν ΕΓΧΟΛΩΝ ἐλήλυθας ;

This verb, indeed, is not to be found in H. Stephens' Thesaurus, and, it may be, not in any Lexicon: but I can produce some hundreds, perhaps thousands, of words, omitted in the Lexicons, and yet extant in the best Greek authors.

This manner of joining a kindred verb and noun together, (οἶκειν οἶκον, ὄνειδος ἐξονειδίζειν, θύειν θυσίαν, Eurip.) has been imitated by Lucretius, 3. 568. *MOVENTUR sensiferos MOTUS*; by Virg. *Æn.* 12. 680. *hunc, oro, sine me FURERE ante FUOREM.*

Philoctetes, 497.

All the messages, which *Philoctetes* had sent to his father by navigators who happened to touch at Lemnus, remaining unnoticed, he concludes that either his father is dead, or his own commissions had been neglected:

Ἦν (πατέρα) δὴ παλαιῖ ἄν ἐξότου δέδοικ' ἐγὼ
μή μοι βεβήκοι. πολλὰ γὰρ τοῖς Ικμένοις
ἔστειλλον αὐτὸν, ἱκεσίους πέμπων λιτάς,
αὐτόστολον πέμψαντά μ' ἐκσῶσαι δόμοις.
ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,
ὥς εἰκὸς, οἶμαι, τοῦμόν ἐν σμικρῷ μέρει
ποιούμενοι, τὸν οἶκαδ' ἤπειγον στόλον.

It seems evident to me that *Sophocles* wrote,

ἀλλ' ἢ τέθνηκεν, ἢ ΤΟ τῶν διακόνων,
ὥς εἰκὸς οἶμαι, ΤΟΤΡΙΓΟΝ ἐν σμικρῷ μέρει
ποιούμενοι, τὸν οἶκαδ' ἤπειγον στόλον.

But either he is dead, or those navigators, slighting the office of messengers, made the best of their way home.

Philoctetes, 1153.

Perhaps, ἀλλ' ἀνέθην ὅδε ΧΩΛΟΣ ἐγύκεται.

Philoctetes, 1252.

Perhaps, ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

ἀλλ' οὐδέ τοι σὴ χειρὶ ΠΕΙΘΟΜΗΝ τὸ δεῖν.

For you did not prevail on me by force to deceive Philoctetes, nor will I be so prevailed upon to change my present resolution.

Electra, 591.

Perhaps, ————— ἢ καὶ ΤΑΥΤ' ἐρεῖς
ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;

The order is ἢ ἐρεῖς ὥς λαμβάνεις καὶ ταῦτα ἀντίποινα τῆς θυγατρὸς; The necessity of this emendation will be perceived upon perusing *Clytemnestra's* speech.

Electra, 719. In the description of a chariot race.

Perhaps, ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
ἩΦΛΟΙΣΜΟΝ εἰσέβαλλον ἵππικαὶ πνοαί.

ἡφλοισμός, ἀφρός. *Suidas*.

EPIGRAM WRITTEN BY PROFESSOR PORSON.

COR-NIX.

Te PRIMUM incauto nimium propiusque tuenti,
 Laura, mihi furtim surripuisse queror;
 Nec tamen hoc furtum tibi condonare recusem,
 Si pretium tali solvere merce velis;
 Sed quo plus candoris habent tibi colla SECUNDO
 Hoc tibi plus PRIMUM frigoris intus habet.
 Sæpe sinistra cavâ cantavit ab ilice TOTUM
 Omina, et audaces spes vetat esse ratas.

NOTARUM ROMANARUM AC LITERARUM

Singularium compendiiq; scriptionis in antiquis codicibus et monumentis obvi
 Interpretatio,

EX VARIIS AUCTORIBUS COLLECTA.

A.

A. annus, auno, avus, aut, aulus,
 (Præn.) aiunt, apollo, augur, absol-
 vo, ædilis, augustus, augusta, ager,
 auctore, auctoritate, arbitrato, ad-
 signatur, ara, amicus, animo, augus-
 talis, aurum, argentum, aliquando.
 A. A. augustæ, augusti, augustales,
 augusta, apud agrum, æs alienum.
 A. A. Æ. F. auro argento ære flando
 vel flavo. (feriundo.)
 A. A. Æ. F. QV. TY. auri argenti æris
 flator quirinalis tyberini.
 A. A. L. M. apud agrum locum mo-
 numentum.
 A. A. S. E. V. alter ambove si eis
 videbitur.
 A. A. S. L. M. apud agrum sibi locum
 monumentum.
 A. A. V. C. anno ab vrbe condita.
 A. B. alia boua.
 AB. AVG. M. P. ab augusta millia
 passuum.
 ABD. vel ABDIC. abdicavit.
 ABN. abnepos.
 ABS. absolutus.
 AB. V. C. ab vrbe condita.
 A. B. V. a bono viro, arbitrato boni
 viri.

AC. actio. item A. C. absolve con-
 demno, alius civis.
 ACC. acceperat, acceptat, accepta.
 ACCI. accirana, (colonia.)
 ACIN. acti nem.
 ACC. C. D. N. RE. accepta comite
 domino nostro rege. (victoria.)
 ACC9. accusatus.
 ACON. actionem vel actionum.
 ACT. actiacus, actium.
 ACT. A. actiacus apollo.
 AC. T. auctoritas tua.
 A. C. V. a claro viro.
 A. CVB. AVGG. a cubiculo augus-
 torum.
 A. D. ante diem, adiabenicus.
 AD AVGVST. TEMP. C. D. (P.) ad
 augustale temperamentum compro-
 batus dodrans, ad augusti tempora
 certum pondus.
 AD E. ad exactionem vel exactorem
 vel effectorum, vel adesse extor-
 rem.
 AD F. ad finem.
 AD FRV. EMV. ad fruges emundas.
 ADI. adiutrix, (legio) adiutor.
 ADIAB. adiabenicus.
 ADI. P. adiutor patriæ vel provin-
 ciæ vel populi.
 AD L. ad locum. 4

- ADN. adnepos.
ADP. *vel* ADOP. adoptivus.
A. D. P. ante diem pridie.
ADQ. adquiescit, adquisita.
ADTR. I. adtributus iudicio.
AD. TRIB. IVD. ad tribus indicandas.
Æ. ære.
A. E. appellatus est.
ÆD. ædes, ædilis.
ÆD. CVR. ædilis curulis.
ÆD. DESIG. ædilis designatus.
ÆD. P. *vel* POT. *vel* ÆD. POTEST. ædilitia potestate.
ÆD. P. *vel* ÆD. PL. ædilis plebis.
ÆG. æger.
ÆL. ælius, ælia. (*sc.* tribu)
ÆL. MVN. COEL. ANT. ælium municipium cœlium antoninianum.
ÆM. æmylius, æmylia. (*sc.* tribu)
ÆQ. P. æqualis persona.
ÆR. æreum, ærarium.
ÆR. COL. ære collato.
ÆR. P. ære publico.
ÆT. æternitas.
A. F. auli filius, ara facta, alio facto.
A. F. A. N. auli filius, aulinepos.
A. F. P. R. actum fide publici rutilii, *vel* ante factum post relatum, *vel* æmilii fecit plectitur rutilius.
AFR. africa, africanus.
AG. agit, agrum, agrippæ.
AGR. AM. agri ambitus.
AGR. L. agraria lege.
A. H. alius homo.
AID. ædilis.
AIM. æmylius.
A. I. a iudice.
A. L. auli libertus, alia lex.
ALB. albinus.
A. L. F. animo lubens fecit.
ALÆ I. PR. C. R. alæ primæ prætoris civium romanorum.
A. L. ÆS. *vel* A. L. Æ. arbitrium litis æstimandæ.
A. L. E. arbitrium litis examinandæ, *vel* existimandæ.
ALIM. ITAL. SVBMIN. alimentum italici subministratum.
ALL. allectus.
ALVIT. alvitiuus.
A. III. L. alpinæ tertie legionis.
AM. amicus.
AMID. amide.
AM. N. amicus noster.
AMP. ampliatus.
AM. P. amator patriæ, amabilis persona.
A. M. S. a municipalibus sacris.
A. M. XX. ad milliare vicesimum.
AN. anno, annorum, anniensi, (tribu) annius.
A. N. auli nepos, ante noctem.
AN. P. (A. B. r. Δ.) antiochia prima, 1. 2. 3. 4. (officina moneta obsignata.)
A. N. F. F. anno novo fausto felici.
ANI. aniensis. (tribus)
AN. M. actionem mandat.
ANN. annis, annos, annonæ.
AN. P. M. annos plus minus.
ANT. antonius, antoninus, antiochia, ante, antea.
ANTIST. antistinus.
ANT. T. C. ante terminum constitutum.
AN. V. P. M. II. annos vixit plus minus II.
AN. XV. PR. H. O. C. S. annorum xv. prætextatus hostem occidit civem servavit.
A. O. alii omnes, amico optimo.
A. O. F. C. amico optimo faciendum curavit.
AP. appius, apud.
A. P. ædilitia potestate, argento publico, aulus publicus, antonii prætoris.
AP. F. appii filius.
AP. N. appii nepos.
A. P. F. auro (argento) publico feriundo, aurum (argentum) primus flavit.
AP. IVD. apud iudæam, apud iudicem.
A. P. LC. officina prima percussa luduni (scil. moneta.)
A. P. M. anno plus minus.
A. P. O. R. anno post orbem redemptum.
APP. appius, appellat.
APP. E. appellatus est.
APPEL. appellatus.
A. P. P. apud populum plebemve.
A. P. Q. auli publici quinti.
A. P. R. C. anno post romam conditam.
A. PV. auro (argento) puro *vel* publico.
AQV. AD. M. aquarum ad miniciam.
AQVA MARC. aqua marcia.
AQ. PRÆT. VRB. aquilifer prætoris urbis.
AR. ara, argentum.
A. R. a recta, a ripa, arelatense regnum.
ARAB. arabicus.
ARAB. ADQ. arabia adquisita.
A. RA. MIL. FRV. a rationibus militaris frumenti.
A. RAT. a rationibus.
AREC. arecomici (volæ)

- ARG. P. X. argenti pondo x.
 ARK. RET. P. arkas (areæ) retro positæ.
 ARMEN. CAP. armenia capta.
 ARM. P. arma publica.
 ARN. armenai. (tribu scilicet)
 ARR. arrius.
 AR. V. V. D. D. aram votivam volens dedicavit (dono dedit.)
 ASI. asia, asiaticum.
 A. I. SISC. officina prima (monetæ) sisciae.
 A. S. S. a sacris scriniis.
 AST. asturica, asta.
 AT. autem.
 A. T. auctoritate tutoria, a tergo.
 A. T. M. D. O. aio te mihi dare oportere.
 A. TREB. aulus trebonius.
 ATR. atratinus.
 A. T. V. amici titulo vti.
 A. V. C. ab urbe condita, anno vrbis conditæ.
 AVC. auctoritas.
 AVG. augustus, angusta, augur, angustalis, angurinus.
 AVG. CVR. R. P. angustalis curator reip.
 AVG. ET Q. AVG. angustalis et quæstor augustalium.
 AVGG. augusti. (*de duobus*)
 AVGGG. augusti. (*de tribus*)
 AVG. L. augusti libertas.
 AVG. N. V. augusti nostri verna.
 AVG. P. augusti puer.
 AVG. TEMP. augusti tempora, augusti temperamentum, augustale temperamentum.
 AVGVST. ET POP. angustales et populus.
 AVR. aurelius.
 AVSP. auspiciu vel auspiciis.
 AVSP. S. auspicante sacrum.
 AVT. auctoritas.
 A. X. anni x.
 B.
 B. pro V. hinc berna pro verna, benus pro venas, bulcano pro vulcano, bivus pro vivus, bixit pro vixit.
 B. brutus, balbus, bona, bonus, bis, beneficiarius.
 BAL. balbinus, ballistariorum.
 BALB. balbus.
 B. A. bona actio, bracara augusta, bonis avibus, bonis auspiciis.
 BARB. barbatus.
 B. AV. bonis avibus.
 B. AVS. bonis auspiciis.
 BB. bonorum, bonis bonis sive optimis, bene bene sive optime.
 B. C. bonum concessum.
 B. CONS. beneficiarius consul.
 B. D. bonum datum.
 B. D. D. bonis diis deabusque.
 B. D. S. M. bene de se merenti.
 BEN. beneficium, beneficiarius.
 BER. berythus.
 B. F. bona fide, bona fortuna, bona filia, bene fecit, bonum factum, bona femina, bonus filius.
 BF. beneficiarius, beneficium.
 B. F. A. bove femina alba.
 B. F. A. I. bobus furvis aratro inunctis.
 B. F. C. bona fide contractum, beneficiarius consulis.
 B. F. P. bona fide possessor.
 BF. PR. beneficiarius prætoris.
 BF. PR. PR. beneficiarius prætorii præfecti.
 B. G. POS. biga gratis posita.
 B. GR. bona gratia.
 B. H. bonus homo, bona hereditaria.
 B. I. bonum iudicium.
 B. I. I. boni indicis indicium.
 B. II VIR. bis duum vir.
 B. L. bona lex.
 B. M. beatus (bonæ) memorie, beatis manibus, bene merenti, bovem marem.
 B. M. F. bene merenti fecit.
 B. M. F. C. bene merenti faciendum curavit.
 B. M. P. C. bene merenti poni curavit.
 B. M. S. bene merenti scripsit.
 B. N. bona nostra.
 BN. M. bene merito, bene merenti.
 B. O. bene optime.
 BON. EVENT. bonus eventus.
 BOV. bovillæ. (urbs)
 B. PR. PR. beneficiarius prætorii præfecti.
 B. P. bona professio, bonorum possessor, bona paterna, bonum publicum.
 B. P. D. bono publico dedit.
 B. Q. bona quæsitæ.
 BR. bonorum.
 B. R. bonorum raptor, (rector)
 BRIT. britannicus, britannia.
 BRIX. brixia, brixiani.
 B. RP. N. bono reipublicæ natus.
 BRT. britannicus.
 BRVN. brundisium.
 BRVT. brutus.
 B. S. bene satisfecit.
 B. S. L. O. officina secunda signata lucduni.
 B. T. bonorum tutor.
 B. TRIB. (BF. TRIB.) beneficiarius tribuni.

- B. V.** bene vixit, bonus vir.
B. V. A. boni viri arbitratus.
BVTHR. buthrotum (urbs *sive* colonia)
B. V. V. balnea, vina, venus.

C. vide K.

- C.** cains, caia, cæsar, civis, cohors, coninx, centuria, con, consul, colonia, centum, causa, consultum, curia, collegium, comes, curatum, clarissimus, clarissima, conscriptus, constitutum, concessum, calendæ, condemnno, candidatus, capit, castra, citra, cardo.
CA. castra, causa, camillus, cardo.
C. A. cæsarea augusta, censoris arbitratus, consulis arbitratus.
C. A. A. P. colonia augusta aroë patrensis.
C. A. A. M. colonia ælia augusta mercurialis.
C. A. C. colonia asiaco cæsareana.
CAEL. cælia.
CAES. cæsar.
CAES. AVG. *vel* A. cæsar augustus.
CAESSS. cæsares. (*de tribus nempe*)
C. A. I. colonia augusta inlia.
CAL. calendæ, calaguria. (colonia)
CAM. camilla, (lia. tribu sc.)
CAMB. cambidonum.
CAP. capitalis, capitolina, capitoliolum, capta.
CAPIT. capitolium, capitulum.
CAP. OEC. capitolina oeconomica.
CAR. carissimus.
C. A. R. colonia augusta regia, colonia augusta rauracorum.
CARC. carcere.
CAR. CONV. carissimæ coningi.
CAVSS. causa.
CART. carthago.
C. B. civis bonus, colonia bononiensis, commune bonum.
C. C. curator civium, curiæ consulto, circum, curatum consulto, capite census, ducenti, calator, curiator, concilium cepit, (cessat) causa cognita, (commissa) collegium centonariorum.
C. C. A. colonia cæsarea augusta.
C. CA. colonia carthago.
C. C. C. centa civium capita, calumniæ cavendæ causa.
C. C. C. AVG. LVGD. colonia coloniæ claudia augusta lugdunensis, collegium centonariorum coloniæ augustæ lugdunensis.
C. C. D. curatum consulto decurionum.
C. C. I. B. colonia campetris inlia babba.
C. C. I. H. P. A. colonia concordia inlia hadrumetia pia augusta.
C. C. M. M. collegium centonariorum municipii mevaniensium.
C. C. M. R. (S.) collegium centonariorum municipii ravennatensium (sassinatum).
C. C. N. A. colonia carthago nova augusta.
C. C. N. C. colonia concordia marbonensis cæsareana.
C. COR. colonia corinthus.
C. CR. contrarium contractum.
C. C. S. curatum communi sumtu, curarunt cives cæsariates, colonia claudia sabaria.
C. C. V. V. calator curiatus virginum vestalium.
CD. quadringenti.
C. D. capite diminutus, communi dividundo.
C. D. E. R. N. E. cuius de ea renuntiatio est.
C. E. C. coloni eius colonie.
C. E. D. convictum fesse dicetur.
CEL. celeres.
CEN. censor, centurio.
CENS. censor.
CENS. A. censoris arbitrio.
CENS. PER. censor perpetuus.
CERT. QUINQ. ROM. CONST. certamen quinquennale romæ constitutum.
CENTV. centuria, centurio, centenario.
CERT. SACR. CAP. OEC. ISEL. HEL. certamina sacra capitolina oecumenica iselastica heliopolitana.
CES. censores.
CEST. cestius, cestienus.
C. F. clarissima femina, causa fiducia, commissum fidei, cæii filius.
C. F. C. N. cæii filius, cæii nepos.
C. F. L. R. Q. M. cæius fabius lucius roscius (rubrus) quintus marcius.
C. F. P. D. colonia flavia pacensis deulton.
C. H. custos heredum, curator hereditatis.
CI. circiter.
CIC. cicero.
C. I. A. D. colonia inlia augusta dertona.
C. I. CÆS. cæius inlius cæsar.
C. I. AV. colonia inlia augusta.
C. I. B. colonia inlia babba.
C. I. C. colonia inlia cæsarea, (carthago, cardenna.).

- C. I. C. A. A. P. colonia iulia carthago antiqua augusta pia, colonia immunis caesaris augusti pia, colonia iulia corinthus augusta antonina pia.
- C. I. CALP. colonia iulia calpe.
- C. I. F. colonia iulia felix, concordia invicta felix.
- C. I. G. A. colonia iulia gemella accitana (augusta.)
- C. I. G. ACCI. colonia iulia gemella accitana.
- C. I. I. A. colonia immunis illice augusta.
- C. I. O. N. B. M. F. civium illius omnium nomine bene merenti fecit.
- C. I. P. A. colonia iulia paterna arelatensis.
- C. I. P. C. N. M. colonia iulia paterna claudia narbonensis marcio.
- CIPP. cippus.
- CIR. CON. circum condidit, circenses concessit.
- C. I. V. colonia iulia victrix (valentia.)
- CIVIB. ET SIGN. MILIT. A PARTH. RECVP. civibus et signis militibus a parthis recuperatis.
- C. K. coniugi karissimæ.
- C. K. B. circa kardinem primum.
- C. K. L. C. S. L. F. C. coniugi karissimæ loco concesso sibi libenter fieri curavit.
- CL. claudius, claudia, clausit, colonia.
- C. L. cai libertus, centurio legionis.
- CL. vel CL. T. caia liberta, (us), conlibertus, (ta.)
- CLA. claudia. (tribu scilicet.)
- CLASS. PR. MIS. classis prætoria misenensis.
- CLAVD. claudia. (tribu scilicet.)
- CLASS. PR. classis præfectus (prætoria.)
- CLAVI. FIG. C. clavi figendi causa.
- C. L. CAESS. cains & lucius cæsares.
- C. L. CÆS. AVG. F. C. V. T. cains lucius cæsares augusti filii colonia victimus tarraco.
- CL. CEL. claudia celeia. (scil. colonia)
- C. L. I. COR. colonia laus iulia corinthus.
- C. L. I. N. AVG. colonia laus iulia nova augusta.
- TCL. LTTK. conlibertæ karissimæ.
- CLOD. clodius.
- CL. PR. classis prætoria.
- CLV. clustumina (tribu scilicet.)
- CL. V. clypeus votivus, clarissimus vir.
- CLVV. cluvia. (nempe tribu)
- C. M. comis, causa mortis, cains marcius, cessit melioribus.
- C. M. F. curavit monumentum fieri, clarissimæ memoriæ fuit.
- C. M. Q. TRAIAN. DEC. cains metius quintus traianus decius.
- CN. cneius.
- C. N. caini nepos, civis noster, communi nomine.
- CN. ARR. cneius arrius.
- CN. DOM. AMP. cneo domitio amplo, (potius ampliato.)
- CN. F. CN. N. cnei filius, cnei nepos.
- CN. FVL. Cneus fulvius.
- CN. L. cnei libertus.
- CN. LO. cneo lolio.
- CO. controversia, coniux, civitas omnis.
- COAC. ABD. coactus abdicavit.
- COH. cohors.
- COH. I. CR. cohortis primæ cretensis.
- COH. XXXIII. VOLVNT. cohortis XXXIII. voluntariorum.
- COH. PRÆ. PHIL. cohors prætoriana philippensis.
- COL. colonia, collega, collegium, collina, (tribu) coloni, columnen.
- COL. A. A. PATR. colonia augusta aroë patrensis, colonia agrippina augusta patrensis.
- COL. Æ. A. HA. MET. colonia ælia augusta hadriana metropolis.
- COL. ÆL. CAP. colonia ælia capitolina.
- COL. ÆL. COMM. colonia ælia commedian.
- COL. AMS. pro AMAS. colonia amastrianorum.
- COL. ANT. colonia antiata.
- COL. AST. AVG. colonia astigitana augusta.
- COL. ARELAT. SEXTAN. colonia arelate sextanorum.
- COL. AVG. FIRM. colonia augusta firma.
- COL. AVR. KAR. COMM. P. F. colonia anrelia Karneorum commagene pia felix.
- COL. B. A. colonia bracara augusta.
- COL. CASIL. colonia casilinum.
- COL. CL. PTOL. colonia claudia ptolemæis.
- COL. DAMASC. colonia damasci.
- COL. EBOR. colonia eboracum.
- COL. FABR. collegium fabrorum.
- COL. FEL. AVG. NOL. colonia felix augusta nola.
- COL. F. I. A. P. BARC. colonia flavia iulia augusta pia barcino.

- COL. FL. AV. P. BARC. colonia flavia augusta pia barcino.
 COL. H. ME. T. colonia hadriana mercuriatus thænitana.
 COL. HEL. colonia heliopolis.
 COL. IVL. AVG. C. I. F. COMAN. colonia iulia augusta concordia invicta festa comanorum.
 COL. IVL. BER. colonia iulia beritus.
 COL. IVL. CONC. APAM. AVG. colonia iulia concordia apamenta augusta.
 COL. IVL. COR. colonia iulia corinthus.
 COL. IVL. GEM. ACCI. colonia iulia gemella accitana.
 COL. IVL. PATERN. NARB. MART. colonia iulia paterna narbonensis martia.
 COL. I. V. T. TARR. colonia iulia victrix togata tarraconensis.
 COL. L. AN. COM. colonia lucii antonini commodi.
 COL. NAR. colonia narniensis.
 COL. NEM. colonia nemansensis.
 COL. PR. FL. AVG. CÆS. METR. P. S. P. colonia prima flavia augusta casarea metropolis provinciae syriae palestinae.
 COL. ROM. LVGD. colonia romanorum lugdunum.
 COL. VIC. IVL. CELSA. colonia victrix iulia celsa.
 COL. VIM. colonia vimiacium.
 COL. V. T. T. colonia victrix togata tarraconensis.
 COL. VLP. TRA. colonia vlpia triana.
 COM. ASI. communitas asiae.
 COM. comparatum, comes, comitia, commune, communitas, commodus.
 COM. ASI. ROM. ET AVG. commune asiae romae et augusto.
 COM. B. commune bonum.
 COM. DOM. comes domesticorum.
 COM. HAB. C. comitiorum habendorum causa.
 COMIT. comitia.
 COMM. commodus, commodiana colonia.
 COMM. CONS. communi consensu.
 COM. OB. comitia obdriaca vel obdurata vel obchiaca.
 CON. OB. constantinopoli (moneta) obsignata.
 CON. constantinopoli, consularis.
 CON. A. (P. T. Δ.) constantinopoli officina prima (2. 3. 4.)
 CONCORD. concordia.
 COND. conditor, condita.
 CONG. PRIM. (TER.) P. R. DAT. congiarium primum (tertium) populo romano datum.
 CONG. II. congiarium secundum.
 CONI. coniungi.
 CONIV. coniunxit.
 CONIVG. coniungi, coningii.
 CONIVG. M. coniugi merenti.
 CONL. conlibertus, conliberta, conlega, conlegia.
 CON. OB. constantinopoli obsignatum.
 CON. P. S. consularis provinciae sici-
 liae.
 CONS. consensu, conservata, consiliarius.
 CON. S. A. constantinopoli signata officina prima.
 CON. SEN. EQ. ORD. P. Q. R. consensu senatus equestris ordinis populi romani.
 CON. SOL. D. condendo solum dedit.
 CONS. P. A. constantinopoli percussa officina prima.
 CONSS. consules.
 CONS. SVO. conservatori suo.
 CONST. constantinopoli.
 CONVENT. conventus.
 CON. V. PRO. coniugi viro probo.
 CONTV. contubernalis.
 COOPT. cooptatus.
 COR. corinthus, coruscator.
 CO. R. M. OB. constantinopoli romae moneta obsignata.
 CORN. cornelius, cornelia scil. tribu.
 CON. R. N. OB. constantinopoli romae novae obsignata. (moneta)
 CORR. FLAM. corrector flaminiae.
 CORR. MI. ET AL. SEN. V. S. corrector miniciae et alimentorum seniorum vrbis sacrae.
 COR. TR. cornicularia tribu.
 COS. consul. COS. VIR. consularis vir.
 COS. DÉSIG. consul designatus.
 COSS. consules. COSS. S. S. consulis supra scriptis.
 C. P. cum praeterito, colonia patrensis, civis publicus.
 C. PÆT. caius patrus.
 C. P. F. A. FEL. CÆS. METR. colonia prima flavia augusta felix casarea metropolis.
 C. Q. S. S. E. causa quae supra scripta est.
 CR. contractum, creticus, crispus.
 C. R. civis romanus, curarunt refici.
 C. R. C. cuius rei causa.
 C. R. C. P. eius rei causa promittit.
 C. R. I. P. S. colonia romana iulia felix sinonae.

C. S. *caesar*, comitiis sigillandi, (in *epistolis militi*) cives servati, communi sepulcro, civem servavit, consulis sententia, cum suis, communi sumtu.
 C. SACR. FAC. censor sacris faciundis.
 C. S. F. communi sumtu factum vel fecit.
 C. S. H. communi sumtu heredem, vel consensu suorum heredum.
 C. S. H. S. V. T. L. communi sepulcro habiti sunt, sit vobis terra levis.
 C. SVM. communi sumtu, choragii summi.
 C. T. celatudo tna.
 C. Θ. constantinopoli obaignata moneta officina nona.
 C. V. clarissimus vir, centum viri, consularis vir, colonia viennensis.
 C. VET. centuria veteri.
 C. VET. LANG. caio vettio (veterano) languido.
 C. V. IL. colonia victrix illice.
 C. V. I. CELSA. colonia victrix iulia celsa.
 CVI. PR. Q. ER. cui praest quinquas erucius.
 CVLT. cultores.
 CVNC. coniunx.
 C. V. P. V. DD. communi voluntate publica votum dedicavit.
 CVR. curator, curionum, curiarum.
 CVR. COL. curator coloniae.
 CVR. KAL. curator kalendarii.
 CVR. P. P. curator pecuniae publicae.
 CVR. RESI. curator residuorum.
 CVR. R. P. curator rei publicae.
 CVR. RE. PIS. ET FAN. curator reipublicae pisanensis et fanestrium.
 CVR. VIAR. ET RIP. TYB. curator viarum et riparum tyberis.
 CVR. X. F. curavit denarium faciundum, curator denariorum flandorum.
 CVST. custodi, custos.
 C. V. T. T. colonia victrix togata tarraconensis.

D.

g. pro D.
 D. decius, (decimus, *praenomen*) decurio, decuria, domo, *propositio* de, dedit, dedicavit, domum, deus, dea, devotus, divus, diva, dominus, die, dies, dextera, decumanum, dertona, (colonia) dixit.
 D. AVG. divo augusto.
 DAC. daciū, dacia.
 DAC. CAP. dacia capta.

DAMAS. damascus.
 DAT. dativus.
 DATHI. dathico.
 D. B. I. diis bene iuvantibus.
 D. BAL. decurio ballistariorum.
 D. B. M. pro D. S. B. M. de se bene merenti.
 D. C. vel CAES. divus caesar.
 D. C. A. divus caesar augustus.
 DCRM. decurionum.
 D. C. S. de consulum sententia, de consulis sententia.
 DD. dono dedit, dederunt, dedicavit, dedicaverunt, dedit donavit, dotis datio, domestico deo, diis deabusque, dea dia, decreto decurionis, diis dantibus.
 DD. C. C. N. C. decuriones coloniae concordiae narbonensi caesariae.
 D. D. D. dono dederunt, dedicaverunt, datus decreto decurionum, dono decurio dedit.
 D. D. D. D. dignum dono donum dedit, decreto decuriones dederunt.
 D. D. I. C. K. I. dextra decumanum primum citra kardinem (cardinem) primum.
 DD. I. I. M. dedicavit inasus inre merito.
 D. D. I. V. K. I. dextra decumanum primum ultra kardinem primum. (*In divisionibus agrorum.*)
 D. D. L. M. donum dedit libens merito, dono dedit liberto munera.
 DD. NN. domini nostri. (*de duobus*)
 D. D. O. diis deabusque omnibus.
 D. D. S. diis deabusque sacrum.
 DDD. NNN. domini nostri. (*de tribus imperatoribus.*)
 D. DQ. diis deabus que, dedit donavit que.
 DEF. defunctus, D. E. damnas esto.
 DEC. decurio, decius, decanus.
 DEC. C. C. C. COL. AVG. LVGD. decurio collegii centenariorum coloniae augustae lugdunensis.
 DEC. DEC. decem decani, decreto decurionum, decem decuriones.
 DEC. II. Q. I. decurio bis quaestor semel.
 DEC. ORN. decurione ornato, decuriae ornamento.
 DEDD. dedicaverunt, dedicavit.
 DEDIC. dedicatio.
 DEF. defunctor, defricator.
 DEL. V. delicta vindictiarum.
 DEO. NEM. deo nemauso, (nemansensium).
 D. E. R. I. C. de ea re ita censuerunt.
 DERT. dertosa.
 DES. (DESIGN.) designatus.

- DEST. destinatio.
 DE VIC. S. de vicanorum sententia.
 D. sive DEVL. deulton (colonia.)
 D. F. defunctus, decimi filius, decurionum fide, domum fecit, dotem fecit.
 D. F. D. I. P. decurionum fide dividenda in publico.
 D. F. M. dulci filio meo.
 D. G. dedit gratis.
 D. H. donavit heredibus, dono habuit.
 D. I. diis immortalibus, dari inquit.
 DICT. dictator. DIC. PER. dictator perpetuus.
 DICT. COM. HAB. C. dictator comitiorum habendorum causa.
 DID. didius.
 DIG. M. dignus memoria.
 DIL. dilectissimus, dilectus.
 DIL. S. dilectissimo servo.
 D. I. M. diis inferis maledictis vel malis, vel dari inquit malis.
 D. IMM. S. diis immortalibus sacrum.
 D. I. M. S. deo invicto mithræ (maximo) sacrum.
 DI. Q. S. die quo supra.
 DIS. disciplinatus. *it. vel* D. I. S. diis immortalibus sacrum.
 DIV. divus, diva. *Prænomen femininum.*
 D. L. decimi libertus, diis laribus.
 DL. deleo, dat laudes, donat locum.
 D. L. D. dedit liberis dono.
 D. L. D. P. diis locum dedit publice.
 D. L. M. donavit locum monumenti.
 D. L. S. diis laribus sacrum.
 D. M. diviso monitu, dolo malo, diis manibus dabium malum, donavit monumentum.
 D. M. A. dolus malus abest.
 D. M. Æ. deo magno Æterno.
 D. M. F. V. C. doli mali fraudis ve causa.
 D. M. M. diis manibus meiorum.
 D. M. S. diis manibus sacrum.
 DMTI. diminutio.
 D. M. V. diis manibus votum.
 D. N. decimi nepos, dominus noster, dominus.
 D. N. M. Q. E. devotus nuntio maiestati que eius.
 DNN. domini.
 D. O. deo optumo, diis omnibus, dare oportet.
 D. O. M. deo (de) optimo (æ) maximo (æ)
 DOMIC. domicianus, domicius.
 DOMIC. COS. XIII. IVD. SÆC. F. C. domicius consul XIII. ludes sæculares faciendos curavit.
 DOM. NICOM. domo nicomedis.
 D. O. P. domo antio portu.
 DOSS. dossenus.
 DOT. P. dotem petit.
 DP. depositus, (deponita.)
 D. P. dii penates, diis publicis, divus pius, domum posuit, deo perpetuo, dotem petit.
 D. PEC. R. de pecuniis repetendis.
 D. P. P. dii penates patriz, deo perpetuo.
 D. PR. de pretio.
 D. P. S. de pecunia sua, deo posuit sibi.
 D. P. S. D. L. D. P. deo posuit sibi, deo locum dedit publice.
 D. P. P. DD. de propria pecunia dedicant.
 D. Q. diis que, (deabus que) diis quirinalibus.
 D. Q. C. A. de qualicumque causa agit.
 D. Q. R. de qua re.
 D. Q. S. de qua supra, die quo supra.
 DR. drusus.
 D. S. A. diversæ scholæ auctores.
 D. S. B. M. de se bene merenti.
 D. S. D. de suo dedit.
 D. S. D. D. de suo donum dedit.
 D. S. I. F. de sua impensa fecit.
 D. S. I. M. deo soli invicto mithræ.
 D. S. I. P. C. de sua impensa post curavit.
 D. S. P. de suo posuit, de sua pecunia.
 D. S. P. F. de sua pecunia fecit.
 D. S. P. P. D. (DD.) de sua pecunia posuit. (dedicavit.)
 D. S. P. V. I. S. L. M. de sua pecunia votum iure solvit (vovit idem solvit) libens merito.
 D. S. S. de suo sumtu, de senatus contentia.
 DT. duntaxat, datur vel dentur.
 D. T. S. P. diem tertium seu percontinum.
 D. V. devota virgo, devotus vir, devotus vester, devota vestra, diis quintus vel quinque, diis volentibus.
 DVC. DVC. duce ducenario, ducum ductore, ducum ductio.
 DVL. dulcissimo, vel DOL. idem.
 DVM. dumia. Tribu scil.
 E.
 E. ergo, exacto, eius, etiam, erexit, editus, et vel ex *præpos. case, est, egregius.*
 E. A. (D. CÆS.) ex auctoritate (dispositoria).
 E. Æ. eius ætas.
 E. B. eius bona.

EBOR. eboracum. (colonia.)
 E. B. S. ex bonis suis.
 E. C. erigi curavit.
 E. D. eius domus.
 E. Æ. (esse) eius ætatis.
 E. F. egregia femina, eius filius, eius fecit.
 E. G. erga, eger, eius gratia.
 E. H. eius heres.
 E. H. L. N. R. eius hac lege nihil rōgatur.
 E. I. ex iure, ex iussu.
 EID. MAR. eidus *vel* idus martiæ.
 E. I. M. C. V. ex iure manu conserutum vocant.
 E. L. edita lex.
 EM. emeritus, eiusmodi.
 E. M. *vel* E. I. M. *vel* EIMI. eiusmodi.
 EMP. emptor.
 E. M. V. egregiæ memoriæ viro.
 EM. VIR. eminenti viro.
 E. N. etiam nunc.
 EOR. eorum.
 EP. epistola.
 EPI. epistola.
 EP. M. epistolam misit.
 EQ. AVG. N. eques augusti nostri.
 EQ. M.-SP. POM. equitum magister spurius pompeianus.
 EQ. ORD. equestris ordinis.
 EQ. PVB. equo *vel* equiti publico.
 EQ. ROM. eques romanus.
 EQ. STAT. PVBL. D. equestri statua publice donatus.
 ER. erunt.
 E. R. ea res.
 E. R. F. V. e republica esse videbitur.
 ER. LEG. erogatorio legionis.
 E. S. e suo.
 ESQ. esquilina, (tribu scilicet.)
 E. T. ex testamento.
 E. T. F. I. S. ex testamento fieri iussit sibi.
 ETR. etruscus.
 EX. eximio.
 EX A. D. C. A. ex auctoritate divi cæsaris augusti.
 EX A. P. ex argento publico, (puro) ex auctoritate publica.
 EX AVC. ex auctoritate.
 EX B. S. ex bonis suis.
 EXC. exceptio.
 EX C. C. ex consensu, ex colonorum consulto.
 EX CONS. CC. II. ex consensu civitatum duarum.
 EXCV. excursio.
 EX DEC. DEC. (EXD. D.) MVN. MAL. ex decreto decurionum municipii malaccensis.

EX DECR. Q. F. exemplum decreti quondam facti.
 EX DO. AVG. *vel* EX D. A. ex dono augusti, ex domo augusti.
 EX DOM. AVG. ex domo augusti.
 EX D. ORD. ex decreto ordinis.
 EXERCITA N. exercitatori N. 7. legionis.
 EX FIG. ex figlina (figulina.)
 EX HS. N. CCLMDXL. ex sestertiorum nummorum ducentis quinquaginta millibus quingentis quadraginta.
 EX HS. DCMDXX. ex sestertiis sexcentis millibus quingentis viginti.
 EXMO. existimo.
 EX PR. ex præcepto *sive* prælio, (prædio.)
 EXQ. exquilina. (tribu)
 EX. R. exactis regibus.
 EX S. C. TERM. ex senatus consulto terminaverunt.
 EX T. F. C. ex testamento fieri curaverunt.
 EX TT. SS. HH. ex testamentis subscriptorum heredum.
 EX V. EX VOT. ex voto, ex visu.
 EX V. P. ex voto posuit.
 EX VI. M. ex sex millibus.

F.

F. *vel* J. filius, filia, fecit, faciendum, factus, flavius, flavia, fundus, flamen, felix, fines, fabia, fieri, fisco, forum, februnarius, festa.
 F. *vel* J. *vel* J. pro V. ut SERFIVS, QVLGVVS, JIXIT, pro servius, vulgus, vixit. *Digamma æolicum appellatur.*
 FA. Γαλιων, faliscorum.
 FAB. fabius, fabia. (sc. tribu)
 FABR. COL. fabrum (fabrorum) collegium.
 FAC. factum, facti.
 FAC. C. faciendum curavit.
 FAL. falerina. (tribu)
 FAM. Familiæ.
 FANE. fanestræ.
 F. C. faciendum curavit, fecerunt, fidei commissum, fiduciæ causa, fraude creditoris, felix constans.
 F. D. fide data, fundus, fideiussor datus.
 F. D. M. fecit diis manibus.
 F. E. fide eius.
 FEB. februnarius.
 FEC. fecit, fecerunt, fecialis.
 F. E. D. factum esse dicitur.
 FEL. felix.

FELIC. felicitas.
 FER. LAT. C. feriarum latinarum causa.
 F. F. *frande feriendo*, filius familias, fidem fecit, fecerunt, fundaverunt, fabre factum, fratris filius.
 F. FAM. filius familias.
 F. F. F. fortior fato fortuna, ferro flamma fame, flavii filius fecit, fortius fortuna fatum.
 F. D. C. L. filiorum duorum caise libertate.
 F. FL. fratris filius.
 FF. PP. FF. fortissimi piissimi felicissimi, felicissimi fortissimi piissimi principis filio, florentissimi patris patrie florentissimo filio.
 F. H. filius heres.
 F. HC. familiae herciscundae.
 F. H. F. fieri heredes fecerunt.
 F. I. fieri iussit, fieri instituit.
 F. I. A. felicitas iulia augusta.
 FID. fides
 F. I. D. P. S. fieri iussit de pecunia sua.
 FIG. figlina, figulina. (tribus)
 FIL. filius, filia.
 FIN. POM. TERMIN. fines pomerii terminarunt.
 FL. fluvius, flavia, (colonia) flamen, filius.
 FL. DIV. T. flamen divi titi.
 FLAM. flamen, flaminus.
 FLAM. DIAL. flamen dialis.
 FLAM. MART. flamen Martialis.
 FLAM. P. H. C. P. H. C. flamine provinciae hispaniae citerioris provinciae hispaniae citerior.
 F. LL. P. S. fecit libentissime pecunia sua.
 F. M. fieri mandavit, fati munus.
 F. M. I. fati munus implevit.
 F. N. fides nostra.
 F. N. C. fidei nostrae commisit.
 FONT. fonteius.
 FOR. forum, forte, fortunae, fortunate, foris.
 FOR. COR. forum Corneli.
 FOR. F. forte fortuna.
 FOR. forum iulium.
 FOR. L. forum livium.
 FOR. SEMP. forum Semprenii.
 FORT. P. R. fortitudo populi romani.
 FORT. RED. fortunae reduci.
 FOVR. forius *pro furius*.
 (IN) F. IIX. in fronte pedes octo.
 F. P. fortunae publicae, fidei possessor.
 FR. frater, frumentarius, fronte, fore.
 FR. COR. forum corneli.
 FR. D. frumenti dandi.
 FR. F. fratris filius.

FR. I. forum iulium.
 FO. L. forum livium.
 FR. POM. forum pompeii.
 FR. S. frande sua, forum sempronii.
 FRVG. AC. fruges acceptae.
 FRVGIF. frugiferae. (terrae)
 FS. fratris.
 F. S. forum sempronii.
 F. V. C. fraudis ve causa.
 FLV. fluvius.
 FVLM. FVLG. fulminatoris fulguratores.
 FVNC. functus.
 F. V. S. fecit voto suscepto.

G.

G. genius, gaudium, gens, gallus, genus.
 GADIT. gaditanus.
 GAL. galerianus, galeria. (sc. tribu)
 G. AVG. genio augusti.
 G. D. gens dolosa.
 G. B. gens bona.
 GEM. geminus, gemina, gemellus, germanicus.
 GEM. L. gemina legio.
 GEN. COL. COR. genio coloniae corinthi.
 GENET. ORB. genetrix orbis.
 GEN. COL. NER. PATR. genio coloniae neronianae patrensis.
 GEN. CORN. gente corneliorum.
 GEN. L. AVG. genio lugduni augusti.
 GERM. germanicus.
 GER. P. germania provincia.
 G. F. geminae fidelis. (legionis)
 GG. gesserunt.
 GL. gloria.
 GL. EX. R. gloria exercitus romani.
 GL. N. L. gloria nominis latini.
 GL. P. gloria parentum, (patriae, populi).
 GL. P. R. gloria populi romani.
 GL. R. gloria romanorum.
 G. L. S. genio loci sacrum, gallus sempronius.
 G. M. Germanica, gens mala.
 G. M. V. gemina minerva victrix. (legio)
 GN. genus, generis.
 GN. R. S. genus romani senatus.
 G. P. R. genio populi romani.
 GR. gratis, gesserunt, gerit, gratuito.
 G. R. genus regium, germanica.
 GRA. gratia.
 GRAC. graccus, graccus.
 GR. D. gratis dedit.
 G. S. genio sacrum.
 G. T. gravitas tua, gentem tuam.

G. T. Æ. genius tutelaris ægypti.

H.

F. *vel* C. loco H. antiquis.

H. heres, hereditas, hora, honor, honestas, habet, hic, hoc, homo.

H. A. C. heredes amico curarunt.

H. A. C. F. C. heredes ære communi faciendum curavere.

HADR. hadrianus.

H. A. H. N. S. hæc ara heredes non sequitur.

H. A. I. R. honore accepto impensam remisit.

H. AQ. hic acquiescit.

H. B. homo bonus, hora bona, heres bonorum.

H. B. F. homo bonæ fidei.

H. B. M. F. C. heres bene merenti fieri curavit.

H. C. heres curavit, hispania citerior.

H. C. DD. huic collegio dedicarunt.

HEL. helvius, heliopolis, helvetia.

H. D. hic dedicavit, his deabus.

H. DD. hic dedicaverunt.

HER. Herennius, (herennia,) heracles, hercules.

HERC. GADIT. herculi gaditano.

H. E. T. F. C. heredes ex testamento fieri curarunt.

H. ET L. heredes et liberti.

H. F. heredes fecit, honesta femina, honesta fortuna, hic fundavit, (fideliter.)

H. F. C. heredes faciendum curarunt.

H. F. N. honesta familia natus.

H. F. S. C. A. heredes fecerunt sumtu communi aram.

H. H. homo honestus.

HH. PP. hispaniarum provinciarum.

H. I. hereditario iure, heres iuravit, heres institutus.

HIC. LOC. HER. NON. SEQ. hic locus heredes non sequitur.

H. I. I. heres inssu illorum.

HIP. hippius. (nomen)

HISP. hispalis.

HK. heracleæ.

H. L. honesto loco, hæc lex, hic locus.

H. L. D. hunc locum dedit.

H. L. H. N. S. hic locus heredes non sequitur.

H. L. N. honesto loco natus.

H. L. N. R. hac lege nil rogatur.

H. L. R. hanc legem rogavit.

H. L. S. E. hoc loco sepultus (situs) est.

H. L. S. H. N. S. hunc locum scripti heredes non sequuntur.

H. M. huic monumento, honesta mulier, hora mala.

H. M. AD. H. N. TRAN. hoc monumentum ad heredes non transit.

H. M. D. M. A. huic monumento dolus malus abest.

H. M. D. M. A. E. huic monumento dolus malus absens esto.

H. M. E. Homini memoriæ egregiæ.

H. M. EXT. N. R. hoc monumentum exteros non recipit.

H. M. G. N. S. hoc monumentum gentiles non sequitur.

H. M. H. E. N. S. hoc monumentum heredes eius (*vel* exteros) non sequitur.

H. M. M. H. M. N. S. F. humanitatis male metuens hoc monumentum nomine suo fecit.

H. M. P. hoc monumentum posuit, hic memoriæ posuit.

H. M. S. S. E. H. N. S. hoc monumentum sive sepulcrum exteros heredes non sequitur.

H. O. C. S. hostem occidit civem servavit.

HOD. hodie.

HON. honor, honorat, honestus.

HON. IIII. honoratus quartum.

HOR. horatius, hora, horatia. (*scil.* tribu)

HOR. VI. horis sex, *vel* hora sexta.

HOS. hostis.

H. P. honesta persona, hic posuit.

H. R. honesta ratio, hic requiescit.

H. R. I. P. hic requiescit in pace.

H. R. I. R. honore recepto impensam remisit.

HS. sestertius.

H. S. hoc sepulcrum, hora secunda *vel* sacra, herculi sacrum, hoc sit, hic situs, hæc sit.

H. S. E. hic situs est, hic sors eius.

H. S. E. S. T. T. L. hic situs est, sit tibi terra levis.

H. S. F. hoc solus (sacellum) fecit.

H. S. F. H. T. F. hic situs fuit (hoc sibi fecit) heredes titulum fecerunt.

H. S. F. L. S. P. D. DD. hoc sibi fecit locus sepulturæ permissus decreto decurionum.

H. S. H. N. S. hoc sepulcrum heredes non sequitur.

H. S. S. hic siti (sepulti) sunt.

H. S. T. N. E. (*forte*) huic sepulcro titulus non est, hic sita tamen non est.

H. S. V. F. M. hoc sibi vivens fieri mandavit.

H. T. hispania tاراconensis.

H. T. F. heredes titulum fecerunt.

H. T. V. P. hunc titulum vivus posnit,
vel heredes titulo vsi posuere.
 H. V. honestus vir, hispaniæ ntri-
 que *vel* ulterioris, honorensi, honesta
 vita.
 H. V. D. — hoc vivus dedicavit.
 H. V. H. hic vivit hic.
 H. V. S. R. honore usus sumtum remi-
 sit.
 H. POSS. hereditatis possessores.

I.

I. iovi, iunoni, imperator, iudex, iure,
 iustus, semel, primus, in, intra, inter,
 ius, impensa.
 I. prima.
 IAN. ianuarius.
 IAN. CLV. ianum clusit *vel* clausit.
 IA. P. intra provinciam, (pomœrium.)
 I. A. P. Q. V. incomparabili amantis-
 simæ præstantissimæ que virtuti.
 I. A. P. X. IN F. P. IIX. in agro pe-
 des X. in fronte pedes IIX.
 I. C. ius civile, iudex cognitionum, in-
 tra circulum, iulius cæsar, iuris con-
 sultus.
 I. C. E. V. iusta causa esse videtur.
 ID. interdum, iduavii, idus.
 I. D. iure dicundo, iussu dei, iudex de-
 legatus, inferis diis, iudicium dabo,
 iurisdicctio, in dimidio.
 I. D. C. iuris dicendi causa.
 I. D. P. iuri dicundo præfuit.
 ID. QUOT. D. F. HS. C. idem quo-
 tannis det fisco sestertios centum.
 I. D. N. C. iudex delegatus nomine ci-
 vium.
 I. D. T. S. P. in diem tertium seu pe-
 rendinum.
 I. E. iudex esto.
 I. E. L. F. E. in eius locum factus est.
 I. F. iussa fecit, in foro, iulii filius.
 I. FO. B. in foro boario.
 I. F. C. H. S. iussa fieri curavit here-
 dum suorum.
 I. FO. C. in foro cæsaris.
 I. FO. FLAM. in foro flaminio.
 I. FO. IV. in foro iulii.
 I. F. I. A. V. in fronte in agrum ver-
 sus.
 I. FO. L. in foro livii, (lucii.)
 I. FO. P. in foro pacis, *vel* palladis.
 I. F. P. IIX. in fronte pedes octo.
 I. FO. POMP. in foro pompilii.
 I. FO. POP. in foro populi.
 I. F. P. R. in foro pro rostris.
 I. FO. TR. in foro traiani.
 I. FR. P. X. in fronte pedes X.
 I. G. ius gentium.

I. H. iustus homo.
 I. H. H. M. E. in hoc honore mortuus
 est.
 I. I. ius iurandum, in iure.
 II. iterum, secundus.
 IN. A. V. P. in agrum versus pedes.
 I. I. C. in iure cessit.
 III. F. tertio filio.
 II. M. iteratus miles.
 I. IR. in integrum.
 I. IT. imperator iterum.
 II. V. DD. duum viris dedicantibus.
 II. VIR. I. D. duum vir iuri dicundo.
 II. VOT. iterum vota.
 IIII. (agnomen feminæ) quartum.
 III. VIR. R. P. C. triumvir rei publi-
 cæ constituendæ.
 IIII. VIR. A. P. F. quartumvir auro
 (argento) publico feriundo.
 IIIIII. VIR. AVG. sevir augustalis.
 I. L. in re legis, intra limites, in loco,
 iusta lex.
 I. L. D. in loco divino.
 I. L. F. illius liberta fecit.
 I. L. H. ius liberorum habens.
 I. L. P. in loco publico.
 I. L. R. in loco religioso.
 I. L. S. in loco sacro.
 IM. immortalis, imperator.
 IM. ANN. IV. immunis annis qua-
 tuor.
 IM. IT. HON. IIII. immanis iterum
 honoratus quartum.
 I. M. M. E. in magistratu mortuus
 est.
 IMP. imperator, impensa.
 IMP. A. G. imperator augur decem-
 vir.
 IMPP. imperatores. (duo)
 IMPPP. imperatores. (tres)
 IMP. C. imperator cæsar.
 IMP. COM. AVG. impensa communi
 augustalium.
 IMPER. RECEPT. imperator recep-
 tus.
 IMP. IP. imperator ipsorum.
 IMP. N. imperator noster.
 IMP. S. impensa sua.
 IN. AGR. P. X. in agro pedes de-
 cem.
 INC. incolæ.
 IND. indictione.
 IN. E. L. F. E. in eius locum factus est.
 IN. F. in foro.
 INF. A. PP. L. X. inferat ærario pon-
 tificum libras X. (decem)
 IN. F. IN. A. V. L. P. X. in frontem
 in agrum versus longe pedum X. (de-
 cem)
 IN. FR. P. IIX. in fronte pedes IIX.
 (octo)

- IN. H. DD. in honorem dedicarunt.
 IN. H. DOM. DIV. in honorem domus divinae.
 IN. H. H. in hoc honore.
 IN. H. L. S. E. in hac lege scriptum est.
 IN. H. M. in hoc magistratu.
 IN. H. T. SUNT COM. OR. H. S. in hoc titulo sunt comprehensa ornamenta huius sepulcri.
 INL. iulustris, s. illustris.
 IN. M. M. E. in magistrata mortuus est.
 IN. M. O. E. in magistratu occisus est.
 IN. PR. O. E. in praelio occisus est.
 I. N. Q. iniustus nuptiis quaesitum, iustus nuntius quaesitus.
 IN. SING. H. in singulos homines.
 IN. S. R. in senatu romano.
 IN. T. V. T. in tutelam.
 IN. V. I. S. iulustris vir infra scriptus.
 I. O. M. D. iovi optimo maximo dicatum.
 I. O. M. D. I. iovi optimo maximo divino iussu.
 I. O. M. E. IVN. REG. ET G. LOC. iovi optimo maximo et iunoni reginae et genio loci.
 I. O. M. H. iovi opt. max. hammoni (heliopolitano, helvio.)
 I. O. M. H. AVG. iovi optimo maximo honore augusti.
 I. O. M. I. iov. opt. max. immortalis.
 I. O. M. S. iovi optimo max. sacrum.
 I. O. T. iovis olympii tonantis.
 I. P. in provinciam, iustus possessor, ius pontificum, in possessione, idem probavit, iusta persona, ius praetoris, (praecepti.)
 I. P. N. M. P. XV. iulia paterna narbon. martia ped. XV. (pedes quindecim.)
 I. Q. P. idem que probavit.
 I. Q. T. IT. ianus quirinus tyrannus italiae.
 I. R. iure romano, iure rogavit, iunoni reginae, iurisdictio regionis, integrum, iudicium recuperatorium.
 I. S. indicio senatus, iudicatum solvit, infra scriptus, in senatu.
 I. S. C. index sacrarum cognitionum, in senatus consulto.
 I. S. D. in serie diis.
 ISEL. iselastica. (certamina)
 I. S. E. infra scripta erunt.
 I. S. M. R. iuno sospita mater (magna) regina.
 I. SN. ROM. (I. S. R.) in senatu romano.
 I. S. S. inferius scripta sunt.
 I. S. V. P. impensa sua vivus posuit.
 I. T. intra tempus, iure testamenti.
 IT. italia, italica.
 ITALIC. MVN. italicensae municipium.
 I. T. C. intra tempus constitutum.
 ITE. iterum.
 I. V. iustus vir.
 IVD. iudicium, index.
 I. V. E. E. R. P. F. S. V. C. ita vti eius e re publica fideque sua videbitur censere.
 IVL. iulius, iulia. (scil. tribu)
 IVL. F. L. iulii filius, (filia,) libertus, (liberta.)
 IVL. P. AREL. iulia paterna arelate.
 IVL. TRA. iulia traducta. (colonia)
 IVN. iunior, iunius, iuno.
 IVN. ET PROSERP. iunoni et proserpinae.
 IVRD. iurisdictio.
 IVR. DIC. iure dicundo.
 IVR. REG. iurisdictio regionis.
 IVST. iustus.
 IVV. iuvenis, iuventus.
 IVV. M. iuvenum moderator.
 IVV. MED. iuventutis mediolanorum.

K. vide C.

y. pro K.

- K. kaius, kaia, kalendis, kaput, kalumnia, karissimus, karissima, candidatus, kaeson, praenomen fabiorum, kastra, kasa.
 KAL. IAN. kalendis iannarii.
 KAL. SEXT. kalendis sextilibus.
 KAL. AVG. kalendis augusti.
 KANI. kaninius.
 KA. DD. kasta dedicarunt.
 KA. PER. kasta peregrina.
 KAR. karthago, karissimus, kardo.
 KARC. karceris.
 KAR. MAX. kardo maximus.
 KART. PAN. karthago panormitana.
 K. C. kapite census, karthago civitas.
 K. CONT. karo contubernali.
 K. D. kapite dimlatus, kastorum dedicatio, (deditio,) kapitum damnatus.
 K. DD. kasta dedicaverunt.
 K. F. kardo finalis, kaesonis filius.
 K. IAN. kalendae ianuarii.
 KK. kaput, kalumniae kausa.
 KL. kalendae, K. L. kaesonis libertus.
 K. M. kardo maximus.
 KME. karissimae.
 K. N. kaesonis nepos.
 K. O. Q. karthagine officina quarta.
 K. P. kardo positus, kasta ponit, (posuit.)

KR. T. karitas tua.
K. O. Q. M. karthagine officina quinta
obsign. moneta.
K. QVINT. kalendæ quintiles.
K. S. kalendæ sextiles.
K. T. kapite tonsus.

L.

T. pro L. libertus, liberta, lælius, lucius, lyciæ, legio, lucrum, locus, longum, lustrum, latinus, lex, libens, laribus, ludi, litis.
L. A. libens animo.
LA. C. latini coloni.
L. A. D. locus alteri datus.
L. ÆL. lucius ælius.
L. ARG. lege agraria.
L. AN. COM. lucii antonini commodi.
L. AN. quinquaginta annis.
L. AP. ludi apollinares, (apollinis)
LAT. latinus.
LAT. FER.C. latinarum feriarum causa.
LAVD. laudicea.
L. BIB. lucius bibulus.
L. BO. lex boaria.
L. B. M. D. locum bene merenti dedit.
LBT. libertas.
L. C. lucius cornelius, lege cavetur, lucrum, latini coloni, locus concessus.
L. CAE. vel COE. lucius cælius vel cælius.
L. CEN. lucius censorianus.
LC. D. lucrum divinum, vel lucus dominus.
L. C. FEL. PAP. lucius cains felices papiria.
L. CIN. lex cincia.
LC. SACR. locum vel lucrum sacrum.
L. D. locum dedit, (dedicavit,) liberis dedit, lucrum divinum, sive ludus domus, (dominæ sive augustæ,) libero damno, litibus diiudicandis.
L. D. A. B. M. locum dedit aulus bene merenti.
L. D. B. D. S. M. locum dedit bene de se merenti.
L. D. D. liberis dono dedit, locus dono datus.
L. D. D. C. (S.) locus datus decreto collegii (senatus).
L. D. DD. locum diis dedicavit, locum dono dederunt, locus datus decreto decurionum, libens dono dedit, libens datum decreto decurionum.
L. DIV. lucus (locus) divinus.
L. D. D. D. E. locus decreto decurionum datus est.

L. D. P. locus datus publice.
L. D. S. libens (locum) de suo.
L. D. S. L. locus datus senatus consulto.
L. D. S. P. D. locum de sua pecunia dedit.
L. E. D. lege ea damnatur.
LEG. legionis, legatus, legavit.
LEG. AVG. legatus augusti.
LEG. AVG. PR. PR. legatus augusti pro prætore.
LEG. GR. V. legatus gratuito quinquies.
LEG. I. ADI. P. F. legio prima adiutrix pia fidelis.
LEG. IIII. FL. VI. P. VI. F. legio quarta flavia sextum pia sextum fidelis.
LEG. II. TR. FOR. legio secunda trahantia fortis.
LEG. LEG. legionis legatus.
LEG. PROV. legatus provincie.
LEG. PRO. PR. legatus pro prætore.
LEG. S. S. legionis supra scriptæ.
LEG. VII. CL. GEM. P. FIDEL. legionis septimæ claudie geminæ piæ fidelis.
LEG. VII. CL. VI. P. VI. F. legio septima claudia sextum pia sextum fidelis.
L. E. LV. M. C. S. libens et lubens merito cum suis.
LEM. lemonia. (tribus)
L. EM. locus emptus.
LENT. CVR. X. F. lentulus curavit denarium faciendum.
LEP. lepidus, leptis. (colonia)
L. F. lucii filius, lustrum fecerunt, lucius furius.
L. F. L. N. lucii filius, lucii nepos.
LG. legavit, legio.
LG. D. legem dedit, legis decimæ.
L. H. locus heredum.
L. H. D. DD. locum huic diis dedicavit.
L. H. L. D. locus hic liber datus.
L. I. litis iudicium, (iudex.)
LIB. libertus, liberta, libertas, liberalitas, libera, (colonia.)
L. IB. ΦΑΑ. λυσιβαυτος ἰβ φραβιου, (anno 12. flaviorum.)
LIBERO. P. libero patri.
LIB. LIB. Q. POST. Q. E. libertis libertatibus que posteris que eorum.
LIC. licinius.
L. I. C. laus iulia corinthus.
LIC. COR. SAL. VALER. licinius cornelius salonius valerianus.
L. I. D. A. C. lex iulia de adulteriis coercendis.

L. III. V. D. P. S. locus trium virum decreti publico sumtu.
 LIT. IVD. litibus iudicandis.
 L. IVL. lex iulia.
 L. L. lucius, lucii, (livii, livius) libertus, liberta, laurentum, lavinatum, luceius, liberti, lucii libertus, legibus.
 L. L. L. lucii liberti locum.
 L. D. L. L. I. E. lucius duorum luciorum libertus iussu eorum.
 L. L. L. M. M. lacerat lacertum largi mordax mævius.
 L. L. L. P. O. M. S. liberis libertis libertabus posteris omnibus monumento scriptorum.
 LL. M. lubentissime merito.
 L. L. Q. P. Q. E. liberis libertabus que posteris que eorum.
 L. M. libens merito, lucius murena, locus monumenti, (mortuorum.)
 L. LVC. Q. F. lucius luceius Quinti filius.
 L. M. A. H. T. locus monumenti ad heredes transit.
 L. M. D. libens merito dedit, locum monumento dedit.
 L. N. Lucii nepos, librarius notarius, latini nominis.
 L. NN. FAV. lucius nonus fanstinus.
 LOC. D. EX D. D. locus datus ex decreto decurionum.
 L. P. libens posuit, loco proprio, lege punitus, locus promptus, (propitius.)
 L. P. C. D. D. locus publice concessus decreto decurionum.
 L. P. C. R. latini prisci cives romani.
 L. P. D. locus publice datus. (plebi scito)
 L. P. D. D. D. locus publice datus decreto decurionum.
 L. PL. lex plebeia.
 L. PR. loco privato, latini prisci.
 L. PR. C. latini prisci cives.
 L. PVBL. loco publico.
 L. P. V. LAT. P. III. longum pedes quinque latum pedes tres.
 L. Q. S. locus qui supra.
 L. R. lege romana, lucius roscius, (rubrius.)
 L. RV. lex rusticana.
 L. S. libens solvens, laribus sacrum, locus sacer, laudabili substantia.
 L. S. A. lucius sextius aurelius, aut simile nomen.
 L. SACR. D. loco sacro dicatum.
 L. SC. locus sacer.
 L. S. DEN. lucius sicinius dentatus.
 L. S. M. C. locum sibi monumento curavit.
 L. S. S. legionis supra scriptæ.
 L. S. P. D. D. locus sepulture permis-

sus decreto decurionum, locum sepulcri publice dedicarunt, locum sua pecunia (sumtu publico) dedicarunt.
 L. T. lucius tacitus vel titus, legem tulit.
 L. V. lex vetat, lex vetus.
 LVC. lucanus, lucio.
 LVD. AP. ludi apollinares, (apollinis.)
 LVD. EQ. ludi equestres.
 LVD. MAT. ludus matutinus.
 LVD. SÆC. F. ludos sæculares fecit.
 LVGD. OFF. S. lugdunensis officina signavit.
 LVG. S. M. lugduni signata moneta.
 L. V. P. F. ludos votivos publicos fecit.
 L. V. lex voconia.
 L. V. S. locum viva sibi.
 L. XX. M. N. P. sestertia viginti millia nummum pendit.

M.

M. sive M. marcus, mucus, mulier, miles, mensis, magister, mater, monumentum, marmorea, municipium, memoria, magna, magnus, maximus, merito, millia, meritis.
 M. A. massilia, macuvius, memori animo.
 M. A. A. municipium albæ augustæ.
 MAC. macellum, macer.
 MACH. F. P. machinarii fori pistori.
 MAG. magistratus, magister, magnus.
 MAG. DECENT. magnentius decentius.
 MAG. EQ. magister Equitum.
 MAG. ET DEC. magistris et decurionibus.
 MAG. IVV. magister iuventutis.
 MAG. QVINQ. COLL. FABR. TIGN. magistri quinquennales collegii fabricum tignariorum.
 MAG. VIC. P. magister vici pacis.
 MAG. VIC. SAND. magister vici sandaliaris.
 M. A. G. S. memor animo grato solvit.
 MAG. X. VIR. magister decem virum.
 MAM. mamertus.
 MAM. F. mamerti filius.
 MANL. manlius.
 MAR. martia, (aqua) marti.
 MARC. marcius, marcus.
 MAR. CL. marcellus clodius.
 MAR. VLT. marti vltori.
 MARIT. maritus.
 MAT. P. FEC. ET S. ET S. P. Q. E. mater piissima fecit et sibi et suis posteris que eorum.

- MAX. maximus.
M. B. municipii bergomatum, mulier bona.
M. C. marcus cicero, marcus censor, monumentum condidit *vel* consecra-
vit.
M. C. D. memoriæ causa datum.
M. C. P. C. memoriæ causa poni cura-
vit.
M. C. ET CONS. monumentum condi-
dit et consecravit.
M. C. IV. municipium calaguris iuliæ.
M. COH. miles cohortis.
M. C. P. M. RENO. CYR. memoriæ
causa posuit marco reno cyrenensi.
M. D. militum dacorum, matri deum.
M. D. M. (I.) magnæ deum matri
(idææ.)
M. E. monumentum *vel* memoriæ erex-
it.
MED. mediolanum.
M. E. M. munices eius municipii.
M. E. M. D. D. E. municipibus eius
municipii dare damnas est.
MENS. mensis.
M. EQ. magister equitum.
MER. S. mercario satrum.
MES. mensis.
MES. IAN. (FEBR.) &c. mensis ia-
nuarii, (februarii) &c.
MET. DELM. metallum delmaticum.
MET. NOR. metallum noricum.
M. F. marci filius, municipalibus func-
tus, manifestum.
M. FA. marcus fabius.
M. F. C. monumentum (memoria) fieri
curavit.
M. F. M. N. marci filius, marci nepos.
M. F. P. malæ fidei possessor.
M. H. magnus (malus) homo.
M. HIB. ILLERG. DERT. municipi-
um hibera illergavonia dertosa.
M. I. maximo iovi.
M. I. F. PETIT. militiæ ius filiis pe-
titori.
MIL. miles, militavit.
MIL. ANN. XX. militavit annos vi-
ginti.
MIL. CL. PR. RA. miles classis præ-
toriæ ravenatis.
MIL. COH. III. miles cohortis tertiæ.
MIL. LEG. S. S. militis legionis supra
scriptæ.
MINAT. minatus.
MINER. minervæ.
M. *vel* Θ INTER. morte interventus.
M. I. V. marcus iulius valerius, *vel aliud*
tale nomen.
M. K. V. T. moneta karthaginensis ur-
bis officina tertia.
M. L. marci libertus, miles legionis,
monumenti locus, militis locus.
M. LEP. S. S. miles legionis supra
scriptæ.
M. LEP. C. REG. INST. marcus le-
pidus civitatem regiensium instaura-
vit.
MM. meritissimo, milites, municipium,
mediolanense, marcorum, matrimo-
nium, mulier mala.
M. MAN. Marcus manlius.
MM. I. V. municeps iuliæ valentiæ.
MM. L. marcorum libertus.
MN. manius.
M. N. marci nepos, millia nummum,
meo nomine.
MNF. L. manifestus locus.
MO. monumentum.
MON. *vel* MONET. moneta.
MON. VRB. moneta vrbis.
MO. S. TR. moneta signata trevis.
M. P. marcus pompeius, (pacuvius),
mensam posuit, maximus princeps.
M. P. II. millia passuum duo.
M. POS. mensam posuit.
M. P. V. ET M. P. XI. millia passu-
um quinque et millia passuum unde-
cim.
M. R. municipium ravenas *aut* raven-
natum, marcius, marcia, miles ro-
manus.
M. REG. militiæ regiensium.
M. S. mesia superior, menses, mensi-
bus, municipi suo.
M. S. B. M. magistro suo bene me-
renti.
M. S. D. D. munices sui decreto de-
curionum.
M. S. P. memoriæ suæ posuit.
M. T. marcus tullius.
MV. mucius, M. V. minervæ victricis,
menses quinque.
MV. F. mucii filius, (filia)
MVLIEB. muliebrem.
MVL. XX. multiplicata vicennalia.
M. V. M. marcus valerius maximus.
MVN. municipium, municeps.
MVN. CAL. IVL. municipium calagu-
ris iulia.
MVN. CLVN. municipium clunia.
MVN. TVR. municipium turias.
MVN. FANE. ÆL. municipium fa-
nestre ælium.
MVTVESC. mutuescani, mutuescæ.
M. X. menses decem.

N.

N. numeratus, (sc. miles) natus, nata,
numerus, nepos, natione, numerus,
numeravit, nummus, numini, non,
nomen, noster, nobilissimus, nauta-
rum, nonius, neptuno, nomino.

NAC. nactus.
 NAE. naevius.
 N. AGR. AM. numerator agri ambitus.
 NARB. narbonensis. (sc. colonia)
 NAT. natalitia, natorum, natione.
 NAT. GAL. natione gallus.
 NATOR. natorum.
 NAT. VRB. natalis vrbis.
 NAT. VRB. P. CIRC. CON. S. C. natale vrbis post circum conditum senatus consultum.
 NAV. naves, navicula.
 N. B. numeravit bavus (s. bivirus)
 N. C. nobilissimus caesar, non clam.
 N. C. C. non calumniæ causa.
 N. CL. nero claudius.
 N. C. MM. numerius caius duo marci (scil. hic siti sunt.)
 N. C. S. C. S. D. E. novis civibus senatus consulti suffragium datum est.
 N. D. numini divino.
 NEG. negotiantes.
 NEM. nemausus. (colonia)
 NEP. nepos, neptuno.
 NEP. CONT. NAVT. S. neptuno cubernio nautarum sacrum.
 NEP. RED. neptuno reduci.
 NEP. SAC. neptuni sacellum, neptuno sacrum.
 NEPTVN. neptunalia.
 NER. nero.
 N. F. C. nostræ fidei commissum.
 N. F. N. nobili familia natus.
 N. G. nobili genere.
 N. H. notus homo.
 N. I. nomine ipsius.
 NICEPH. nicephora (colonia)
 NICR. nicero.
 N. I. O. T. numini iovis olympii tonantis.
 N. K. C. non calumniæ causa.
 N. L. nominis latini, non liquet, non licet, numerius lucius.
 N. L. F. numerii lucii filix.
 N. MACR. nonius macrinus.
 N. ME. VI. natus (a) menses VI.
 N. MON. novum monumentum.
 N. M. N. S. novum monumentum nomini suo.
 N. M. Q. E. D. numini maiestati que eius devotissimus.
 NN. nostri, duo numerii.
 NOB. nobis, nobilis.
 NON. novarum, nonis.
 NON. TRANS. H. L. *vel* N. TRAN. H. L. non transilias hunc locum.
 NOSTR. nostri, nostrorum.
 N. P. C. nomine proprio curavit.
 NQ. nusquam, nunquam.
 NR. nero, neratius.
 N. V. non vi.

N. V. FIL. nostræ vrbis filio.
 NVM. DOM. AVG. numini domus augustæ.
 N. V. N. D. N. P. O. neque vendetur neque donabitur neque pignori obligabitur.
 NVP. nuptiæ.
 N. VRB. CONS. nostræ vrbis conservatori.
 N. T. M. numini tutelari municipii.
 N. TR. nova traiana.

O.

O. optimo, ossa, obiit, oportet, opera, ollus, ordo.
 O. A. Q. omnis ad quos.
 OB. obiter.
 OB. AN. L. obiit anno quinquagesimo.
 OB. AN. V. XCI. obiit anno vitæ 91.
 OB. CIV. SER. (O. C. S.) ob cives servatos.
 OB. HON. AVG. ob honorem augustalitatis.
 OB. M. E. ob merita eius.
 OB. M. P. E. ob merita pietatis (parentis) eius.
 OB. M. P. E. C. ob merita pietatis et concordie.
 OB. RP. CONS. ob rempublicam conservatam.
 OBS. obsignatum.
 O. CON. operas conduxit.
 OCR. ocrutlana. (tribu)
 O. D. S. M. P. optime de se merenti posuit.
 O. E. B. Q. C. ossa eius bene quiescant condita.
 OEC. oecumenica. (certamina)
 O. E. R. ob eam rem.
 O. E. F. Q. ossa eius feliciter quiescant.
 O. E. H. S. S. ossa eius hic sita sunt.
 OF. officina, officinarius.
 OFF. officium.
 OFF. FAB. FER. officina fabrorum ferrariorum.
 OFF. III. CONST. officina tertia constantinopolitana.
 OFF. LVGD. S. officina lugdunensis signavit.
 OGV. L. ogulnius.
 O. H. S. S. ossa hic sita sunt.
 O. L. operas locavit.
 OLY. olympius.
 OLYD. olympiadis.
 O. M. H. optimo maximo hammoni.
 OMN. omnes.
 O. M. T. optimo maximo tonanti.
 O. P. opiter, opinio, optimo principi.

O. P. D. ollas publice datæ.
 OPEIM. opeimus vel opimius.
 OPEL. opelina.
 OP. ET S. P. optimo et sancto patro-
 no, vel patronæ.
 O. P. F. optimo patri (principi) fecit.
 OPP. oppidum, oppidani, oppressus.
 OP. PRIN. optimo principi.
 OPVS DOL. opus doliare.
 OR. ornato.
 ORB. PAR. orbatu parentes.
 ORB. TERR. orbis terrarum.
 OR. CI. ornato civi.
 ORD. MIL. ordo militum.
 ORD. RED. ordine retrogrado.
 OS. C. omnes conciliat.
 O. V. D. omni virtuti dedito.
 OV. F. oufentina. (tribu)
 O. V. F. omnia vivens fecit, optimo
 viventi fecit, omnibus vivis fecit.
 OV. F. MED. oufentina mediolano.
 (tribu et patria.)
 O. opertum.
 O. mortem significat.

P.

P. patria, pontifex, publius, principi,
 pater, puer, perpetuus, posuit, pub-
 lius, (ce,) patrono, pius, pia, pecunia,
 populus, potestas, patrensis, percus-
 sa, pedes, passus, pondo.
 PA. papilla.
 P. ÆL. AVG. LIB. publius a-lius an-
 gusti libertus.
 PAC. DEVL. pacensis deulton. (co-
 lonia)
 PAC. ORB. TERR. Pacis orbis terra-
 rum, pacato orbe terrarum.
 PÆT. pætus.
 P. ÆL. publius ælius.
 PAL. palmatus, palatina. (tribu)
 PAPI. papius, papirius, papia. (tribu)
 PAR. parentum.
 PART. parthicus.
 PAR. AR. AD. parthicus arabicus adi-
 abenicus.
 PAT COL. (P. C.) patrono colonie.
 PATR. patrensis. (colonia) patricius.
 P. AVGV. publicus angur.
 P. C. patrono corporis, (colonia,) po-
 nendum curavit, post consulatum,
 patres conscripti, pactum conven-
 tum, pecunia constituta, procurator.
 PCA. pecunia.
 P. CON. pactis conventum.
 P. CONST. percussa constantinopoli.
 P. C. N. posuerunt communi nomine.
 P. D. Publius Decius, (decimus,) po-
 pulo datum, Publice dedit.

P. D. D. publice dedicatum, (dono da-
 tum,) positum decreto decurionum.
 P. DEL. V. pro delictis vindictarum.
 P. D. S. IM. C. ponendum de sua im-
 pensa curavit.
 P. E. publice erexerunt.
 PEC. S. DD. pecunia sua dedicavit.
 PELAG. pelagia. (venus)
 PER. peregrinus.
 PERM. permissus.
 PERP. perpetuus, a.
 PE. R. P. pecunia romæ percussa.
 PERT. pertinax.
 PES. pescennius.
 P. F. publii filius, (a) parcente filio,
 pius felix, pia fidelis, (legio) publice
 fecit.
 P. F. TR. AVG. pius felix triumphator
 augustus.
 P. F. V. pio felici victori.
 P. H. C. provincie (prætor) hispania
 citerioris, publicus honor curandus.
 PH. COND. philippus conditor.
 P. I. principi iuventutis.
 PICEN. piceum vel picientes.
 PIEN. pientissimus.
 P. II. S. L. pondo duarum semissis li-
 brarum.
 P. I. R. populus iure rogavit.
 P. I. S. publica impensa sepultus.
 P. K. SEXT. ET PR. KL. pridie ka-
 lendas sextiles et pridie kalendarum.
 P. L. publii libertus. PL. plebs.
 PLÆT. plætorius.
 PLE. plebis.
 PL. TR. plebis tribunus.
 P. LVG. percussa lugduni.
 P. M. pontifex maximus, principi mi-
 litum, princeps militum, poni man-
 davit, post mortem, plus minus.
 P. M. S. COL. VIM. provincie mæ-
 sise superioris colonie vimiciacum,
 præfectura militum superventorum
 colon. vimie.
 P. N. publii nepos.
 P. N. R. publico nomine (pecunia nos-
 tra) restituto. (a)
 POM. TER. pomeria terminavit.
 POMP. pompeius.
 PONT. MAX. pontifex maximus.
 POP. popilius, populus, popilia. (tri-
 bu)
 PORT. OST. portus ostiensis.
 POST. postumus.
 POST. LIB. postumi libertus.
 POT. potestate.
 P. P. pontificum, pater patriæ, pecunia
 publica, publice posuit, potestate pub-
 lica, præfectus prætorio, præses pro-
 vincie, præpositi patres.
 PP. C. patres conscripti.

P. P. H. T. praeses provinciae hispaniae tarraconensis.
 P. P. L. I. per praedictae litis iudices.
 P. P. P. praefectus praetoriae provinciae, pater patriae patratus, (providentissimus) primus pater patriae.
 P. P. P. M. pietate plenus posuit merenti.
 P. P. P. P. E. S. S. S. E. V. V. V. V. V. V. F. F. F. F. F. F. primus pater patriae profectus est, secum salus sublata est, venit vidit vicit victor validus virens (vrbis vestrae) ferro fame flamma frigore.
 PQ. postquam.
 P. Q. E. posteris que eorum.
 P. R. populus romanus, possessori redditum.
 PRÆF. CLASS. ET OR. MAR. praefectus classis et orae maritimae.
 PRÆF. COH. praefectus cohortis.
 PRÆF. PRÆS. praefectus praesidii.
 PRÆF. TVR. praefectus turmae.
 PRÆF. VIGIL. praefectus vigilum.
 PRÆF. VRB. praefectus vrbis.
 PRÆ. VRB. praesidi sive praefecto vrbis.
 PR. ÆR. praefectus aërio.
 PR. C. praetor constitutus.
 P. R. C. post romam conditam.
 P. R. E. post reges exactos.
 PR. H. O. C. S. praetextatus hostem occidit civem servavit.
 PR. ID. pridie idus, praefectus iuri dicundo.
 PRI. N. pridie nonas.
 PRINC. IVVENT. principi iuventutis.
 PRIV. privernum.
 PR. K. praetori candidato, pridie kalendarum.
 PR. L. V. P. F. praetor ludos votivos publicos fecit.
 PROC. proconsuli, procurator.
 PROCOS. proconsuli.
 PROCOSS. proconsules.
 PRON. pronepos.
 PROP. proprætor.
 PRO. Q. P. pro quaestor provincialis, (praetorius.)
 PROV. provinciæ.
 PROV. DEOR. providentia deorum.
 PRO. XX. HER. procurator vigesima hereditatum.
 PR. PER. praetor peregrinus, (perpetuus.)
 PR. PR. praefectus praetorio, pro praetore.
 PRR. VRB. praetores vrbani.
 P. R. S. praetoris sententia, post reges servatos.

PRS. praeses.
 PRS. P. praeses provinciae.
 PR. S. P. provinciae syriae palestinae.
 PRSS. praesides.
 P. S. publico sumtu, posuit sibi.
 P. S. ET S. posuit sibi et suis.
 P. S. F. pecunia sua fecit, publice sibi fecit.
 P. S. F. C. proprio sumtu (publicae salutis) fieri curavit.
 P. S. P. provinciae syriae palestinae.
 P. S. P. Q. S. posuit sibi posteris que suis.
 P. S. S. C. pecunia sua statuendum curavit.
 P. TR. O. Q. percussa treviris officina quinta.
 PVB. publius, publicia. (tribu)
 P. V. D. pro voto dedit.
 PVP. pupillus, pupinia. (tribu)
 PVPIE. pupienus.

Q.

Q. quintus, quintius, quaestor, quadrati, quinqueunalitio, quaesitum, quando, qui, quod, quæ, quirinus, quartus, quinqueunnalia, quinarium.
 Q. Æ. quaestor ædilis.
 Q. ALIM. quaestor alimentorum.
 QUM7. quemadmodum.
 Q. B. V. qui bene vixit.
 Q. B. F. E. quare (quod) bene factum est.
 Q. B. M. V. quæ bene mecum vixit.
 Q. C. M. P. I. quintus cæcilius metellus pius imperator.
 Q. D. quinquennalis decurio.
 Q. DESIGN. quaestor designatus.
 Q. D. E. R. F. P. quid de ea re fieri placet.
 Q. D. S. S. qui dederunt supra scripta.
 Q. E. R. E. V. quanta ea res esse videbitur.
 Q. F. quinti filius, quod factum.
 Q. F. E. I. S. F. quod factum est in senatu fuerit.
 Q. FVNC. quinquennalitate functus.
 Q. K. quaestori candidato.
 QUIN. ITER. quinquennalia iterum.
 Q. I. H. H. M. E. qui in hoc honore mortuus est.
 Q. INF. SC. S. quæ infra scripta sunt.
 Q. L. quinti libertus, quintus lucius.
 Q. L. F. quinti lucii filius.
 Q. L. S. S. quaesivit liberam statuam senatus.
 Q. M. quomodo, quo magis, (minus,) quintus marcius.
 Q. N. A. N. N. quando neque ait neque negat.

Q. PR. quæstori provinciali.
 Q. PRO. C. quæstor pro-consulis.
 QQ. quinquennialitius, quæstores, quo-
 que.
 QQ. CORP. quinquennialitiis corporis.
 QQ. II. quinquennialitia iterum.
 QQ. III. quinquennialitia tertium.
 QQ. L. H. SE. quo quoversum latitu-
 do huius sepulcri.
 QQ. PP. quinquennalia perpetuo.
 QQ. V. qua qua versum.
 Q. R. quæstor reipublicæ.
 Q. R. F. E. V. quod recte factum esse
 videtur.
 QS. quasi.
 Q. S. P. P. S. qui sacris publicis præ-
 sto sunt.
 Q. S. S. S. quæ supra scripta sunt.
 QV. quartus.
 Q. V. A. qui vixit annis.
 QVADRAG. REMISS. quadragesimæ
 remissæ.
 QVÆS. quæstor.
 QVÆSS. quæstores.
 QVEVE. E. C. P. D. L. quæve eius
 causa paravi do lego.
 Q. V. A. I. qui vixit annum vnum.
 Q. V. M. A. XXIX. S. OF. qui vixit
 mecum annos 29. sine offensa.
 QVI. (QVIR.) quirina. (tribu scilicet)
 QVI S. P. P. S. qui sacris publice
 præsto sunt.
 QVIN. ITER. quinquennialis iterum.
 QVINQ. quinquennialitatis.
 QVM. pro cum, quemadmodum.
 Q. VRB. quæstor vrbæ.

R.

R. roma, romanus, rei, recta, (i. o.)
 roscius, rubrius, retro, rudera, regio,
 restituit.
 RA. O. S. rationali operum sacrorum.
 (operum domus divinæ sive augusti.)
 RAT. S. R. rationalis sacrarum ratio-
 num sive remunerationum.
 RAV. A. ravennæ signata moneta offi-
 cina prima.
 R. C. romana civitas, romani cives.
 R. D. recte dare, regis domus.
 R. D. D. res dono data.
 RECEPT. receptis, (signis) receptus.
 RED. reditus, redux, redacta, regis
 domus.
 REFEC. refectus, nomen.
 REG. regione, regis, regni.
 REG. F. regis filius.
 REI MIL. rei militaris.
 REIP. TIF. TIB. reipublicæ tifer-
 nium tiburtinorum.

REMPVBL. N. rempublicam nostram.
 RES. resius, cognomen.
 REST. restitutor, restituit, restitutus.
 REST. A. CAMB. M. P. XI. restite-
 runt a cambideno millia passuum
 XI.
 REST. NVM. restituta numantia, (nu-
 midio, restituito nummo, (numine.)
 RET. P. XX. retro pedes XX.
 R. (REG.) F. regis filius.
 RG. RAV. regia ravenna.
 R. G. C. reigerendæ causa.
 R. I. M. D. R. regum invicto magno
 domino restituit.
 R. L. P. recte legi possit.
 R. M. rei militaris.
 R. N. LON. P. X. retro non longe pe-
 des X.
 ROC. I. L. C. literæ inversæ pro C. L.
 I. COR. colonia laus iulia corinthus.
 ROM. ET AVG. romæ et augusto.
 ROM. RED. romæ reduces.
 R. P. S. romæ pecunia signata.
 R. P. res publica, retro pedes, respon-
 dit.
 RP. C. reipublicæ causa (constituen-
 dæ.)
 RP. C. C. reipublicæ constituendæ
 causa.
 RP. H. V. reipublicæ huius vigilantis-
 simæ (vrbis.)
 RP. IN. AMP. ATQ. TRAN. S. E.
 respublica in ampliore atque tran-
 quilliore statu est.
 R¹M. responsum.
 R. PRI. res privata.
 RP. S. D. D. reipublicæ saguntinorum
 decreto decurionum.
 R. R. rudibus reiectis, regnum ro-
 manum, rurum.
 R. R. PROX. CIPP. TER. regnum
 romanum proximo cippo terminavit.
 R. REG. rurum regiensium.
 R. R. R. rurum romanorum.
 R. R. R. F. F. F. regnum romæ ruet
 ferro fame flamma.
 R. S. romæ signata. (scil. moneta)
 R. V. re vxoria, ravenna vrbis.
 R. VER. respublica veronensis; resti-
 tutor.
 RVF. rufus, rufus, rufinus.
 R. V. POMOER. T. romanæ vrbis
 pomeria terminavit.
 RVR. rura, rursus.

S.

S. sextus, (prænomen) saguntini, sin-
 guli, stipendia, servus, (a) sextus, (6)
 sepulcrum, siue, socius, senatus, sa-

cerdos, sacrum, sacellum, sibi, soli, sanctus, signatum, sinister, semissis, (nota,) suis.

SA. salus.

SAB. sabina, sabatina. (tribu scil.)

SAC. sacerdos.

SACERD. COOPT. IN OMN. CONL.

SVpra. NVM. sacerdos cooptatus in omnia conlustra supra numerum.

SAC. FAC. sacris faciundis.

S. A. D. sub ascia dedicarunt.

SAG. saguntus, saguntini.

SAL. saloniis, salutem.

SALL. sallustia.

SA. P. sacerdos perpetua:

SA. R. sacerdos romæ.

SARM. sarmaticus.

S. C. senatus consultum, (o) suis (sibi) curavit, suam causam.

S. C. D. senatus consulto decrevit.

S. C. D. S. sibi curavit de sua.

S. C. F. C. senatus consulto faciendum curavit. (curaverunt.)

S. C. F. E. senatus consultum factum est.

SCIP. ASIA. scipio asiaticus.

S. CONST. signatum constantinopoli.

SCR. scribonius.

SCRI. SVL. P. scriba sulmonensis populi.

S. D. sententiam dixit.

S. D. I. V. (C.) K. I. sinistra decumanum primus vitra (citra) kardinem primum. (in dicis. agr.)

S. D. S. soli deo sacrum.

SEC. seculum, securitati.

SEC. ORB. securitas orbis.

SED. S. C. seditionis sedandæ causa.

SEN. senatus, senior.

SEP. COL. LAVD. METR. septima colonia landicea metropolis.

SEPT. septimus, (a) septimius.

SER. servius, servilius, sergius, servus.

SER. COL. servii colliberta.

SERT. sertorius.

S. E. T. L. sit ei terra levis.

S. ET S. sibi et suis.

SEV. severus, sevir.

SEV. AUG. sevir augustali.

SEV. AUG. ARM. PART. severus angustus armenicus parthicus.

SEX. sextus.

SEXT. sextilis. (mensis.)

S. F. sacris faciundis.

S. F. S. sine fraude sua.

SIC. V. sic voluit, (sicuti.)

SIC. XX. SIC XXX. sicut vicennalia sic tricennalia.

SING. RECEP. signis receptis.

S. I. M. soli invicto mithras.

SIGN. X. II. singulis denarios bidos.

SIRM. sirmium.

SISC. V. siscia vrba.

SISC. P. siscie percussa.

SISC. P. Z. siscie percussa (officina) septima.

S. L. sua laude, sententia libens, solvit libens, sacrarum ludorum, senatus legitimus.

S. L. M. solvit libens merito.

S. M. signata moneta.

S. M. A. L. S. sacrum memori animo libens solvit.

S. M. ANT. E. signata moneta antiochia (officina) quinta.

S. M. D. sacrum matri deum.

S. M. HER. signata moneta heracleæ.

S. M. K. B. sacra (signata) moneta karthaginensis secunda.

S. M. N. T. sacra moneta nicomedie (officina) tertia.

S. M. R. P. sacra moneta romæ percussa.

S. M. SIS. E. sacra (signata) moneta siscie (officina) quinta.

S. M. T. S. E. sacra moneta treviris signata (officina) quinta.

SN. senatus.

S. N. I. sociis nominis latini.

S. N. S. Q. si negat sacramento querito.

S. O. sine occasione.

S. OF. sine offensa.

S. P. spurius. (prænomen) sacerdos perpetuus, sua pecunia, sacri palatii, sacra publica.

S. P. C. Signata pecunia camaloduni.

S. P. D. sua pecunia dedicavit, salutem plurimam licit.

SPEC. LEG. speculator legionis.

S. P. F. sua pecunia fecit, spurii filius.

SPOR. sportulæ.

S. P. P. sua pecunia posuit.

S. P. P. C. sua pecunia ponendum curavit.

S. P. P. S. sacris publicis præsto sunt.

S. P. Q. L. senatus populus que lanuvianus.

S. P. Q. R. senatus populus que romanus.

S. P. Q. R. P. T. senatus populus que romanus præcipiet tibi.

S. P. Q. S. C. P. S. sibi posteris que suis curavit pecunia sua.

S. P. Q. S. P. C. sibi posteris que suis poni curavit.

S. P. V. T. S. sua pecunia vsus titulo suo.

S. Q. C. F. senatus que consultum fecit.

S. Q. R. E. Q. R. I. N. S. E. H. L. N.

- R. E.** si quid rogatum est quod rogari ius non sit eius hac lege nihilum rogatum est. (*clausula communis legum romanarum.*)
- S. Q. S. S. E. Q. N. I. S. R. E. H. L. N. R.** si quid sacro sancti est quod non iure sit rogatum ejus hac lege nihilum rogatum. (*itidem L.L. rom. clausula.*)
- S. R.** sacrarum remunerationum.
- S. S.** senatus sententia, supra scriptum, sanctissimus senatus, sacri scrinii, sanctissimus, sacro sanctum.
- S. S. C.** secundum suam causam, seditionis sedandæ causa.
- S. S. E.** sive sepulcrum est.
- S. SOL.** sacerdos solis.
- S. S. M.** satis secundum mancipium.
- S. S. P.** suo sumtu posuit.
- S. S. S.** soli sanctissimosacrum, silvæ sancto sacrum, supra scriptæ summæ, supra scripta sunt.
- S. S. T. N.** supra scripti titi nomine.
- ST.** stipendium, studium, stadium, signata treviris, sine testibus.
- STA.** stadia.
- S. T. A.** sine tutoris auctoritate.
- STABIL.** stabilita (terra.)
- STD.** stadium.
- STEFAN.** Στεφανος
- STIP.** stipendio.
- STLITIBUS** pro litibus.
- ST. MIS.** stipendio missus.
- ST. P.** studium ponit.
- STPN.** stipulationem.
- S. T. T. L.** sit tibi terra levis.
- SVBMIN.** subministrata (alimenta.)
- S. VE. C.** senatus ve consulto.
- SVF.** suffes. (i. q. consul)
- SVF. E.** suffectus est.
- SVF. P. D.** suffimenta populo data.
- SVLP.** sulpitia. (colonia)
- S. V. L. Q.** sibi vxori liberis que.
- S. V. P.** sibi vivens posuit.
- S. V. P. HAEC F.** sponsu vtrius que partis hæc facta.
- SVRVM.** suorum.
- SVSC.** suscepta (vota.)
- S. V. T. L. H. F. C.** sit vobis terra levis heredes faciendum curarunt.
- SYLL.** sylla,
- T.**
- T.** titus, turma, testamento, tutela, titulus, tribunus, tunc, tarraconens. terminavit, tutor, tyrannus, togato, tonanti.
- T. A.** tatus, taurum album, titus annius, tutoris auctoritate.
- TAB.** tabularius, tabulæ.
- TAB. P. C.** tabularius provincie citioris.
- TABVL. XX.** tabularius vigesima.
- TAR.** tarquinius.
- T. AVG.** tutelæ augustæ.
- T. B.** tempus bonum. (bonorum)
- T. C.** tunc, testamenti causa, testamento cavetur.
- TEMP.** temporum.
- TER.** terentina, (tribu) terminavit, terentius, tertium.
- TER. DD.** terminum dedicavit.
- TERR.** terracina.
- TES. A.** tessalonica (obsign. mon. offic.) prima.
- TES. OB.** tessalonica obsignata.
- T. F.** testamento fecit, titi filius, titus flavius, titulum fecit.
- T. F. I.** testamento (titulum) fieri iussit.
- T. F. I. H. F. C.** testamento (titulum) fieri iussit heredes fideliter curarunt, testamento fieri iussit heredes facienda curarunt.
- THE. OB.** thessalonica obsignata.
- THERM.** thermæ.
- THEVP.** τ. Θεοπόλις τ, theopoli officina 6:
- THR.** thrax.
- TI.** tiberius, tiburtinorum.
- TIB. D. F. M.** tibi dulci filio meo.
- TIF. TIB.** tifernatium tiburtinorum.
- TI. F. TI. L. N.** tiberii filius tiberii liberti nepos.
- T. IT.** tyrannus italia.
- T. L.** titus livius, titi libertus.
- T. LEG. IIL ITAL.** tribunus legionis IIL. italica.
- TMP.** tempore.
- TM. DD.** terminum dedicavit, thermæ dedicatæ.
- T. N.** titi nepos.
- TOL.** toletanus.
- TON.** tonanti, tonsor.
- TOS.** tonsor.
- T. P.** titulum posuit.
- T. B. (TPB.)** tempus bonum.
- T. P. I.** testamento poni iussit.
- TR.** tribunus, traiectus, translatus, trianus, tribus.
- TR. A.** treviris (obsign. mon. offic.) prima.
- TR. AER.** tribunus aerarii.
- TRAD.** traducta. (iulia)
- TR. AM.** trau amnem.
- TRAN.** tranquillus.
- TRANS. PAD.** trans padum, (padana)
- TREBANI.** trebanus.
- TR. CEL.** tribunus celerum.
- TREBVL.** trebulæ, (trebulani)

TREB. trebonianus.
 T. R. E. S. P. R. terra regesta ex sua pecunia restituerunt.
 TR. F. traiana fortis. (legio)
 TRIB. SVCC. tribu succusana.
 TRIVMF. triumphator.
 TR. LEG. II. tribunus legionis secundae.
 TR. MIL. tribunus militum.
 TRO. tromentina (tribu) trocas (colonia).
 TR. OBS. treviris obsignatum.
 TR. PL. DES. tribunus plebis designatus.
 TR. POT. tribunitia potestas.
 TR. S. treviris signatum.
 TR. V. CAP. triumviri capitales.
 TR. V. MON. triumviri monetales.
 TR. VN. PPP. triumviri publicorum.
 T. SC. EX VII. EIVS B. M. PP. testamento scripti ex septem eius bonorum monumentum posuere.
 T. S. F. I. testamento suo fieri iussit.
 T. S. E. treviris signata (officina) quinta.
 T. V. titulo vsus.
 TVL. tullius.
 TVR. turma, turiosa. (munic.)
 TVT. tutor, tutela.

V.

V. valerius, volusius, veteranus, vrbs, vsus, quinque, votum, vir, vivens, vivus, vopiscus, quinto, vixit, virtus, victoria, victrix, votivus.
 V. A. veterano adsignatum.
 V. AED. viro aedilitio.
 V. AET. virtus aeterna.
 V. A. F. (P.) vivus aram fecit. (posuit.)
 V. A. I. D. vivus aram iussus dedit.
 V. A. L. vixit annos quinquaginta.
 VAL. BYZAC. valeriae byzacenae.
 VALER. valerius.
 V. ANN. XX. M. VI. D. V. H. III. vixit annos XX. menses VI. dies V. horas III.
 VAT. vates.
 V. B. viro bono.
 V. B. A. viri boni arbitrato.
 V. B. F. vir bonae fidei.
 V. C. vir consularis, (clarissimus,) vrbs conditor, vrbs condita.
 V. C. P. T. vir consularis provinciae tarraconensis.
 V. C. R. IM. OR. vice caesaris rector imperii orientis.
 V. D. vivus dedit.
 V. DICT. vir dictatorius.
 VDL. videlicet.

V. D. I. M. VI. vixit diem I. menses VI.
 V. E. veteranus, vir egregius, (excellens,) velamen, verum etiam.
 VE. AVG. PM. velamen augusti perpetuum.
 V. E. D. vir egregius decurio.
 V. E. D. F. vir egregius decimi filius.
 VEL. velina. (tribu)
 VESP. vespasianus.
 VET. AVG. veteranus augusti.
 VETER. veteranus.
 VET. veturia, (tr.) veteranus. (nomen)
 VET. LEG. veteranus legionis.
 V. F. viro fidelissimo, vivus fecit, verba fecit, vsu fuerit, valerii filius, vsus fructus, viro forti, vale feliciter, victrix fidelis. (legio)
 V. F. C. victoriae felicitatis caesaris, viam faciendam curavit.
 V. FR. usus fructus.
 V. F. S. ET S. vivus fecit sibi et suis.
 V. F. S. C. vivus fieri sibi curavit.
 V. I. vir iustus.
 VIB. vibius.
 V. I. C. victor, vniversi ita censuerunt.
 VICE S. I. C. vice sacra iudex cognitio-
 onum.
 VIC. GERM. victoria germanica.
 VIC. PAR. victoria parthica.
 VIC. P. vicus pacis.
 VIC. SAND. vicus sandalionia.
 VICTOR. ACC. C. D. N. RE. victoria accepta comite domino nostro rege.
 VIII. notat in sestertiis illos octo asses valere.
 VIII. VIR. octumvir.
 VII. VIR. septemvir.
 V. I. N. K. victrix iulia nova karthago.
 VI. R. sextus romae.
 VIR. DIANÆ. virginis dianae.
 VIRT. virtus.
 VIR. VES. virgines vestales.
 VI. VIR. EPVL. sevir vel sextumvir epulonum.
 V. K. I. ultra kardinem primum.
 VL. vlpus. *prænomen*.
 V. L. S. votum libens solvit.
 V. M. volens merito.
 V. M. M. votum merita minervae.
 V. M. S. voto merito suscepto, votum merito solvit.
 V. NON. quinto nonas (nonarum.)
 VOLER. volerus (*prænomen*)
 VOL. F. volusii filius.
 VOLT. voltinia. (tribu *scilicet*)
 V. OP. vir optimus.
 VOT. votinia, (tribu)

- VOT. E. voti ergo.
VOT. P. SVSC. PRO. SAL. ET RED. vota publica suscepta pro salute et reditu.
VOT. X. MVL. XX. votisdecennialibus multiplicatis vicennialibus.
V. P. vtriusque paannoniae, vir patricius, vir perfectissimus, vrbis praefectus, vir prudens, vivus posuit.
V. POS. vivus posuit.
V. P. P. P. H. vir perfectissimus praefectus provinciae hispaniae.
V. P. R. veteri possessori redditum.
V. PRÆ. vrbis praefectus, vir praetorius.
V. P. RED. CÆS. S. votum pro reditu caesaris solvit.
V. QVÆS. vir quaestorius.
V. R. vrbs romana, vti rogas.
VR. viro.
VRB. Q. vrbanns quaestor.
VRBISAL. vrbisalia.
VRB. VIC. vrbs victrix.
VR. C. vrbe condita.
V. S. votum solvit, voto suscepto, vivens statuit.
V. S. A. L. P. voto suscepto animo libens posuit.
V. S. C. voto suscepto curavit, votum solvi curavit, voti sui compos.
V. S. DON. DEDIT. voto suscepto donum dedit.
V. S. F. universi sic fecerunt, voto suscepto fecit.
V. S. I. vice sacra iudicant.
V. S. I. F. voto suscepto iussit fieri.
V. S. L. M. votum solvit libens merito, vivens sibi locum monumenti, voto suscepto libens merito.
V. S. L. S. vivens sibi locum statuit.
V. S. P. vivens sibi posuit.
V. S. P. L. L. M. voto suscepto posuit libens libentissime merito.
V. S. S. L. M. votum susceptum solvit libens merito.
V. S. P. (S.) L. S. D. EXPRIM. votum susceptum posuit (solvit) libens sacerdos deae ex primis.
V. S. PR. S. IMP. votum solvit pro salute imperatoris.
VT. vtilis.
V. T. F. I. vsus titulo fieri iussit.
VTILIS. quintilis.
V. TRIVMPH. vir triumphalis.
V. T. S. vsus titulo suo.
V. V. votum vovit, ut voverat, valens victrix, (legio) virgini vestali, vrbs victrix.
VV. CC. viris clarissimis.
V. V. F. virtus vivens fecit.
VV. FF. viventes fecerunt.
V. V. E. vobis visum erit.
V. VL. COR. victori vltori cornuatore.
V. V. MAX. virgini vestali maxima.
V. VRB. vir vrbannus.
VV. SS. F. vivis supra scriptum fecit.
VX. vel VNX. vel VCŞ. vxor.
VXO. D. vxorem ducit.
- X.
- X. decimus, (*praenomen*) decimus, (*numerus*) decennialis, denarius.
XBER. december.
X. ER. decimae erogator.
X. F. denarium faciendum.
X. P. decem pondera.
X. VIR. decemvir.
XVI. in nummis denotat, denarium sedecim assibus permutatum tunc fuisse.
X. VIRI. LIT. IVD. decemviri litibus iudicandis.
XV. VIR. SAC. FAC. quindecimvir sacris faciendis.
XX. vigesima, (hereditatum) vicennialia.
X. XL. denarios 40. in num. aureis denotat.
XXX. tricennialia.
- Y.
- Y. pro CON ponitur.
YSTAN. constantinus.

PALÆOGRAPHIE.

*Mémoire sur les manuscrits d'Herculanum ;**par M. MORGENSTERN.*

M. MORGENSTERN, professeur à l'Université de Dorpat, a adressé à la Société royale des sciences de Goettingue un Mémoire sur les Manuscrits d'Herculanum, qui est tiré de la savante relation qu'il doit publier de son voyage en Italie. Ce Mémoire contient des détails curieux et peu connus que nos lecteurs n'ap prendront pas sans intérêt.

“ Les rouleaux de papyrus, dit M. Morgenstern, que l'on a découverts le 3 Novembre 1753, sont placés dans des armoires vitrées et dans le même salon où l'on est occupé à les dérouler. Chacun des rayons sur lesquels ils sont rangés porte un numéro en bronze. Ces rouleaux, à demi-brûlés, ressemblent à des carottes de tabac. Je vis un homme qui procédoit à leur déroulement. Il étoit assis devant l'ingénieuse machine inventée par le Père Antonio Piaggio, et dont Winckelmann a donné la description. On la trouve aussi décrite exactement, et représentée dans le Voyage de Bartel. Lorsqu'on approche de ces antiques manuscrits, on retient presque sans le vouloir son haleine, de peur d'en faire disparaître quelques parcelles. Je m'aperçus combien la manipulation qu'exige leur déroulement avoit d'inconvéniens et de difficultés.”

“ A mesure que le rouleau se développe, un dessinateur en retrace fidèlement chaque ligne ; un savant corrige ce travail, et le traduit sur le champ en latin, et on grave sur cuivre tout ce qu'on a pu lire. Lorsque je visitai l'établissement, on étoit occupé à figurer de nouveaux fragmens de Philodème : c'est le célèbre philologue Carlo Rossini, évêque de Pouzzolles, qui est chargé de les expliquer, de les commenter et de les publier. Voici les mots qu'on cherchoit aussi à déchiffrer : Πολυστράτου περὶ ἀλόγου παραφρονήσεως οἱ δ' ἐπιγραφοῦσι πρὸς τοὺς ἀλόγως καταβρασυνομένους τῶν ἐν τοῖς πολλοῖς δοξαζομένων.

“ L'ancien gouvernement a fait beaucoup, mais trop peu encore, pour la recherche des Manuscrits d'Herculanum, et M. Heinsie a eu raison de dire qu'il est malheureux que cette découverte n'ait pas été faite du temps des Robert, des Cosme ou des Laurent de Médicis. Quelles récompenses, en effet, ces illustres protecteurs des lettres n'auroient-ils pas décernées à un Polizzone, à un Ficino, à un Lascaris, pour de si glorieux travaux, et quelles jouissances n'auroient pas éprouvées ces savans hellénistes en y coopérant !

“ On m'assura que le même salon renfermoit près de dix-sept cents

¹ Ces difficultés sont bien expliquées dans la Correspondance de MM. Heinsie, Gleim et Jean de Müller. T. II. p. 468.

manuscrits, et que trois cents environ étoient déjà déroulés. Cette dernière assertion est difficile à croire, à moins qu'on ne veuille comprendre dans le nombre des Manuscrits déroulés ceux sur lesquels on a fait quelques essais. La plupart de ces ouvrages sont sans noms d'auteurs. Les seuls écrivains qu'ils aient fait connoître jusqu'à présent sont Démétrius, Epicure, Philodème et Polystrate, un des disciples d'Epicure, que Diogène de Laërce¹ fait succéder immédiatement à Hermachos ou plutôt Hermarchos. C'est le même que Valère Maxime² associe avec l'épicuréen Hippokleides; et il les cite comme deux modèles d'amitié, également semblables par leurs mœurs, leurs goûts, et même par l'époque de leur naissance et de leur mort.

" Outre le quatrième Livre de Philodème sur la Musique, qui est connu, on voit encore les deux premiers Livres de son ouvrage sur la Rhétorique, sous ce titre: *Φιλοδήμου περί ῥητορικῆς* A. B. et un autre du même auteur: *περί κακίων καὶ τῶν ἀντικειμένων ἀρετῶν*. Je n'entendis pas faire mention du nom de *Kolotès*. On a mis de côté l'ouvrage connu sous le nom de *Φανίας*, que Piaggio avoit commencé à dérouler en 1762, et qui, d'après l'opinion de l'abbé Galiani, traite de la Botanique. Il est à croire qu'il a disparu. Il seroit à désirer qu'on pût savoir ce que contenoient les dix rouleaux dont on fit présent au prince de Galles.

" Les savans peuvent se féliciter des soins que l'on prend pour hâter les résultats de tous ces travaux. J'eus l'avantage de voir, dans la dernière visite que je fis à l'établissement, le célèbre directeur de la bibliothèque, Juan Andrés, qui est originaire de Valence, et l'évêque de Pouzolles dont j'ai parlé plus haut. Ils m'apprirent que le second volume du texte des œuvres d'Epicure, qui contient sa Physique, étoit imprimé, et qu'il n'y manquoit plus que la préface. On me fit espérer qu'il seroit mis en vente avant l'impression du Commentaire. M. Juan Andrés me fit voir aussi chez lui le texte d'un poème latin, le seul que l'on ait découvert jusqu'à présent. Il est imprimé sur quatre feuilles grand-in-folio oblong, avec cette indication: *Gio. Batt. Malesci dia. Bart. oratiō inc.* Le Manuscrit est figuré sur deux colonnes, dont chacune est de 8 ou 9 lignes. Les lettres onciales latines sont très-bien formées et moins angulaires qu'elles ne le sont ordinairement dans les inscriptions. Les mots sont séparés par de simples points. Ce fragment sera très-important pour la Paléographie latine, puisque les manuscrits qui nous restent en cette langue sont bien postérieurs à l'époque de la ruine d'Herculanum. Il sera facile, à la vue de ces Manuscrits, d'observer la différence de l'écriture cursive et de celle qui étoit employée dans les inscriptions monumentales. L'impression imite parfaitement l'original, et les hachures indiquent exactement l'étendue et la forme des lacunes. Les passages encore existans, mais qui n'ont pu être déchiffrés, sont marqués au pointillé. Ces vers sont malheureusement si mutilés qu'il n'est guères possible d'en saisir clairement le sens. Le poème est en vers hexamètres, et traite de la guerre d'Alexandrie. Il y a évidemment une description de la mort de la reine Cléopâtre. Sur ces quatre feuilles, dont M. Andrés voulut bien me faire présent, il y a en

¹ L. 10, 25. ² L. 8. *Extern.* 17.

tout soixante-un vers disposés sur huit colonnes, mais la plupart tronqués. Je pense au reste que ces feuilles ne sont pas les seules, et j'ai entendu parler d'un plus grand nombre de vers. Au second vers de la première colonne, on lit le nom de CÉSAR. Au troisième de la seconde colonne, PELVSIA et CÆSAR. Le huitième vers de la même colonne porte ces mots : VINDICAT. . . . MVLAM. ROMAM. COTE. . . . NDEM. Une main étrangère, qui est peut-être celle de M. André lui-même, a écrit en marge de ces vers, sur mon exemplaire, ce passage de l'Énéide :

*Tecta videns quæ nunc Romana potentia caelo
Æquavit.¹*

Col. III, 1, on lit :

ALXANDRO v. 3. A.TIACOS (Actiacos).

Col. IV, v. 2.

PRAEBERETQVE. SVAE. SPECTACVLA.

TRISTIA. MORTIS

QVALIS. AD. INSTANTIS. ACIES. CVN

ILLA. PA..NTVP

SIGNA. TVBAE. CLASSESQVE. SIMVL

TERRESTR....ARMIS

EST. FACIES. EA. VISA. LOCI. CVNI

SAEVA. COIRENT

INSTRUMENTA. NECIS. . . . TO. CON

GESTA. PARATV

VND. QVE. SIC. ILLVC. . . . MP. . . .

DEFORME. CO...VM

OMNE. VAGABATVR. LETI. GENVS,

OMNE. TIMORIS

Col. V, v. 2.

..VT. PEN. NT. . . . IS. CERVICI

BVS. ASPIDE. MOLLEM

v. 3.

.ABITV, . . N. SOMNVN. TRAHITVRQVE

LIBIDINE. MOR...

v. 4.

PEAC. . . . FLATV. BR. VIS. HVNC. SINE

MORSIBVS. AN....

v. 7.

IN. IAM. EPTANIMAM. PRESSIS. EF

FVNDERE. VENIS

v. 8.

. . . MERSISQVE. . . . O. CLAVSERVNT

GVTTVRA. FAVCES

v. 9.

..AS. INTP. STRAGES. SOLIO. DESCEN

DIT. INTER

Col. VII, v. 3.

IIPEC. REGINA. GERIT. PROCVL. TIA

....A. VIDEBAT

v. 4.

ATROPOS. IN. RID. N. . . . R. DIVER

SA. . . .

v. 5.

CONSILIA. INTE. ITV. QVAM. AM....

AMAN. . . RENT

v. 6.
TER. FVERAT. REVOCATA. ES
CVM. PA....ATVS

v. 7.
ET. PATRIAE. . . . OMI. ANTE. SVAE
CVM. MIL... CAESAR

v. 8.
EEN . . ALIXAN. I. C. . . . EN. . . AD
M. . . EN . . VENIS

v. 9.
SIGNAQVE. CONSTITVIT. OMN. . .
RROR. IN. ARTVM

Col. VIII. _____ VRBEM
OPSIDIONE. TAMEN. N. C. CORPORA
MOENIBVS. A NT
CASTRAQVE. PRO. MVRIS. ATQVE. AR-
MA. PEDESTRIA. PONVNT
HOS. INTER. COETVS. AL. SQE. AD
BELLA. PARATVS
VTRAQVE. SOLLENNIS. ITERVM. RE-
VOCAVERAT. ORBES
CONSILIIS. NOX. APTA. DVCVM. LVX
APTIOR. ARMIS.

* Il s'agit évidemment de la guerre Alexandrine : ces vers ont rapport au temps où Auguste arrive en Egypte. Antoine se donne la mort, et Cléopâtre, en prenant le même parti, s'arrache à la honte de l'esclavage. En consultant Plutarque et Dion, il n'est guères possible de suppléer au reste de l'action, dont ils ne rapportent que les principaux faits. Dans les premières colonnes, le Poète parle de l'arrivée d'Octave et de son armée. Il s'avance vers Alexandrie, tandis que le gros de l'armée se dirige par l'Hippodrome. Antoine attaque la cavalerie d'Octave avec succès, et fait avancer sa flotte. A la seconde charge, il est trahi, et sa flotte est dispersée. Ce fut le signal de sa perte. Il paroît que les vers suivans de la quatrième colonne y sont relatifs :

*Qualis, ad instantis acies cum bella parantur,
Signa tubae classesque, simul terrestribus armis,
Est facies ea visa loci ; cum saeva coirent
Instrumenta necis, multo congesta paratu,
Vndique ; sic illuc deforme coactum
Omne vagabatur leti genus, omne timoris.*

“ Dans son désespoir, Antoine appelle Octave, pour le rendre témoin de sa fin déplorable. (*Ut*)—*praebereque suae spectacula tristia mortis.*

“ Suit la description du trouble et de la confusion qui règnent parmi les courtisans de la reine. Plusieurs se privent de la vie de différentes manières.

Col. V, v. 2. *cervicibus aspide mollem*
v. 3. *labitur in somnum, trahiturque*
libidine mortis.
v. 4. *flatu, brevis hunc sine morsibus*
anguis.
v. 7. *animam pressis effundere venis.*
v. 8. *I. . mersisque . . . clauserunt guttura*
fauces.
v. 9. *Has inter strages solio descendit. . .*

Onkelos and Jonathan, by far the most eminent both for purity and antiquity, the reader shall hunt a month for such *apocopes* without finding at last as many in number as weeks spent in the search.

To the *emphatic* א being applied to צור, I seriously object; as being equally repugnant both to grammar and custom. Certainly, the Hebrew dialect never uses the *emphatic aleph*, and therefore, cannot be expected to furnish examples of it in צור; but then it uses, what is paramount in signification, the *emphatic he*; and was as competent to say, The Tsor, or The Rock, as it was to say, The Tordon, which it sometimes does; had that been equally consistent with grammatical propriety. The names of most towns in this country may be traced to common appellations; as *Longtown*, that is, the long town; *Tweedmouth*, that is, the mouth of the Tweed; but it by no means follows from that consideration, that the inhabitants ever did, much less that they do now say, *The Longtown*, or *The Tweedmouth*; grammar reclaiming against it as well as custom. Had the Tyrians, as the author supposes, often called their city, by way of eminence, *Tsora, the Rock*; *Tsora*, and not *Tsor*, would eventually have become its name, and the *emphatic aleph* would have been retained as an essential part of it in the kindred dialects. Besides, admitting what is wholly uncertain, that the Tyrians always used the *Chaldaic*, and not the *Hebraic emphasis*; how can we justify the present application of it to the term, *Tsor*, so contrary to the Syriac and Chaldaic authorities? The Chaldee paraphrases, the Syriac versions of the Old and New Testament, the Talmud, the Chronicon Syriacum of Bar-Hebraeus; not to mention the few coins, for of them I never saw any myself; contain this proper appellation, at least a *hundred times*; but never at all with the *emphatic aleph*; though it is well known, that on other occasions they abound with this *emphasis* almost to a fault. The author, indeed, seems to think, that the common signification of the noun, צור, was not known to the Paraphrasts. The Jerusalem Targumist, however, in paraphrasing that part of the prophecy of Balaam, which relates to the Kenites, has evidently used it in its common acceptation: בנקרת צור—in the clefts of a rock: to which if we add, on the authority of Sir William, a text in Jonathan, though I strongly suspect he intended to say Pseudo-Jonathan, the Targumist of the Pentateuch, we shall then be in possession of two testimonies to show, that as a common appellation they knew well what it meant.

I next advert to parts of the translation, which cannot be defended on any grounds whatever; I mean, שן דר—*two marbles*; and, שן בן—*two sons*: to which it ought to be deemed sufficient to object, that for impropriety of construction, they can find no parallel in any dialect, much less in the Syro-Chaldaic, agreeably to which the Inscription is to be interpreted. To support this silly reading, however, the author comes forward with a few unfounded, and I am compelled to say, unlearned remarks. He believes that the ה of the verb, שנה, from which שנים, *two*, is said to be derived, is not radical; and that the most ancient form of this root was שן; as we read, שן, וישן—*Repeat it*:

and they repeated it. It is not an easy matter, perhaps, to guess what the author exactly means by *most ancient*; but, if the second book of Samuel has any claim to antiquity, the root, as it is found in it, is doubtless שנה. Thus we read ולא שנה לו—But he did not repeat it on him: Ch. xx. v. 10. The ה in all verbs of this class, when followed by the plural termination ך, is constantly absorbed: as from גלו, to reveal, we form גלו, reveal ye; as well as ויגלו, and they revealed; not to mention twenty other verbs of a similar complexion. But the apex of Chaldaic erudition is contained in the subsequent remark: "If I do not forget, Jonathan puts בן in the singular after תרן; and translates תרן בןך שני בןך—thy two son, for thy two sons. (I speak from memory; but see the Targum 1 Sam. c. iv.)" Now, in the dialect of the *Paraphrasts*, the suffix of the second person singular, referring to masculines, is subjoined to all nouns plural whatever without the *jod*, to distinguish it from the other suffix of the less worthy gender; consequently, in all nouns masculinely declined, and accompanied with this affix, the plural is to be distinguished from the singular only by the context; of which six hundred proofs may be instantly adduced, should the position be disputed. For what end, then, the foregoing text from Samuel was quoted, except to show that the author is by no means conversant with the language of the *Targumim*, I am at a loss to discover.

I shall now present the reader with my own interpretation of the inscription, which I am persuaded is not very ancient; and afterwards develop the grounds on which it is established.

לאדון למלקרת בעל צראם • נדר עבדיו עבדאסר ואחי אסרממר מן
בו אסרממר בו עבדאסר • כם מעקלם יברכם :

To our Lord, Malcarth, god of the Tyrians; the vow of his servants Abdasar and brother Agermemar descended from a son of Asermemar the son of Abdasar. May the Pleiads, their crooked director, prosper them in their voyages.

The disputed character I treat as a *mew*; for it does not differ from that which is allowed to be such to a greater degree, than many letters appear to differ from themselves on the Jerusalem coins; not to mention that Sir William himself has taken it for a *mew* after the *lamed* in *kolam*.

From צר, the city so called, I form צרי, a man of that city; which in the plural number, according to the Hebrew-chaldaic manner of declension, forms, צראים, *Tyrians*; and by dropping the *jod*, צראם, the reading in the inscription. Jonathan ben Uzziel has evidently used this derivation in the emphatic plural: כד שמעו צראי—*When the Tyrians heard*: Isaiah, Ch. xxiii. v. 5. The formation of plurals in, אים, from singulars terminating in *jod*, is common in the Mishna. Thus in Masseceh Trumoth, Penek 4, we read; דוצאים, *halves*, from דוצי, *half*. That the *jod* of the plural termination, ים, is frequently omitted, is known to all; and may be verified in, דנשאם, which is put for, דנשיאים—the *princes*: Ex. Ch. xxxv. v. 27.

The *lacuna* after, עבר, I fill up with a Hebrew affix; though it

might be supplied many other ways without detriment to the translation.

Immediately after *Asermemar*, I understand the *part.* נולדים, *born, or descended*; which naturally requires, מן, after it; so naturally indeed, that, the *preposition* being expressed, it may, on the present occasion, be well understood, agreeably to that conciseness which usually obtains in all lapidary compositions. The construction, though not the ellipsis for which we contend, is frequent in the Mishna. So כל הנולדים מן הסוס. *All the offspring of the horse*: Masseceh Kellaim, Perek 8.

כִּימָה, pointed כִּים, written כִּימָה, and in Chaldee כִּימָה, denotes the constellation, *Pleiades*; so called by the Greeks, from its rising being the signal for commencing, as its setting was for concluding, their navigation. That *the he* is not radical in this term, appears from the *aleph* being substituted instead of it in the Targumin; as well as from the authority of Buxtorf, who has given it, כִּים, in his Hebrew Lexicon. That the *jod* is but a part of the punctuation, I maintain on the authority of R. Nathan, who gives it *without any jod* in his Sepher Aruch.

מַעְקֵלִים I consider as a sort of participial noun, formed from the Piel of עָקַל; signifying, to render any person or thing crooked in their movements or direction; and being accompanied with the suffix, is thus applied to the *Pleiades*, which used to summon the mariners always to their *ever crooked travels* on the sea, and directed them to perform their voyages at the night season of the year. Though the *Piel* conjugation of this verb cannot be found in the scriptures, it may in the Talmudists; but especially in R. Nathan ben Jechiel; as on the following occasion; אָרַל נָהַל פִּי עֵקַל וְהָדָר: *He walked off and eluded her, that is, he crossed or changed the direction of the road.* Aruch נ.

The inscription seems to consist of three colons or members; the first of which contains the address, the second the fulfilment of the vow, and the last the general petition of the voters, that their seasons of navigation might always be prosperous to them. In dialect it approaches the Babylonish Mishna, or rather the Jerusalem Targum; which last is certainly our principal authority for apocopizing the affix of the first person plural.

I now submit my criticism to the consideration of the truly learned, who, whatever they may think of the translation itself, will easily assent to the justness of my remarks. I ought, however, in fairness to Sir William, who is both a learned and a candid writer, to confess, that I greatly prefer his interpretation to that of Ed. Calm, which is, to say the best I can of it, the most imperfect specimen of oriental criticism that has ever occurred to me in the progress of my reading.

NOTICE OF

ÆSCHYLI TRAGÆDIÆ quæ supersunt ac deperditarum Fragmenta.
Recensuit Christian. Godofr. Schütz. Vol. I. *Prometheus vincus et*
Septem adversus Thebas. Hale, impensis Joannis Jacobi Gebaveri,
 1782.

Extracted from Maty's *New Review* for February 1783, written by
 Professor Porson.

MR. Schütz is the author of a commentary on the Agamemnon, published some years ago in Germany, and much approved of, as well as his *Χρηστομαθία* of select readings from various Greek authors. His plan on the present occasion will be best explained in the words of his own elegant dedication to that celebrated commentator Mr. Heyne.

Viro illustri Christiano Gottlob. Heyne, litteratori philosopho qui primus Germanorum in veterum poetarum interpretatione gratias et musas amabili vinculo consociatas adhibuit; artium politioris elegantiae universum orbem subtili, si quis alius scientia comprehendit; auctoritate, doctrina, litteris illustravit, morumque humanitatis venerabili exemplo nobilitavit; hanc Æschyli editionem, Heynianæ poetarum enarrationis nobilem cursum haud æquis passibus urgentem sed longe sequentem et vestigia prorsus adorantem,

Officii et observantiæ causa dicavit,

Chr. Godofr. Schütz.

The further account Mr. Schütz gives of his work in the Preface, amounts to this:

He has consulted four new manuscripts, viz. two from Moscow, communicated by Prof. Matthæi (who found the hymn to Ceres) one from Wirtemberg, and a Guelferbitan one.* These, however, furnished very little, and what little they did furnish had been found before in the manuscripts in the French king's library, collected by Mr. Brunck. Mr. Schütz only mentions them therefore to save other people the trouble of looking for what they will not find. As to himself, he professes not to have looked ambitiously for manuscripts, but to have consulted all the editions (a list of which he gives us) very carefully.

He has made great use of Mr. Brunck's edition of the Prometheus, Persæ, et Septem apud Thebas (Strasb. 1779) not, however, so as not to differ from him, especially when, as is sometimes the case, Mr. Brunck's great genius has led him to hazard conjecture, always sensible, but sometimes too bold and unauthorised.

His opinions of the merits of the several editors he reserves for his comment; in the mean time it appears, he speaks respectfully of Heath, Abresch, and especially Brunck, often very well of Morell, and contemptuously enough of Pauw.

* Mr. P. ought to have said, one from Wittenberg, and one from Wolfenbüttel.

The best various reading is taken into the text: the others, together with the reason for adopting that chosen, are thrown into the form of notes at the bottom of the page. As to emendations, Mr. S. has sometimes received into the text those of others; his own, as became his modesty, are mostly amongst the notes.

The Commentary, which will probably make the fourth volume, and therefore cannot be yet expected, as the second is only to be published at Easter, is to contain whatever is necessary for understanding the poet's meaning, the beauty of diction, &c. &c.

Besides this there will be,

1. A very curious *Æschylean Lexicon*, particularly tending to illustrate the Poet's use of old words in the language.
2. *Excursus's* on historical and critical questions, after the manner of Heyne.
3. A pretty large collection of fragments, with a great many entirely new emendations and illustrations.
4. Corrected Greek Scholia, with short notes on the value of them.

The Apparatus Historicus will contain,

1. The life of *Æschylus*, comprising a dissertation on the character of his Tragedies, and the additions made by him to the Drama.
2. *Metrorum rationes*.
3. A dissertation on the merits and demerits of the several MSS. editions, critics, &c. &c.

A large collection of similar passages, after the manner of *Fulvius Ursinus*, mostly from Latin and Greek authors, but sometimes, though sparingly, from the moderns.—I hope the immense use *Milton* has made of the *Prometheus* will not be forgot.

It remains now only to give a few notes from the first volume, after repeating, however, that we are not to form a complete judgment of Mr. Schütz's talents from this beginning, as he very sensibly admits most of *Brunck's* readings, and the plays themselves are very easy.

VARIETAS LECTIONIS.

Ver. 6 *ἀδαμάντιον—πίδας*] *ἀδαμάντιοις πίδην ἀρρήκτοις πίτταις* Cod. Ar. *ἀδαμάντιοις πίδην ἐν ἀρρήκτοις πίτταις* Cod. Reg. A. At in Reg. B. ἐν tanquam glossema superscriptum. *ἀδαμάντιαις πίδην ἐν ἀρρήκτοις πίτταις* Ed. Ald. Turn. Garb. Victor. *ἀδαμάντιαις πίδαις ἐν ἀρρήκτοις πίτταις* Rob. *ἀδαμάντιων δισμῶν ἐν ἀρρήκτοις πίδαις* Schol. Aristoph. ad. Ran. Hanc lectionem ceteris omnibus præferendam duximus. Non solum enim auctoritate Codicis, quem Scholiastes adhibuit, sed etiam hoc argumento confirmatur, quod ex ea ceterarum lectionum ortus declarari optime potest. Librarius enim qui *πιδαις* scribere debebat, propter similitudinem clausulæ e versu 4. repetiit *πίτταις*. Quod ut cum prioribus v. 6. verbis conciliari posset, fuerunt qui pro *ἀδαμάντιων δισμῶν*, scriberent *ἀδαμάντιαις δισμῶν*. Pro *δισμῶν* alii vel ex glossa, vel ex collatione aliorum codicum scripserunt *πίδην* vel *πιδαις*, post *ἀδαμάντιοις*. Sic Hesych. *δισμῶν* interpretatur *πιδαις*. Solemnis autem est *Æschylo* hæc verborum structura: *ἀδαμάντιων δισμῶν ἐν ἀρρήκτοις πίδαις*. Sic. v. 64. *ἀδαμάντιον σφῆρις αὐτάδην γράβω*. *Stanley*

vero hunc versum ita emendandum putabat ἀδαματτίων διαμοῖσιν ἀρήκτοσιν πιδῶν, quam lectionem suoapte quoque ingenio repertam in textum recepit Cl. Brunck; quæ quidem quamvis sit elegans, veritatis tamen insignibus caret.

V. 399. *δακρυόετακτοι δ' ἀπ' ὄσων*] Ita edd. omnes, ante Brunckium, qui *Heathium* secutus deleuit δ', ut versus hic antithetico melius responderet. Sed hoc opus non est, cum in Stropharum et Antistropharum versibus antitheticis non requiratur, ut syllabæ syllabis, pedes pedibus, sed tantum metra metris respondeant, quod non uno loco *Heathius* ipse monuit. Jam versus antitheticus *Μεγαλοσχήμονα κέρχαι*—est Ionicus a minore. Ionicus a minore vel ex solis Ionicis constat, vel etiam alios pedes v. c. Epitritos recipit. Versus antistrophes tertius *Μεγαλοσχήμονα κέρχαι*——constat duobus Ionicis a minore | υ υ—— | υ υ—— | : ideo non opus est ut strophicus oppositus eosdem pedes habeat; sufficit si ei metrum Ionicum a minore conservetur, quod non perit, si cum editionibus et codd. omnibus legamus *δακρυόετακτοι δ' ἀπ' ὄσων*. Tum enim versus Ionicus a minore constat pede Ionico, et epitrito secundo | υ υ—— | —υ | —— | . Particula δ' autem more *Aeschyleo* h. l. abesse nequit. cf. locus simillimus v. 145.

V. 459. *σφισματων*] *ισφισμάτων* in quibusdam libris scriptum fuisse notat Schol. α. e qua quidem lectione quamvis putida et inepta ille tamen sensum aliquem elicere, aut potius extundere conatur. At quis nescit plurimis ex hoc genere hominum tam dura esse illia, ut vel silices concoquere possint?

V. 472. *αἰκίς*] Propter legem illam quæ anapæstum e paribus iambici carminis regionibus plane exulare jubet, *Dawesius* synizesin in *αἰκίς* fieri, et *αἰκίς* pronuntiandum esse statuit. Assentior autem Brunckio, &c. quibus tragicos illius legis non ubique curiosos fuisse certum est.

Ver. 631. 632. in *Oxonienſi* plane absunt. Sane si abessent ad sensum nihil desideraretur. Et fortasse alio modo interpolationem, quæ hic alicubi latere videtur, tollere liceat. Quid si sic *Aeschylum* scripsisse dicamus?

Πρ. τὸ μὴ μαθῆναι σοὶ κρῖστον ἢ λαθῆναι τὰδ'.

Ἰω. μήτοι μιν γὰρ τῷδ' μοι δαρήματος.

Πρ. φθόγος μὲν οὐδὲς. οὔς δ' ἐκὼν θρᾶξαι φέρας.

Ita saltem brevius et elegantius alternaret dialogus, cujus ut nunc est *μακρολογία* non placet.

SEPTEM APUD THEBAS.

Ver. 575. In hoc versu non solum post *πρόσμορον* syllaba deest ad metri integritatem, sed etiam sensus ejus duorumque sequentium multis modis implicitus est. Ut autem nos ex omnibus expediamus, ita corrigendos opinor: *Καὶ τὸν σὺν αἰδῖς πρόσμορον ἐς ἀδελφῶν Ἐξυπτιάζων ὄμμα, Πολυπίκας βίαν Δύστην αὐτῷ τοῦτομ' ἰδατέρους Καλῷ* &c. Emendationis veritatem ut assererem, operam dedi in *Commentar.* ad h. l. *Brunckius* audacius, quam ut probare possim, in textum invexit *ὁμόσμορον κακὸρρόζων* pro *πρόσμορον ἀδελφῶν*, neque tamen reliquorum versuum difficultatem remedio tam aspero sublevavit. Pro *ἀδελφῶν* in *Rob.* est *ἀδελφόν*. In codd. reg. annotatur lectio futilis *πρόσμορον*, quam exponunt glossæ, *τὸν ἐν τῷ αὐτῷ σπέρματι, ἐν τῇ αὐτῇ σπορᾷ γνηθῆναι*, in quo *Brunckius* suum illud *ὁμόσμορον* latere putabat.

The other places Mr. Schütz proposes to remark on in his excursus^r are, *Prometheus*, v. 365. *Ἰπούμενος* (which reading he adopts)—371. *Θερμοῖς ἀπλήστου*, &c. 430.—*Νῶτοις ὑποστενάξει*. 463.—*Σαγμασιν*.—

570. ἀλευ' ὡ δᾶ.—682. Λέρης ἀραν τε.—723. Ὑβριστήν (which he supposes the name of a river.)—Παλιμπλάγκτοις (indicated as the true reading.)

The type is pretty, and paper better than usual. From the good sense and learning hitherto displayed, I cannot but have the best expectations of the work. By the Agamemnon, however, it will stand or fall, and there I am afraid the want of MSS. will be heavily felt.

List of BOOKS which produced remarkable Prices at the late Mr. Horne Tooke's sale.

The Library of John Horne Tooke, Esq. by King and Lochee, consisting of 805 lots, sold for 1251*l.* 14*s.* 6*d.* among the articles we select the following, which were enriched by his notes:—

	£.	s.	d.
Burke on the French Revolution	8	12	0
Godwin's Enquirer, 1797	3	15	0
Hardy's Trial, 4 vols.	5	5	0
Tooke's ditto	6	15	0
Harris's Hermes	16	0	0
Johnson's Dictionary, purchased by Major James	200	0	0
Locke on the Understanding, 2 vols.	13	0	0
Locke's Works, folio	18	0	0
Lowth's Grammar	5	10	0
Another Copy	4	1	0
Lye, Dict. Saxonicum	34	0	0
Monboddo on Language	5	7	6
Oswald on Common Sense	4	3	0
Piozzi's Synonymy	4	13	0
Ritson's Remarks on Shakspeare	7	2	6
Skinner's Etymologicon Lexicon	7	17	6
Spelman's Glossary	3	17	0
Vossii Opera	12	12	0

Rare articles without his notes :

191 A Lytel Treatise, called the Disputacyon, or Complaint of the Herte, printed by Wiulkin de Worde	30	0	0
194 Dives and Pauper, by ditto	16	16	0
499 Nychodemus' Gospel	26	5	0
570 A Booke on Purgature	17	0	0
759 Virgil by Stainghurst, 1583	15	0	0

Upwards of a thousand persons attended the sale, and the books were divided among a hundred purchasers.

NOTICE OF

Teucher's Edition of Antoninus Liberalis.

ANTONINI LIBERALIS *Μεταμορφώσεων Συναγωγή*, TRANSFORMATIONUM CONGERIES, CUM NOTIS GUIL. XYLANDRI, ABR. BERKELII, THOM. MUNCKERI, ET HENR. VERHEYKII: ACCESSERUNT ÆSOPI FABULÆ ALIQUOT, QUÆ IN ÆSOPEARUM EDITIONIBUS. HAUD LEGUNTUR, ET BABRII NONNULLÆ: CURAVIT LUDOV. HENR. TEUCHERUS. LIPSIAE, 1791. pp. 227, OCTAVO.

WE shall make the following extract from Teucher's Preface, to enable our readers to form some opinion on the merits of this edition:

"Nos quidem in hac nova editione retinimus Xylandri, Munckeri, et Verheykii Notas, omissis iis, quæ minoris momenti esse videbantur: ex Berkelianis adscripsimus eas, quas vel indigitaverat Munckerus vel ad quas remiserat Verheykii, vel quas ad contextum vel alius (alium) scriptoris locum illustrandum facere judicabamus: quas ad finem adjecimus fabulas, quæ in nulla Æsopearum editione reperiuntur, atque etiam Babrianas sumsimus ex Thom. Tyrwhitti, qui eas ex Codice Bodleiano descripsit, Dissertatione de Babrio Fabularum Scriptore, edita Londini 1781. recusa Erlangæ. 1785."

Our readers might suppose from this extract, that, in possessing Teucher's Edition of this work, the edition of Verheyk, published in 1774. Lug. Bat., would be an incumbrance to their library, and it is to guard against this error, that we notice at all Teucher's edition, which was published so many years ago. The editor informs us that, of the notes of Xylander, Muncker, and Verheyk, he has omitted "quæ minoris momenti esse videbantur:" we differ with him in the opinion of the importance of the parts, which are omitted, and are disposed to think that *every* thing written by such men, as Muncker and Verheyk, scholars of deep research, and accurate remark, merits the attention of the student. Teucher gives an "Index Rerum et Verborum, quæ observantur et explicantur," but he has omitted the "Index Scriptorum veterum, qui vel illustrantur, et tentantur, vel corriguntur," which is surely a most important part. It is, however, to be observed, that Teucher has reprinted entire Verheyk's "Excursus in Dialectos Antonianas." We also find among the omissions the dedications of both Verheyk, and Muncker, as well as both the prefaces, though the preface of Verheyk is particularly valuable upon many accounts. It presents us with useful information respecting the former editions of An-

toninus Liberalis ; it gives to us a brief history of the disputes between Berkellius and Muncker, and it acquaints us with what Verheyk has himself done. Verheyk there says that he received from Rubnken and Valckenaer, some conjectures of Hemsterhuis, together with some of their own.

Fulmen, Sceptrum Jovis.

We recommend to the student to attend to the following note :

“ποιεῖ γὰρ αὐτὸν ἐν πᾶσι τοῖς ὄντισι βασιλέα, καὶ διδοῖ φυλάσσειν τὸ ἱερὸν σκῆπτρον, Xylander emendat τὸν ἱερὸν σκῆπτρον, non improbo : aliud sceptrum præter fulmen non novit Jupiter. Priap. c. XIX.

“ Fulmina sub Jove sunt, Neptuni fuscina telum :”

et telum, et sceptrum Neptuni fuscina, ut Jovis fulmen: Plin. L. X. c. 3. ‘Negant unquam solam hanc avem fulmine exanimatam, unde armigeram Jovis consuetudo judicavit:’ Servius ad *Æn.* I. v. 398. *Eum in avem convertit, quam avem Jupiter inhærere sibi præcepit, et fulmina gestare:* nec unquam legere memini, ubi sceptrum gestans introducatur aquila: *Jovis armiger ales* est Virgilio *Georg.* 3. non *sceptringer*, quamvis licet fulmen Jovi pro sceptro sit: Phædr. L. IV. c. 17.

‘Consedit genitor tum deorum maximus
Quassatque fulmen,’

h. e. *sceptrum* : si quis tamen τὸ σκῆπτρον retinere maluerit, advocare poterit illud Pindari, *Pyth. Od.* I.

καὶ τὸν αἰχματὰν κεραυνὸν σβεννύης
ἀενάου πυρός.
εὐδαὶ δ’ ἀνὰ σκάπτῳ
Διὸς αἰετὸς,

sed ἐκ παραλλήλου, ut vides, ponit *fulmen* et *sceptrum*.” Munck. “A conjectura Xylandri σκῆπτρον emendantis etiam Cuper. non alienus est, in *Apoth. Hom.* p. 24. *fulminis minister et armiger* poetis dicitur *aquila* : vid. Heins. ad Sil. Ital. L. XII. v. 58. Pindarus Nob. viro cit. *Pyth.* I. v. 9.

εὐδαὶ δ’ ἀνὰ σκάπτῳ Διὸς αἰετὸς,

sed fulmen Jovis sceptrum erat, unde lectio non sollicitanda ; propterea quod mox subjungitur θρόνος, de quo vid. Burm. *de Jov. Fulg.* c. 14.” Verh. p. 37. For our own parts, we are satisfied with the reasoning of Verheyk.

ἀποβαίνειν, ἐκβαίνειν, *evadere*.

Teucher in page 50. ἀπέβησαν ἐκτόπως φιλεργοί, omits entirely an important note, which we have in Verheyk’s edition :

“ἀπέβυσαν, unica littera mutata, scribe, ἀπέβησαν, Lucianus, ἀριστοὶ ἄνδρες ἀποβαίνουσι, *optimi viri eradunt* : Xylandro non ignara fuit hæc lectio, ut indicat ejus versio : atque hoc ultro profiteor, ne laureolam in mustaceo quærere me censeas.” Munck. Idem conjecit Galeus, etiamsi Berkellius voluisset, ἀπίσβεσαν, quod in altera Ed. mutavit in ἡφυσαν.” Verheyk. p. 66.

Thus we have in Longinus *περὶ ὀψους*, c. 44. *δίςπερ οὐδὲν ὅτι μὴ κόλακες ἐκβαίνομεν μεγαλοφρεῖς*, 'nil nisi magnifici adulatores evadimus.'

καθαίρω, καθαιρέω.

In page 68. *καθαίρησιν τὸ τῆς ἀδελφῆς σῶμα* Teucher cites the following excellent note:

"Xyl. *priusquam sororis corpus deponeret*, bene sane, Lucas, c. XXIII. v. 53. *καθελὼν αὐτὸ (τὸ σῶμα τοῦ Ἰησοῦ) ἐνετύλιξεν αὐτὸ αἰνῶνι*, Erasmus. *et depositum involvit sindoni*." Munck.

But in Verheyk's edition we have the following words besides, which ought not to have been omitted:

"Aliud *καθαίρω*, aliud *καθαιρέω*, ne quis heic, ut aliquando factum vidi, *de purgatione corporis* agi existimet."

ἀρχὴν, omnino, used only with a negative.

Muncker, in page 117, has the following note:

"Apollodor. L. I. *Ζητούντων δὲ ἀμφοτέρων τὸν Ἰλαν ἢ ναῦς ἀνίχθη. Ἡρόδοτος δὲ* (scribe *Ἡρόδωρος* cum Fabro) *οὐδὲ τὴν ἀρχὴν φησι πλεῦσαι πότε, ἀλλὰ παρ' Ομφάλη δουλεύειν*, non intellexit illud τὴν ἀρχὴν interpretis; vertit enim, *Herodotus neque jam tum statim navigasse, sed apud Omphalen servitutem servisse affirmat*: tu vide Vigerum *de Idiot. Ling. Gr.* p. 18, verte, inquam, *omnino non navigasse ait*: nam Vigerum accuratius dum considero, ut satisfactorius sit tibi, vereor: producit ex Xenoph. L. VII. *Exped.* ὅσω περ χαλεπώτερον, ἐκ πλουσίου πένητα γενέσθαι, ἢ ἀρχὴν μὴ πλουτῆσαι, καὶ ὅσω λυπηρότερον, ἐκ βασιλέως ἰδιωτὴν φανῆναι, ἢ ἀρχὴν μὴ βασιλεύσαι, 'quo gravius ex divite pauperem fieri, quam ab initio divitem non fuisse, quantoque molestius ex rege privatum fieri, quam regem fuisse nunquam:' nimirum illud τὴν ἀρχὴν respondet sæpe τῷ *omnino*, *prorsus, plane*, Thucyd. οὐδὲ τειρώμεται τὴν ἀρχὴν: familiarem Dioni istam esse locutionem observat cl. Jacob. Gronovius *Supplem.* nunc nuper edit. p. 54."

But *ἀρχὴν* is never so used, but with a negative, as is shown, if we remember rightly, by Lennep, (in his *Notes on Phalaris's Epistles*,) who first explained the principle of the thing.

Digitus, digitum, δάκτυλος, δάκτυλον, &c.

The subsequent note is worthy the attention of the student:

"Gloss. *Benedicti*, *Interdita*, μεσοδάκτυλα, leg. *interdigita*:—ne *digita* mireris, vide mihi, quam multa contra vulgarem usum οὐδέτερος in *Vett. Gloss.* efferantur, *Articula*, ἀρθρα, *Nervia*, νεῦρα, Petron. *Fragm. Tragar.* p. 17. Ed. Cramer. *Mortuus* pro *mortuo*, qui habet *nervia præcisa*: Non. c. 3. 149. ut probet *nervia* esse neutri generis, producit ex Varronis *Satyra*, ὄνος λῦρας, *Et id dicunt suam Briscidem producere, quæ ejus nervias tractare solebat*: nisi *nervia* heic legas, quomodo id, quod intendit, evincet hoc exemplo Nonius? *Gladium*, ξίφος, *Gladia*, ξίφη, *Stumbilum*, κέντρον, leg. *stimulum*: Gloss. *Cyrrill.* ὤμος, *humerum*, ἀσκὸς ταύρειος, *culleum*, et sexcenta alia: cæterum, ut *digitus* et *digitum* Latini, ita δάκτυλος Græci et δάκτυλον

dicunt: *Anthol.* L. I. c. 86. *Epigr.* 8. θα δάκτυλα χειρὸς, L. IV. c. 25. *Epigr.* I.

δάκτυλα καὶ μουσῶν κρείσσονα καὶ χαρίτων :

Musæus, v. 114.

ἡρέμα μὲν θλίβαν ῥοδοειδέα δάκτυλα χειρὸς :

adde quæ Nansius ad Nonn. *Paraphras.* c. XIX. v. 130. notavit: metaplasmus ille Ionicus videtur: Hom. *II. E.* v. 722. καμπύλα κύκλας annotat Schol. Ἰωνικῶς, κύκλους, τοὺς τροχούς: sic φιμὰ pro φιμοὺς in *Epigr. Anytes*, L. I. c. 33. Numer. 28." p. 181.

We have cited this note more particularly with a view to guard the student against the absurdity, into which many, whom we shall not name, have fallen, of supposing that the neutral plural, such as *digita*, δάκτυλα, comes from the masculine singular, *digitus*, δάκτυλος.

σαίνειν, *adulari*, de Animalibus caudam moventibus.

By far the most valuable note, that has ever been written on this word, which has afforded such ample scope for the display of learning, and the exercise of ingenuity, appears in page 156, and we shall cite it entire, because Mr. Blomfield on 'The Seven against Thebes,' v. 379, will, we doubt not, be thought by many scholars to have gone to the bottom of the subject, which is by no means the case. It is true, that at the conclusion of his elaborate note, he refers us to the "Interpretes ad Antonin. Liberal. 35," but it is equally true, that he has made little, or no use of the important matter, which is to be found there, except, perhaps, to take one, or two examples from it, else he would not have said: "σαίνειν igitur PROPRIE dicitur canis, qui cauda blanditur, caudam leniter atterens, ut ait Horatius."

"Λύκοι δὲ συναντῶμενοι καὶ σήναντες, hæc vox non de *lupis* tantum et *canibus*, sed *omnibus udeo animalibus, quæ cauda adulantur*, usurpatur: hinc *σαννίον, penis, cauda*: μεταφορικῶς et *σαίνειν* τινὰ homines dicuntur: Pind. *Pyth. Od. I.* legi nunc nuper, Σὺν δ' ἀνάγκῃ μιν φίλον καὶ τις εὖν μεγαλάνωρ ἔσανε: in Scholiis ad eandem oden invenio Περύλαον xenei illius tauri, in quo hospites cremabat Phalaris, vocatum fuisse artificem, quem Perillum Plin. et Ovid. appellant: id quod haud scio, an quisquam notaverit: iterum monendum mihi τὸ *σαίνειν* latius patere, quam quidam rentur: *leonibus* illud tribuit Tzetz. ad *Lycophr.* p. 131. Ed. Steph. εἶδον ἔξωθεν τῆς αὐλῆς τῆς Κίρκης λύκους καὶ λέοντας ἡμέρους, σαίνοντας αὐτοὺς ταῖς οὐραῖς, Hieronym. in *Vit. Pauli Eremit.* Et illi (leones) *directo cursu ad cadaver beati senis substituerunt*, adulantibusque caudis circa ejus pedes occubere: nimirum *σαίνειν* PROPRIE est *cauda adulari*: quæcumque ergo animalia facere hoc consuevere, *σαίνειν* dicuntur: Apollon. *Argon.* I. v. 1144.

Θῆρες δ' εἰλύους τε κατὰ ξυλόχους τε λιώντες,
οὐρῶσιν σαίνοντες ἐπήλυθον."

Munck. "Ad Lactantium, unde hoc argumentum observationis huc trans-

tuli, agnoscit quidem Staverenius, quæ dixit Munckerus, sed contendit verbum hoc proprium esse canum, a quibus metaphoricè ad alia animalia translatum esset; si vero analogiæ rationem habuisset, vidisset vix aliam quam *moverendi* significationem huic verbo inesse, quod cum fiat cauda, res ipsa loquitur, *proprie de omnibus animalibus dici, quæ caudam movent*, sive hoc motu tanquam remigio utantur, ut *pisces*, de quibus etiam *σαίνειν* adhibuit Sophocles ap. Athenæum, L. VII. c. 2.

χορὸς δ' ἀναύδων ἰχθύων ἐπερρόβει
σαίνουσιν οὐραίοισιν

cet. et aces, de quibus adhibuit Antigonus in *Histor.* 48. monente hic Berkelio; sive eo lætitiā testentur, quod omnes faciunt bestię cicures, uti in *canibus* non tantum, sed et *equis*, si palpes, in *porcis*, et *ovibus* cet. constat: de *lupis* et *leonibus* jam vidimus, et confirmatur Ovidii loco Tzetzæ expositioni congruo, *Met.* L. XIV. v. 255. ubi et *ursi* adduntur,

Mille lupi, mixtaque lupis urseque leaque
Occursu fecere metum; sed nulla timenda,
• • • • •

Quin etiam blandas movere per aera caudas,
Nostraque adulantes comitant vestigia:

vides quod innuo, *blandas movere caudas*, et *adulari*, jungi quidem, sed tamen diversa esse, quod minus distinguunt, qui illud canis præ ceteris proprium censent; alterum enim *σαίνειν*, alterum est *προσκυνεῖν*, quod Livius innuit L. IX. c. 18. *Desideratæ humi jacentium adulationes*, et L. XXX. c. 16. *More adulantium procubuerunt*, unde discimus quomodo ad homines translatum sit, et pro *simpliciter aliquid petere* sumatur, unde cum *adorare* vel confunditur, vel idem significat; sic enim *Vet. Inscriptio* ap. Murator. *Deos pro me adulent*: nisi distinctionem facias inter *σαίνειν οὐραν*, et *οὐραν*: certe *σαίνω* et *adulor* sæpe tantum indicare voluptatem, quam motitando caudam ostentant, vel etiam adsultando, ac vocis sono, testantur Lucretius L. V. v. 1069. ubi *ganniti vocis adulare* dixit, et Ælian. L. XIII. c. 42. αὐτὸν Μελιταῖον κυνίδιον ἔσαινε, *adsultando lætitiā* testabatur, quam Epaminonda reviso capiebat: neque aliter vetulus canis, qui solus fere Ulyssem post tam longos errores agnoscebat, Homer. *Odys.* P. v. 301.

ἔη τότε γ' ὡς ἐνόησεν Ὀδυσσεύς, ἐγγὺς εἶοντα,
οὐρῇ μὲν ῥ' ὄγ' ἔστηνε, καὶ οὐατα καββαλεν ἄμφω:

certe ad *quævis animalia* retulit Eustath. ad *Odys.* K. v. 20. quem Homeri locum ob oculos habuit Schol. Lycophronis, *καινοτάτη δὲ λέξις τὸ Σαίνειν ἐπὶ ζώων ἀλόγειν*, ὃ ἐστὶ, *σειεῖν τὴν οὐραν*, et ad *Odys.* II. v. 10. *κυριολεκτοῦμεν μὲν ἐπὶ κυνῶν, ἥδη καὶ ἐπὶ ἐτέρων ἡμέρων ζώντων, μεταφορικῶς δὲ τροπικῶς καὶ εἰς τοὺς ὑπούλους καὶ κολακικούς*, Schol. Pind. *P'yth.* II. v. 151. et ad *Olymp.* IV. 7. *ἔσαναν ἀντὶ τοῦ ἐχάρεσαν, ἀπὸ τῶν σαίνοντων ζώων*."

To these instances we add Hesych. v. Σαίνουροι, οἱ τὰς οὐρὰς συνεχῶς κινῶντες ἵπποι καὶ κύνες.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I WAS surprised to find in your twelfth Number an attack on an unpublished work of mine, by a Gentleman, who calls himself "the Abridger of Bryant." The work which he abridges, is the only publication, I believe, of Mr. Bryant's, which I have never read. It relates to four passages in Scripture concerning *Balaam*, *Joshua*, *Samson*, (improperly spelt *Sampson*) and *Jonah*. I cannot speak of the original; but we learn from this curious abridgment,—that *Balaam*, who came to Moab from "the mountains of the East," was *Archi-mage* of Midian and Edom, lying to the south and the west of Moab!—that the Ass was made an object of veneration in those regions "from its *peculiar sagacity*!"—that Bacchus placed the "*Asinine species*" in the celestial sphere!—that their *φάτρυ*, or *crib*, which was also placed there, was "*perhaps a distant adumbration of the ark*!"—that "both these constellations" (the Asinine species and their crib) "are reckoned *ominous of serenity*!"—and that, as whales are not found near Joppa, a whale must have been sent on purpose from the north to swallow up *Jonah*! (Class. Journ. xii. pp. 321—330.) We have, besides, some delectable specimens of correct writing: *e. g.*—"where the LXX translation." p. 323. "The mountains of Kiddim—probably means some eastern eminences." *ibid.*

Now, sir, if I were to close this letter here, I much mistake the usual feelings of authors, if your correspondent would not think himself entitled to complain of a little want of candor on my part. He would, perhaps, be obliged to confess, that part of the ridicule is just, and that all of it is founded upon his own expressions; but he might say, that he had oftener than once been quoted by half sentences;—that some undoubted errors which had escaped his pen had been invidiously selected, in order to expose him to contempt;—and that all that is ingenious, learned, or argumentative, in the system which he supports, had been either concealed, or misrepresented. But, sir, have I no reason to make a similar complaint against your correspondent? If I be not misinformed concerning the name of this gentleman, he is a man of letters, and, what I esteem much more, a man of genius. His short, and, I must say, flippant, account of my book, would not have otherwise attracted so much of my notice. But he should recollect, that it is scarcely worthy of a good painter, to sit down to draw caricatures.

Having taken up the pen, I shall proceed to make a few remarks on Mr. Bryant's work, as it is made known to me by the abridgment, for I have not been able to procure the book itself; and I shall submit it to the judgment of your correspondent, whether, or not, he will still adhere to all of Bryant's opinions.

I have always, sir, considered it to be the duty of every man, who

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disputes for the sake of truth, not only candidly to examine the reasoning of an adversary, but to produce all the evidence which he can find in its favor. When this is fairly done, and he still feels that he cannot be convinced, he may expect that a candid hearing will be given to him, while he states his objections. Your readers are in possession of what Mr. Bryant's abridger has said for him. In answering him upon several points, I shall state what additional arguments, I think, might be adduced in favor of Mr. Bryant's opinions; and then show why I am still unprepared to follow him.

1. In the passages in Deuteronomy and Numbers, in which Balaam is said to be brought from *Aram*, or Syria, and *Aram Naharaim*, or Mesopotamia, Mr. Bryant proposes to substitute a פ for a א—to read אֲרָם *Edom* for אֲרָם *Aram*—and to dismiss *Naharaim* as a gloss. Mr. Bryant's reasons for proposing this alteration are stated pp. 321-322. In addition to these arguments it may be observed, that if *Pethor* (פְּתוֹר *Pethorah*) the place of Balaam's residence, were the same with *Petra*, as Mr. Bryant supposes, there can be no doubt that it was in *Edom*, and not in *Syria*, or *Aram*. Eusebius distinctly tells us that *Petra* was a city in the land of *Edom*—Πέτρα, πόλις ἐν γῇ Ἐδωμ, &c.

2. It is said that Balaam came from *Pethor*, which is by the river of the land of the children of his people. In favor of Mr. Bryant's opinion, it may be observed that a river flowed by *Petra*. *Nabataei*, says Pliny, *oppidum incolunt Petram nomine in convalle, paulo minus 11 mill. pass. amplitudinis circumdatam montibus inaccessis AMNE INTERFLUENTE*.

3. If Mr. BRYANT be right in supposing *Pethorah*, and *Petra*, to have been the same, there seems to be no occasion to dismiss *Naharaim* as a gloss. This, indeed, would be taking a considerable liberty with the text. That part of *Edom*, in which *Petra* was situated, abounded in rivers; and it, therefore, might have been called *Edom Naharaim*, to distinguish it from other districts not so well watered; just as *Aram Naharaim* was so called, to distinguish it from other parts of Syria. *Petra*, according to Eusebius, lay ten miles to the east of *Aila*; and *Aila*, which was situated at the extremity of the Elanitic bay, by the consent of Eusebius and Jerome, was the *Eloth* of Scripture. Now, as nearly as I can judge from the map, the place called *Jotbathah*, or *Jotbath*, must have been situated about fifteen miles from *Aila*, or *Eloth*, and about five miles from *Petra*. Let us then turn to the words of Moses (Deut. x.) *From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath*—אֶרֶץ נַחֲלֵי-מִים—a land of rivers of water. Thus *Petra* was situated within five miles of a spot expressly called a land of rivers of water. If, then, Balaam resided at *Petra* in the land of *Edom*, it was precisely in that part which might be properly called *Edom Naharaim*; for since we find from Pliny, that one of the rivers of *Edom* ran near to *Petra*, we may conclude, that *Petra*, as well as *Jotbath*, was included in the land of rivers of water, especially as the two cities were only about five miles distant from each other.

4. These observations appear to me to strengthen Mr. Bryant's opi-

nion, who contends, justly enough, that if Balaam came from the mountains of the East, he could not have come from *Aram Naharaim*, or *Mesopotamia*, which was to the north of Moab. But it is further to be observed, that when Balaam quitted Balak, he returned to his own people; (Num. xxiv.) and we find that Balaam was slain afterwards with the five kings of *Midian*, or *Edom*, (Num. xxxi.) Is it not to be concluded from this, that Balaam was a Midianite, or Edomite, and not an inhabitant of the distant country of Mesopotamia?

All these things considered, in addition to Mr. Bryant's arguments, will make it very difficult to comprehend how Balaam could have come from Mesopotamia; and yet I find it impossible to agree with Bryant, or his abridger, in thinking that he came from Edom.

1. I remember no instance which authorises us to read אֶדוֹם for אֶדוֹם *Edom*. The *vau* is, I believe, no-where omitted in the orthography of the word. This, I confess, would not be a great difficulty, if other obstacles did not oppose themselves.

2. Mr. Bryant thinks that the *Pethor*, or *Pethorah*, of Scripture was the same city with that which the Greeks called *Petra*. But this last city was not called *Petra* by the Hebrews; for the name which they gave it was רֶקֶם, *Rekem*, or *Rokom*, (*Epiphan. in Synops. L. ii. advers. hæres.*) or *Arekeme*. (Joseph. Antiq. iv. 7.) It is, therefore, apparent, that if Moses had intended to describe the city of *Edom*, which the Greeks called *Petra*, he would not have named it *Pethorah*, but *Rekem*; and *Pethorah* must be some other place than *Petra*, which the Hebrews did not know by that name.

3. It is said (Num. xxii.) that Balak went out to meet Balaam, *unto a city of Moab which is in the border of Arnon, which is in the utmost coast*. Mr. Bryant and his abridger think that the river Arnon was to the south of Moab; and, indeed, this is quite necessary to support their hypothesis. But the abridger will find, by giving a little attention to the subject, that the river *Arnon* was the northern boundary of that Moab which was possessed by Balak. I shall make this plain to him in a moment. The river Jordan runs from north to south, from the lake *Gennesareth* to the lake *Asphaltites*. The river *Jabbok* takes its course from the east, and falls into the Jordan a few miles to the south of lake *Gennesareth*. The *Arnon* rises in "the mountains of the East," and after bending to the south, runs from east to west, and nearly parallel to the *Jabbok*, until it falls into the lake *Asphaltites*. The *Jabbok* I compute to be about fifty miles further to the north than the *Arnon*. Now let us turn to the Scripture. The *Arnon* was the border of Moab, between Moab and the Amorites. (Num. xxi.) When the Israelites crossed the *Arnon*, they invaded the territory of the Amorites; and possessed the land from Arnon unto *Jabbok*. (Num. xxi.) The king of the Amorites had driven the former king of Moab beyond the *Arnon*;—he had taken all the land out of his hand even unto Arnon. (Ibid.) It is clear, then, that the *Arnon* was the northern boundary of Moab; because the land which lies between *Jabbok* and *Arnon*, is all to the north of the latter river, and this was the land which the Amorites had possessed, before it was taken from them by the Israelites. But since *Arnon* was the northern

boundary of Moab in the time of Balak, that king would have been going in a contrary direction from what he ought to have done, if he had meant to meet Balaam, and if Balaam had come from *Petra*. This will appear from what I am about to state.

4. Balaam says (Num. xxiii.) that Balak had brought him *out of the mountains of the east*. But *Petra*, which was situated within ten miles of *Aila*, or *Eloth*, lay S. S. W. of *Pisgah*, and of the mountains of *Abarim*, where Balak and Balaam held their conferences. (See *Hist. Geog.* of Dr. Wells, p. 239.) Two contradictions, then, must follow, if we adopt the hypothesis of Mr. Bryant. 1st, Balak must have gone to the northern border of his territory to meet Balaam, who was coming from *Petra*, which was situated to the south-south-west of Moab. 2dly, If Balaam came from *Petra*, to Moab, he came from the south-south-west; and yet he distinctly declares, that he was brought from "the mountains of the East."

Mr. Bryant proposes to read בני עמר, *the children of Omar*—or בני עמון, *the children of Ammon*, for בני עמו, *the children of his people*. Who were the children of Omar? The city called עמר, had been destroyed, with all its inhabitants, in the time of Abraham. I cannot think the learned author more happy, when he would read *Beni-Ammon*. The river of the land of the children of Ammon was the *Jabbok*, which formed the southern boundary of their territory, and which separated their possessions from those of the Amorites. ער יבק—הנהל נהל בני עמון—even unto the river *Jabbok* the border of the children of Ammon. Great part of Edom, all Moab, and all the land of the Amorites, intervened between *Petra*, and the country of the Ammonites. It would be impossible, therefore, to say, that Balaam dwelt at *Petra*, which is by the river of the land of the children of Ammon.

The country to the north of the *Arnon* still continued to be called *Moab*, even after the Moabites had been driven to the south of that river. But it is evident from Scripture (Num. xxi. and Jud. xi.) that the Moabites had no possessions to the north of the *Arnon*, or between that river and the *Jabbok*, in the time of Balak. I think, therefore, that the hypothesis of the learned author cannot be supported by facts, when he says, that the *Arnon* was to the south of Moab, and would consequently describe Balak as coming from some part of the country between the *Arnon* and the *Jabbok* to meet Balaam.

He shall smite the corners of Moab—(Num. xxiv.) ומוחץ פאתי מואב. Mr. Bryant prefers the translation of the LXX, and would translate with them ἡγεμόνας, *leaders*, or *chiefs*, as the proper meaning of פאתי, instead of *corners*. Was Mr. B. aware, that this translation of the LXX is confirmed by the Chaldaic?

And destroy all the children of Seth. Balaam apparently meant to predict the destruction of the several kinds of idolatry practised by the Moabites. It may, perhaps, help to elucidate the text, if we stop to make a few remarks on this subject.

The principal objects of idolatry among the Moabites were *Baal-Peor*, *Chemosh*, and it may be presumed *Seth*, for by the children of

Seth, we may safely understand the idolatrous followers or worshippers of *Seth*.

1. It has been the opinion of most writers, that *Baal Peor* was no other than *Priapus*; but this notion is controverted by the learned Selden. I must, however, confess that his arguments appear to me to be of little force: they are borne down by the voice of antiquity. There can be no doubt, indeed, that the derivations of the name of *Peor*, as given by Jerome, and by some of the Rabbins, are untenable. I have long been persuaded, that *Peor* is the Egyptian God *Or*, with the Egyptian definite article prefixed. *Pi-Or*, or *Pe-Or*. Most certainly, this Egyptian God *Or* was the same with *Priapus*. Thus Suidas, τὸ ἄγαλμα τοῦ Πριάπου τοῦ Ὄρου παρ' Αἰγυπτίοις κεκλημένου, &c. Immediately after the Israelites came into the neighbourhood of the Moabites and Midianites, we find them to be led astray in the matter of *Peor*. *Ipsi autem educti*, says Jerome, *de Egypto fornicati sunt cum Madianitis, et ingressi sunt ad Beel-Phegor idolum Moabitarum, quem nos Priapum possumus appellare*. Now this species of idolatry seems to have been borrowed from the Egyptians. Stephanus, speaking of *Panopolis*, says, ἔστι δὲ καὶ τοῦ θεοῦ ἄγαλμα μέγα, ὀρθοκὸν ἔχον τὸ αἰδοῖον. Plutarch tells us, that the image of *Osiris* was every-where shown under a human form, and under similar circumstances. But if the worship were derived from the Egyptians by the Moabites, it is not improbable that the name *Pe-Or*, was likewise of Egyptian origin. Plutarch observes that the image of *Osiris* was shown in this state, διὰ γέννημον καὶ τροφήμον; and it may be conjectured that *Baal Peor* was worshipped as the Sun that is the source of generation and nourishment. The whole system of this wretched idolatry was built on a noble foundation; but when men mistook the creature for the creator, and the material symbol for the intellectual principle, the progress of error could only be checked by the influence of a better philosophy, and by the precepts of a purer religion, such as the legislator of the Hebrews endeavoured to introduce among his countrymen.

2. The Moabites are called the people of *Chemosh*; (Num. xxi. and Jer. xlviii.) and *Chemosh* is likewise said to be their God. (Jud. xi.) But what was this God; and what was the signification of his name? Philo Judæus says, χαμῶς ἐρμηνεύεται ὡς ψηλάστημα—which words are rendered by Selden, *Chamos sonat ut contrectatio, sive ut palpatio*. Selden adds, certe ΨΔ, *mosh, est contrectavit, seu palpavit; et elementum caph servile ὡς interpretatur*. But this would be a strange name for a God, *Ut-contrectatio*! I believe the name and the worship of *Chemosh* to have been borrowed from the Egyptians. Jerome, as quoted by Selden, tells us, that on Mount *Nebo erat Chamos idolum consecratum quod alio nomine appellatur Beel-Phegor*, (i. e. *Baal-Peor*.) The Egyptians worshipped the generating principle under the symbol of a man with a goat's face. This idol was called *Mendes* by the Egyptians, and *Pan* by the Greeks. *Mendes* (see Suidas *in voce*) signified a goat in Egyptian; and it was the image of this God, which Stephanus described, as I have quoted him above, and which was seen at *Panopolis*, the city of *Pan*, or of *Mendes*. But this *Panopolis*, where the obscene idol of *Mendes* was worshipped, was also surnamed

Chemmis, or *Chemmo*, by the natives. This is clearly attested by Diodorus Siculus, who says that the proper name was interpreted Panopolis: τοῦτο καὶ πόλιν ἐπώνυμον κατὰ τὴν Θηβαίδα πεποιημέναι, καλουμένην μὲν ὑπὸ τῶν ἐγγυρίων χέμμιν, ἢ χεμμὰ, μεθερμηγευσμένην δὲ Πανὸς πόλιν. Now the Egyptians were accustomed to name their cities and districts directly after their Gods;—thus they spoke of On, of Canobus, &c. without saying the city of On, or the district of Canobus. I conclude, then, that *Chemmis* was the name of the deity, worshipped under the form of a man with a goat's face, and thence commonly called Mendes, or the goat. But this idol ὀρθοῦσιν ἔχον τὸ αἰδοῖν; and was consequently the symbol of the generating principle. It seems then very probable, that this *Chemmis* was the same with the Moabitish *Chemosh*, who, as we learn from Jerome, was otherwise called Baal Peor.

3. Mr. Bryant justly remarks, that Plutarch identifies *Seth* with *Typhon*, or *Peor-Apis*; “in whose temple the Ὀνολατρεία was practised by the Egyptians.” Plutarch tells us that Typhon was symbolized under the form of an Ass, on account of the indolent and impure nature of the animal. The Ὀνολατρεία, or worship of the Ass, appears to have been chiefly celebrated in the months *Payni* and *Phaophi*, when, according to Plutarch, the Egyptians baked cakes with the figure of an ass bound impressed upon them. This was evidently a symbol of Typhon. Mr. Bryant might have cited the words of Epiphanius, which are directly to the purpose. Πῇ μὲν τῷ ὄνι εἰς ὄνομα τοῦ Σὴθ τοῦ Τυφῶνος τελετὰς ἐργάζονται—sometimes, indeed, they perform sacred rites to the ass under the name of *Seth* or *Typhon*. Now the Coptic word for an ass's colt is CHX (See the lexicon of Lacroze) and it appears from Woide's grammar that the X is often sounded like *th*; consequently the Egyptian word may be written *Seth*, an ass's colt. When, therefore, it is said *he shall destroy all the children of Seth*, the Prophet alludes to the destruction of the worshippers of Typhon, who was symbolized under the form of an ass.

Now, sir, let us return to Balaam. I think Mr. Bryant's abridger will allow, that the son of Beor could not have come from *Mesopotamia*; and it appears to me that I have shown that he could not have come from *Petra*. It must be acknowledged, then, that there is no way of getting rid of the contradiction, which is manifest in the text, as it stands at present. We are there told that Balaam was brought out of the mountains of the east, and likewise that he was brought out of *Mesopotamia*, which lies to the north, and not to the east of Moab. If the story of Balaam had been intended to be understood as a true history, it seems scarcely possible that the sacred writer should have fallen into such a mistake. The learned abridger seems to doubt, whether “an objection, professing to limit the operation of an avowed miracle, deserve any answer.” I shall, therefore, say nothing of the dialogue between Balaam and his ass; but I cannot possibly admit, that any untruth, or contradiction, could be recorded by an inspired writer as an historical fact. Balaam is said to have come to Moab from the mountains of the east; yet he is said to have come from *Mesopotamia* which lies to the north. Again, we are told that he re-



turned to his people; and he was evidently slain in Midian, which is to the south of Moab. How, then, could the place of his dwelling have been either in the north, or in the east?

Under the impression, sir, that these contradictions could not have been admitted into the sacred text, if the story of Balaam had been intended to be understood as a true history, I can by no means deny that I believed it to be an apologue, or allegory. It does not seem to me that this in any way affects the authority or the truth of the predictions, which are put into the mouth of the son of Beor. On the contrary, it appears to me, if the allegory be properly understood, that the prophecy loses nothing either in clearness or in truth.

I am well aware of the cry which has been raised against those, who consider the historical parts of the Old Testament to be abundantly mingled with allegories. And yet it must be acknowledged, that all the early Oriental historians, unless the writers of the Old Testament be excepted, introduced the *ισατοικὸς μύθος* of their country into their histories. Look at the Vedam, or the Zendavesta, or at the fragments of Sanchoniatho, of Berosus, and of Manetho. If the author of the Pentateuch could employ allegory to the advantage of his cause, why might he not do what Oriental custom fully authorised? His object was to convert his countrymen from the practice of idolatry. The worship of the Sun, the Moon, and the Stars, prevailed in all the neighbouring nations; and the efforts of Moses were unceasingly exerted to destroy this false theology, of which alienated Israel was but too much inclined to become a disciple. It is known to every one, that in the time of the Jewish legislator Hero-worship had no existence; that all the Gods of the heathen world were to be found in the starry host; and that Taabaism, founded upon a false system of astronomy, was the religion of the Gentiles. Animals, plants, &c. were, indeed, chosen as symbols of certain qualities and energies supposed to belong to the various celestial bodies; and, in process of time, these symbols had come to be adored by the superstitious multitude, as possessing the nature of the Gods whom they represented. To what nobler purpose could the sacred writer direct his attention, than to the destruction of this degrading theology, or rather of this foul idolatry? Why was he not to call in allegory to his aid? This was a language universal in Egypt and in Asia. But we children of the west—we will allow nothing for the difference of time and place—of manners and customs—of modes of speaking and writing,—which may have existed two thousand miles from us, more than three thousand years ago; and we will not permit it to be said that Moses ever employed the language of allegory.

The length to which this letter has already extended, precludes me from examining, at present, the remainder of Mr. Bryant's system.

Edinburgh,
March 10, 1813.

IV. DRUMMOND.

* * We cannot hesitate to give a place to the ingenious investigations of the learned writer; but we shall be glad to receive from our Biblical and Antiquarian correspondents any critical dissertation, which

will tend to vindicate the truth and the authority of the Sacred Scriptures. Our earnest wish is, that "*Nostræ disputationes nihil aliud agant, nisi ut, in utramque partem disserendo, eliciant et expriment aliquid, quod aut verum sit, aut ad id quàm proximè accedat.*" Cicero, *de Nat. Deorum*, l. 1.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

WILL your learned and ingenious correspondent, Mr. Barker, excuse me if I propose the expression "*in the web of a Spider*" to be turned into Greek, and if I ask whether a better, or indeed any other, translation can be given than the Greek of Æschylus, in the 1501st verse of his *Agamemnon*, ἐν ἀράχνης ὑφάσματι? If we amplify the idea by supposing the circumstance of an insect entangled, or taken in this web; let us conceive also an apostrophe to the little unfortunate; can we do better, if we would express this also in Greek, than by again adopting the language of the same poet,

κείσαι δ' ἀράχνης ἐν ὑφάσματι?

Admitting the resemblance of a silk-worm to a spider; if ἀράχνης ὑφασμα be "a silk-worm's web," what is the Greek for a spider's web? In the 10th Number of your *Journal*, Mr. Barker is inclined to suppose that Æschylus is alluding to the dress of royal women. Then ἀράχνης ὑφασμα must mean a silk robe!

But where would be the poet's wonted energy in making the Chorus say, "Thou liest in a silken robe?" Does not this rather appear to Mr. B. a jejune, spiritless idea? The common Latin translation is "*Jaces araneæ in tela.*" And what other version can be given?

Your correspondent well knows that nothing is more common, among both the poets and prose writers of antiquity, than, when depicting the human character or disposition, to display a resemblance to some animal of the brute creation. Without multiplied quotations, we will look for this truth in the *Play* before us.

v. 1232. Ἐκ τῶν δὲ ποιῶν φημι βουλευεῖν τινὰ
λέοντ' ἀναλκιν ἐν λέχει στρωφώμενον.

v. 1267. et seq. αὕτη δίκου λείνα συγκοιμωμένη
λύκῳ λέοντος εὐγενοῦς ἀπουσία,—

In the above allusions, the three principal characters, *Agamemnon*, *Ægistus*, and *Clytemnestra*, are plainly described. But what

can more descriptively place before our eyes the insidious Clytemnestra than

κεῖσαι δ' ἀράχνης ἐν ὑφάσματι—κ. τ. λ.

I am firmly of opinion, that the common translation is perfectly right; which I understand thus, "Thou liest ensnared in the web of thy spider-like, insidious consort."

The Chorus behold their sovereign weltering in blood and enveloped in the fatal robe: more particularly described by Euripides Orestes, v. 25.

Ἡ πότιν ἀπείρω περιβαλοῦς ὑφάσματι
ἔκτεινεν.

See also the Scholion to verse 1277. Hecuba.

Now, will Mr. Barker accompany me in idea, and we will suppose ourselves among the best possible judges of this passage, the Athenian critics, during the performance of the Tragedy? The scene is before us; the murdered Agamemnon,—the Chorus (composed of old men his subjects) bemoaning his fate. But hear! they exclaim that the robe, or mantle, on which the royal corpse lies, is silken!! As though, forsooth, the audience are *blind*, or it were of importance, just at this crisis, to be told of what materials this robe be made, whether of silk, muslin, or of cotton!

On the other hand, if we take κεῖσαι κ. τ. λ. in the common and obvious acceptation, what can the Chorus, with this scene before their eyes, utter more appropriate and pathetic? ὑφάσματι designates the mantle on which the king lies; ἀράχνης—the insidious queen, who, like the insect which characterizes her, appears most aloof when she is most industriously instrumental in the operation of her toils:—see verse 905 to 922. where her diabolical designs are cloaked under pretended love.

Then, with every respect for, and frequent concurrence in, Mr. Barker's classical opinions, I am compelled to differ from him in his novel conjecture, that, by ἀράχνης ὑφασμα, Æschylus merely means a silk, cotton, or muslin, robe.

Lucian. Lib. 2. Veræ Historiæ (as he himself ironically terms it) says, Ἐσθῆτι δὲ χρῶνται ἀραχνίους λεπτοῖς πορφύροις. "Here I would ask, (says Mr. Barker) what Lucian can mean by ἀράχνια λεπτά but *silk*, and is not this the ὑφασμα ἀράχνης of Æschylus?" I answer, that there is not the *slightest allusion* to silk, but that he certainly means, with the addition of the epithets λεπτοῖς and πορφύροις, the same as Æschylus by his ὑφασμα ἀράχνης, commonly and rightly translated, "araneæ tela."

Writing of a certain *imaginary* region, in a strain of raillery directed against several Greek writers, he informs us of a city πᾶσα χερυσῆ, τὸ δὲ τεῖχος περικεῖται σμαράγδινον.—πύλαι δὲ εἰσιν ἑπτά, πᾶσαι μονόφυλοι, κινναμόμνιοι,—περὶ δὲ τὴν πόλιν βεῖ τεταμὸς μύρον,

—οἱ καὶ μεγάλοι ὑάλιναι—ἀντὶ μέντοι τοῦ ὕδατος ῥόσος θερμὴ ἐστίν.
 Ἐσθῆτι δὲ χρῶνται, ἈΡΑΧΝΙΟΙΣ ΛΕΠΤΟΙΣ ΠΟΡΦΥΡΟΙΣ. (In
 vestitu utuntur ARANEARUM TELIS TENUIBUS. They use fine
 purple spider webs for clothing,) αὐτοὶ δὲ σάματα μὲν οὐκ ἔχουσιν,
 ἀλλ' ἀναφεῖς καὶ ἀταρκεῖ εἰσι, μερῶν δὲ καὶ ἰδέαν μόνον ἐμφαίνουσι.
 κ. τ. λ.

Delighted, Mr. Editor, with Lucian's inimitable wit, I can proceed no farther in the present subject than, in the name of Good Humor, to beg of Mr. Barker not to snap this *fine* tissue of improbabilities by dressing the wonderful people in *mere silk* or *cotton*!

J. W.

Grosvenor Street, Liverpool,
 20th March, 1813.

CRITICAL NOTICE OF ELMSLEY'S 'HERACLIDÆ'

OF the different scholars in this country, who have directed their studies to the dramatic writers of Greece, and, since the time of Porson, have given to the world the fruits of their researches, the whole list, we believe, is contained in the names of Blomfield, Burges, Burney, Elmsley, Gaisford, and Monk: and of their respective publications some notice has been taken in this Journal, with the exception of Elmsley and Gaisford. Since the latter of these scholars, however, has confined himself to the republication of Markland's editions of the *Supplices*, *Iphigenia in Aulis* and *in Tauris*, without introducing much original information from his own pen, his work could scarce be considered as a novelty, although, as a reprint, much might be said in its praise. But the same reason, it may be urged, does not hold good in favor of our neglect of Elmsley's first work, the *Acharnenses of Aristophanes*: we must therefore state in our justification, if any is required, that want of inclination, or, if the reader pleases, ability, prevented our touching upon a subject where, to satisfy ourselves, was not easy; and others, impossible. Of Mr. Elmsley's second publication, the *Edipus Rex of Sophocles*, we intended to give a full account; but, having been unable to meet with Erfurdt's edition of the same play, we were compelled to defer the execution of our intentions to a future period; as we had experienced, more than once, how difficult it is, without an access to works of preceding scholars, to form an accurate estimate of the justice of the pretensions to which modern editors lay claim. But, whatever truth there may be in this

observation, on general grounds, and more especially in the case of Sophocles, its particular application, on the present occasion, is confined to a very narrow compass. For, unless we mistake, Mr. E. in the publication of the *Heraclidæ*, has been preceded by no scholar, whose attention, directed to that play solely, might be expected to have smoothed a subsequent editor's path by the illustration of obscure, or emendation of corrupted, passages. Hence, to ascertain the merits of Mr. E. the only *Criticus Apparatus Euripideus* requisite is Beck's edition, by the comparison of which, containing nearly all that former scholars have done, with this publication, their respective exertions will be seen at one view. We ought, however, to observe, that it were well for an editor of the *Philosopher of the Stage* to look into Jacobs's *Animadversiones in Euripidis Tragœdias, Gothæ, 1790*; and *Curæ Secundæ in Euripidis Tragœdias, Lipsiæ, 1796*; since, from the neglect of both of these works, Mr. E. we are afraid, will subject himself to the charge of plagiarism. It is most probable that they were never inspected by Mr. E. who, being a devoted admirer of Porson, was perhaps influenced to disregard the Professor of Munich, in consequence of the late Cambridge Professor's note on the *Orestes*, v. 1080. where Jacobs's character is dismissed with a sarcastic quotation from Lucan. That the German is, nevertheless, deserving of some attention, is evident from his having anticipated, or simultaneously hit upon, a few of Porson's emendations of *Athenæus*. Let it not be thought that we are advocating the cause of Jacobs *versus* Porson, or that we insinuate Mr. Elmsley's invasion of the literary property of another. The former would be a difficult, and the latter a dishonorable attempt. Coincidences of this kind, every scholar knows by his own experience, are too common to excite surprise, in the case of others, although so many and strong instances of literary dishonesty in all ages can be produced, as certainly to give birth to suspicions that may be, in fact, eventually ill-founded. Two such cases we can produce from this very play, where one of Mr. Elmsley's emendations has been anticipated by Stanley, and one by Tyrwhitt, the latter of whose notes are preserved in the British Museum, and those of the former in the University Library at Cambridge; but neither of which Mr. E. seems to have consulted. Other coincidences of Mr. E. with Porson, Jacobs, and Burges, could be adduced from the following articles, (of which Mr. E. acknowledges himself the writer) in the *Edinburgh Review*, No. 33, on Blomfield's *Prometheus*; in the same journal, No. 37, on Porson's *Hecuba*; and in the *Quarterly Review*, No. 14, on Gaisford's reprint of Markland's three plays of Euripides. But, on subjects of this kind, it may be observed, once for all, that

whether there be plagiarism or not, the agreement, either casual or intentional, of scholars respecting the propriety of a particular reading, is nearly the best proof of its probability and truth.

In a short preface of two pages, Mr. E. informs us that, though he knows not himself, or if he does, that the reader need not be told, what motives induced him to publish the *Heraclidæ* of Euripides, he conceives it of more consequence to state the design and method of his undertaking. His view, then, seems to be, to give as correct a text as the materials already in the hands of scholars can supply; to mark what and by whom improvements have been suggested since the time of Aldus; and to make such a selection of explanatory notes from preceding commentators, either in their very words or in an abridgment, as to supersede the necessity of recourse to former editions. When we speak of materials already before the public, we mean such helps as are to be found in edited works; since it does not fall in with Mr. Elmsley's plan to hunt eagerly after the MSS. reliques of scholars, preserved in various public repositories of this country; nor, what, in the present state of political affairs, would scarce be practicable, to give re-collations of the Italian and Parisian MSS. To diminish, however, the regret we might otherwise feel for the want of those documents, it may gratify the learned reader to know, that in the notes of Tyrwhitt, above-mentioned, there exists a collation of the two Parisian MSS. more perfect than that of Musgrave, yet with differences so few and unimportant, as plainly to show how little is to be expected from a re-inspection of those authorities. From the cursory manner in which H. Stephens examined the two Italian MSS. (the same, we conceive, as those mentioned in *Bandini Catalog. Bibl. Med. tom. ii. p. 74. et ibid. p. 124.*) it may be fairly presumed that the discoveries of Matthias will amply repay his labors: whose expected edition, if it contain nothing else than accurate collations of MSS. will be a very acceptable present to the admirers of Euripides; in whose name we pray for the literary traveller, from the Kremlin to the Vatican, *bona omnia, fausta, felicia, fortunata*. These four MSS. are, we believe, all that are known to contain the *Heraclidæ*; and though, in some instances, they have been of considerable service, especially, in one place, by the substitution of a reading, which not the most dashing conjecturist would have ventured to propose, in lieu of an unaccountable corruption, yet from the absence of better transcripts, Mr. E. has been under the necessity of adopting the conjectures of others, and of proposing his own, but never, we think, without sufficient cause: and in truth, this part of an editor's duty has been executed with a caution which even the good old friends of *mumpsimus*

will doubtless approve, whatever may be the sentiments of the fewer, but more intelligent, partisans of *sumpsimus*.

Such, then, are the materials, and such the manner in which they have been used by Mr. E. and though his external resources, it appears, are not beyond what are common to any editor of Euripides, yet, from his extent and accuracy of research, he has been able to collect for himself materials for the illustration and correction of his author, in a manner very superior to the vulgar breed of modern commentators.

With respect to the arrangement of the text, Mr. E. has continued the plan he adopted in the *Œdipus* of Sophocles, of printing the Greek free from contractions, and the text without interruption, except from the various readings of the Aldine edition, placed at the bottom of the page; nor are there to be found any words in the Choric parts, indicative of the beginning and termination of the strophe and antistrophe: the marks used for that purpose are two parallel lines (=) at the end of the preceding Iambics, and every subsequent strophe and antistrophe; both of which commence with a capital letter, in the same manner as the change of persons in the dialogue is noted, in addition to the abbreviated name of the speaker. In recording the variations from Aldus, Mr. E. professes to have aimed at accuracy, and to the number of those he has recorded, we suppose few, if any, omissions can be produced; but we have not an Aldus at hand to enable us to speak positively on the subject. As to the other editions made use of by Mr. E. it will be best to quote the editor's own words, taken from his preface: "*Non ignorare debet lector sex tantum esse editiones, quæ quidem hanc fabulam exhibeant quas Veteres appellem, Aldinam scilicet, tres Hervagianas, Brubachianam, et Stiblinianam. Reliquas omnes, quarum prima est Canteriana Anno MDLXXI. in lucem emissa, recentiores appello. Cantero proxime successit Æmilius Portus; qui opera sua Hieronymo Commelino typographo Heidelbergensi locata anno MDXCVII. recensionem edidit a Canteriana paulo diversam, addita etiam versione Latina a se confecta. Insigni sane fraude Porti versionem, obscuri scilicet hominis et cujus nomen libro præfixum parum gratiæ conciliaturum esset, sub illustriori Canteri nomine venditavit Paulus Stephanus; qui additis scholiis ex ed. Hervagiana necnon Brodæi Stiblinique annotationibus ex ed. Stibliniana editionem Commelianam sive Portianam quinquennio post Genève expressit.*"

Of the suppression by Paul Stephens of Portus's name, and of the substitution of Canter's in its place, as being the real translator, Mr. E. has spoken in the *Quarterly Review*, No. 14. p. 454, note; who, however, has neglected to observe that, though the trick of the Geneva editor was successful in imposing upon Barnes, Fabricius, and Mark-

land, he was not equally lucky in deceiving Bentley; who, in his letter to Mills, p. 14. Cant. 465. Lips. after having corrected in the fragment of the Danae, ὑπὸ πτεροῖς λίσσας into ὑπὸ πτεροῖς, remarks on the version: "At interpres homo sane festivus ita convertit *sub saxo natum leo.em.* Nempe huic committas, si quid recte curatum velis. Et tamen is ipse est, ni fallor, qui bonam ætatis partem contrivit ut Suidam foras extruderet mendis maculisque usquequaque obsitum, ut aliquando fortasse ostendemus." This editor of Suidas, we know, was Æmilius Portus. Before we dismiss this subject, we should wish to be informed, whether the translation done by Caspar Stiblinus is the same as that under the fictitious name of Dorotheus Camillus: an inquiry which we are unable to pursue, possessing only a small *librorum supellex*.

Of the whole remains of Greek tragedy there is not a play which at first sight seems so little liable to the suspicion of corruption as the Heraclidæ. The following remarks, however, will prove that, considering its length, less by two hundred lines than any other tragedy of Euripides, except the Alcestis; and the absence of intricate measures, it has a very fair proportion of blemishes from the rude hands of interpolators and transcribers; all of which, we will venture to say, not only in this, but in the other works of the tragedians, a reiterated perusal of the text, with a competent knowledge of the language of the drama, will enable a critic to detect and amend; though to supply deficiencies, if within the province, is seldom in the power, of criticism. The sentiments here expressed will startle some by their novelty, and by their boldness give offence to others. To the first of whom we would remark, that a faulty reading receives no support from its inveteracy; and to the latter, in points of criticism, very often *audaciam bonis literis plus prodesse quam inertem et superstitiosam religionem*, as Ruhnken observes of Bentley.—See his preface to the second volume of Alberti's Hesychius.

*Observationes nonnullæ in Euripidis Heraclidas et Notas
P. Elmsleii.*

V. 1. πάλαι ποτ' ἴστί τοῦτ' ἰμοὶ διδογμένοι. Ita E. At Stobæi edit. prima exhibet ΔΕΔΕΓμένοι quod fortasse spectat ad ΛΕΔΕΓμένοι. Rectius Tragicus fabulam ordiretur non a persona suam ipsius sententiam sed ex ore vulgus proverbium eloquente. Cf. Trach. 1. ΛΟΓΟΣ μὲν ἴστί· ἀρχαῖος ἀνθρώπων Φανίς: Et profecto illud λελεγμένοι quodammodo confirmant verba Iolai εἶδα δ' οὐ λόγῳ μαθάν. Hinc elucet argumenti ratio. *Olim jando audivi, nunc ipsa re non verbis certior sum factus.*

V. 2. Ὁ μὲν δίκαιος τοῖς πύλας πίφυκ' αἰνέ· Ὁ δ' εἰς τὸ κίχδος λῆμ' ἔχων ἀνιμῶν, Πόλι τ' ἄχρηστος καὶ συναλλάσσει βαρεὺς, Αὐτῷ δ' ἄριστος. Locus

tam ob sententiam quam ob voces et vocum depravationes notabilis. Qui sint αἱ πόλεις vere monuit Elmsleius, nempe *quibus aliis*: sic ὁ τυχών, ὁ βίλων, ὁ βουλόμενος: cf. Soph. Aj. 1151. 1146. (et Synesii locus a Musgravio ibi citatus) Philoct. 340. Ad tuendam syntaxin τοῖς πόλεις πεφύκειται E. citat Iph. A. 1385, 6. cujus tamen loci emendatio non omne punctum tulit: mox in τὸ κέρδος λῆμα ni lusisset Euripides (nempe voluit λῆμα εἰς τὸ λήμμα) eo more, de quo multa dici possunt nec pro- trita; alicui videri potuisset alia ab Euripidis manu esse profecta. Raro etenim λῆμα in malo sensu accipitur; vel *generosi animus*, vel *iracundi* denotat, non *sordidi*: verum, ut dixi, insolentia captat. Noster ludendi causa: deinde ἀνιμῖνος plerumque sonat *remissus*, hic *intentus*, sensu plane contrario (quod in verbis aliis evenit, scilicet Ἀκταΐνιν, Θεάζειν) quem satis adfirmavit E. tribus locis Herodoteis cujus verba in vii. 103. Plutarcho tribuit H. Steph. in Thes. V. Ἀνιμῖνος. Mox vice πόλιν præbet Stobæus φίλοις non probante E. quia in sentiētiis hujusmodi plerumque Tragici privata et publica officia solent distinguere. Hoc quidem est verum: at non ad rem apposita loca Nostri Antiopæ, quorum omnia mendosa mox emendabuntur: interim moneo, quod, licet φίλοις et πόλιν recte sibi invicem opponantur, non eodem jure αὐτῶ ἀριστος et πόλιν ἀχρηστος conferantur. Neque enim Iolaus id in animo habet, ut edoceat quis urbi fuerit utilis quis non, verum ut ab infido fidum amicum secerneat, e quibus ille alte- rius hic suo commodο consulere sit solitus: neque sententia usque- quaque fuisset vera, si dixisset Euripides eos civitati esse inutiles qui lucrum sibi prospiciunt: is contra etenim, ut quisque optimus est civis, ita maxime et suas opes et reipublicæ, sine cujus auxilio sua ipsius commodο servari nequeunt, curabit. Restituatur igitur φίλοις. At unde πόλιν hic adhæserit nescio, facilius dicturus causam mutatæ scrip- turæ in fragmentis Antiopæ sic legendis: X. Κοσμοῦ δὲ συγῆ· στίφαιος ἀνδρὸς οὐ κακοῦ· Τὸ δ' ἐκκαλεῖν πάνθ' ἡδονῆς μὲν ἔπεται Πίλιν δ' ἐμύλημ' ἀσ- θυνίς τε καὶ κακόν. *Indue te silentio*. Similiter περιβαλεῖν στυγίαν. Herc. F. 304. οἶκτον Iph. A. 934. Deinde ἡδονῆς ἔπεται redde *aimis at pleas- ure*. XI. Ὁ δ' ἥσυχος φίλοισι τ' ἀσφαλὴς φίλος Πόλιν τε χερστέος. XXIX. Ἀργὸς μὲν οἶκος καὶ πόλιν γνήσις φίλοις τ' ἀνῆς: Quamquam de muta- tis τ' ἀριστος in τυχεστος ambigi potest, nulla lis movebitur de φίλοις τ' οὐδεις (sic enim exstat apud Sextum Empiricum) in φίλοις τ' ἀνῆς permutatis. Cf. Ixion. Fragm. 11. φίλοις τ' ἀμικτός ἐστι καὶ πάση πόλιν. Quam vere dixerit Euripides literatorum ingenia in pejus deflecti solere et fieri erga amicos ἀνῆς quotidiana exempla commonstrant. Quod ad ἀργὸς οἶκος vid. Toup. ad Suid. III. p. 23. Verum ad Heraclidam redeo. Συναλλάσσειν βαρὺς reddit E. *in vitæ commercio gravis*. At hæc sententia parum bene Iolai personæ convenit, cui nihil curæ fuit utrum mores amicorum faciles necne fuerint, sed hoc voluit ut parati forent ad ami- cos inopes adjuvandos. Malim igitur ὡς συναπτήσσειν βαρὺς. Verbum ἀντλῆν et composita amat Noster. Cf. Hippol. 698. Troad. 433. Ion 200. 2; (scil. Ἰόλαος) κοῖτους πόλιν Διὸς παῖδι ΣΥΝΑΝΤΑΙ. Alcest. 355. ΒΑΡΟΣ—ἀπαντλοῖν ἄν. Orest. 1641. Med. 79. ἐξητληκίνας (quo re- spexit Hesychius Ἐξητληκίνας, ἐξαπατῆσαι. lege Ἐξητληκίνας ἐξαπατῆσαι) plura dabit Beckii Index in Διαντλῆν (quod compositum sicut et συνα- πτήν omisit H. Steph.) et Ἐπαντλῆν. In Herc. F. 871. Pro κατωλύτω

φίλοι MS. G. κατατλήσω non male; si legeretur et φίλοι, *conocem*. Hinc restitue Phœn. 709. Ἡ πόλις ἀπὸ τῶν νύκτεϊν ἐπὶ τῶν, etiam Ion. 1108. Ζητήσιν, ἐξήγηται vice ἐξηγήσιν. necnon Suppl. 317. φεῖλος ἀντλήσιν πύκνι vice ἀντλήσιν, verbi nuspium nisi hoc loco ab Euripide usurpati. Quoniam autem Stobæus dat συναλλάξαι, nihil impedit quo minus legatur συνατλήσιν. Denique quod ad αἰς et καί. vid. Markl. ad Iph. A. 170.

V. 6. Αἰδῶ rectius legeretur Αἰδῶ cf. Ajac. 384.) interpretes reddidit *pro pudore*. El. intelligit *reverentiam quæ miseris debetur* collato Suppl. 909. cui addi possunt infr. 461. Herc. F. 300. Alcest. 1003. Hom. Il. Ω. 44. ut monuit Musgr. ad Soph. CEd. C. 1333.

V. 7. Ἐξὺ κατ' Ἄργος ἦνυχος καί. Ita E. collatis novem Tragicorum locis ubi ἦνυχος verbo jungitur et septem ubi adverbia et adjectiva commutantur. Quoniam vero ἦνυχος Ald. exhibet, E. monet legi posse ἦνυχον, non debere, si quidem post ἔξιν longe usitator est quartus casus. Hic tamen fortasse præstat ἦνυχον, ne cum Ἄργος jungi videatur, et καί pro καί, ne bis idem verbum tantillo post intervallo repetatur. Idem E. in hac nota emendationem in medium profert loci vexatissimi Bacch. 635. Vulgo legitur πρὶς θιν γὰρ, δι' αὐτῆς, Εἰς μάχην ἰδὼν ἰταλῆς ἦνυχος ὃ ἐκ βακχῆς ἄρσιν δαμάτῃ ηὐκ πρὶς ὑμᾶς Πυθίῳ οὐ φροντίσας. E. vult ἰταλῆς ἦνυχος ὃ ἐκ βασιλικῶν: Modo Bacchus e Penthei regia exierat: verba βασιλικῶν δαμάτῃ exstant in El. 306. Fortasse præstat ἰταλῆς ἦνυχος ἐκ βακχικῶν Δίτῃς ὃ ἔξιν πρὶς ὑμᾶς Πυθίῳ οὐ φροντίσας. Redde *in post*: cf. Troad. 367. ἔξιν βακχικῶν.

V. 8. πῶς πλῆστοι μίτιχον ὡς αὐτῆς Ἡρακλῆι. Ita E. pro πλῆστον collato Alcest. 967. πλῆστοι ἀνέμῳ λόγῳ, ubi MSS. πλῆστον. Non definit E. utrum πλῆστοι sit adverbium an adjectivum. Nobis quidem neutrum esse videtur, sed corrupta scriptura participii ἀντλῶν: vid. quæ dicta sunt ad v. 2. Mox pro ὡς αὐτῆς, quod de Iolao dictum non omni parte est vere dictum, quippe qui non solus esset Herculei laboris particeps, legi debet αὐτῆς αὐτῆς: similiter in Pers. 325. pro ὡς αὐτῆς corrige αὐτῆς αὐτῆς. πλῆστοι πῶς Ἐχέως παρατῶν καλῶς ἀπόλῃ. Neque enim ὡς recte opponitur voci πλῆστοι: quanquam simile quid reperias in Orest. 733. Ποῦ ἐστὶν ἡ πλῆστοις Ἀχαιῶν ὄλετο γυνὴ μία: et in Trach. 459. Οὐχὶ χάρις; Πλῆστοις αὐτῆς ὡς Ἡρακλῆϊ ἔχῃσι θεοῖς: ubi tamen manifeste legi debet Πλῆστοις. Usitata est locutio χάρις πολλοί, vid. Valek. ad Hippol. 728. Insolens χάρις πλῆστοι. Unde corrigas πολλοὺς in Oreste. Sed ut ad ὡς revertar in αὐτῆς mutatum, simili mutatione opus est in CEd. T. 1350. καλλῶσι αὐτῆς ὡς ἡ γὰρ ταῖς Θεῶν τετραῖς: qui tamen locus ne sic quidem perpuratus est: lege ἡ γὰρ Θεῶν τε; τετραῖς. Ironice loquitur Œdipus, *Optime, utpote qui Thebis nutritus sis, i. e. pessime*: nam Bæotii ad proverbium sunt hebetes: quod ad ταῖς in τίς vid. Br. ad 845. In Sophoclis loco redde *sic utpote*: in Æschyli et Euripidis, *sicut et qualia*.

V. 14. Ἄλλ' ἐξέρχου. Ita E. cum Reiskio. Ald. ἐξέρχου: unde erui potest ἐξέρχου.

V. 16. Ἄλλ' ἂν ἄλλος ἐξέρχῃσι πάλιν. Barnesius et Tonpius ἐξέρχου. Hoc, iudice E., sententiæ huius loci repugnat. At non videt E. quod ea scriptura admissa πάλιν de ἐξέρχου pendeat. Cf. Incert. apud Said. v. πρὶς γὰρ. Ἐξὺ δὲ ἐξέρχῃ γὰρ τῶν γὰρ, et alia quæ citat Bl. ad Prom. 703. Nempe Iolao voluit dicere *secundum Heraclidam dudum*

e finibus suis expulsos nunc terras pro terris profugos pervagari. In locis ab E. citatis Med. 433. Æschyl. Suppl. 553. redde *ἔριζαι* radere, vel *fines ponere* Anglice *to skirt*. At *Ἐξορίζειν* est *e finibus amovere* teste Hesychio v. *Διορίσαι*. Idem Lexicon habet *Ἐξορίζομαι*, *ἔξορις* τῶν ἔρειν ἑκτός: at duæ gl. divisim legendæ sunt *Ἐξορίζομαι*, *Ἐξορίστος*, τῶν ἔρειν ἑκτός: quarum altera interpretamento caret, altera spectat ad Demosth. C. Mid. p. 548. 27 ed. Reisk. Exstat *ἔριζομαι* media voce apud Æschylum Suppl. 264. in sensu *mihi terminos pono*, unde satis se tuetur *ἔριζεται* in nostri Telepho, ubi *καρπίζεται* necnon in Hippol. 481. vult Jacobs. Exercit. Crit. p. 84.

V. 21, 2. Πόλιν προτιναίω Ἀργος οὐ σμικρὰν φίλιν Ἐχθραν γὰρ θίσθαι χαυτὸν εὐτυχύνθ' ἄμα. Ita E. (qui conjecturam suam φίλιν postea repudiat) partim cum Cantero partim auctoritate MS. Ald. προτιναίω et γινίσθαι. Sed vera scriptura fortasse erit Φίλοι προτιναίω Ἀργος, οὐ σμικρὰν πόλιν Ἐχθραν γὰρ θίσθαι, χαυτὸν οὐ τυχύνθ' ἄμα. Redde Anglice, *Holding out the friendship of Argos, not a little city to make enmity with, and himself not a man of no estimation.* Quod ad syntaxin οὐ σμικρὰν (ἄσπε) θίσθαι, cf. Demosth. Olynth. III. p. 30. πόλιν ἰσορρομῶν μεγάλην τοῖς ἑαυτοῦ καιροῖς ubi subaudiendum est ὥσπε: quod ad ἔχθραν θίσθαι cf. Lys. p. 84. Reisk. Φανερὰν ἔχθραν πρὸς ἑαυτοὺς ὑπὲρ αὐτῶν καταθίσθαι ubi citat Marklandus Prom. 807. τίθ' ἡμεῖς χάριν θίσθαι. Quibus addit Bl. nonnulla; et plura, nunc mendosa, adduci possunt. Quod ad οὐ τυχύνθ' quanquam melius respondent vocibus οὐ σμικρὰν, hæc tamen dubia esse possunt ob articulum omissum.

V. 33. et seqq. Hos versus, ni fallimur, luxatos, sic disponas,

ἰκίται καθέξιμσθαι βάμιοι θῶν
προσωφιλῆσαι ἔργοις Πανδίωνος
τοῖσδ' ἔγγυς ὄντας (πίδια γὰρ τῆσδε χλοῆς
δισσοὺς κατοικεῖν Θεοῖας παίδας λόγος
κλήρη λαχόντας) ὥς ἑκατὶ τίμμοις
κλεινῶν Ἀθηναίων τῆσδε θ' ἰκέμσθ' ἴδραν.

Vulgo ἰκίται — θῶν Προσωφιλῆσαι πίδα γὰρ τῆσδε χλοῆς Δισσοὺς κατοικεῖν Θεοῖας παίδας λόγος κλήρη λαχόντας ἐκ γίνους Πανδίωνος τοῖσδ' ἔγγυς ὄντας; ὥς ἑκατὶ τίμμοις κλεινῶν Ἀθηναίων τῆσδε ἀφικέμσθ' ἴδραν. Quibus illud verti vitio potest quod προσωφιλῆσαι construi nequeat. Dicitur quidem ἰκίται προσωφιλῆσαι, monente M. et probante E., ut ἰκίται εὐ πρῶτον πάλιν in v. infr. 345. ubi tamen manifesto deprivata scriptura ἐξίμσθαι in εὐξίμσθαι est mutanda, collato Æschyli Suppl. 529. Πρὸς ταῦτα μέμνη καὶ θεοὺς ἐγγυρῶν Λιταῖς παραίτου τῶν σ' ἔρειν ἔχει τυχύν. Et profecto si ὥσπε hic subauditur, necesse est ut προσωφιλῆσθαι legatur. Reponitur προσωφιλῆσαι ἔργοις: cf. nostri Suppl. 327. et adi ad Phœn. 954. ubi vice ἐγγύους MS. Fl. teste Burtono ἐγγύους leg. ἔργοις. Vocibus transpositis ratio patet sententiæ interpositæ, nempe ut spectatores certiores fiant, unde Iolaus, vultu ad ædes regias converso, ipsos reges nomine *genus Pandionis* compellaverit. Mox ante ὥν subaudi τῶνδε (scilicet *Ἡρακλίδων*). Deinde τῆσδε ἀφικέμσθ' quantillum distat a τῆσδε θ' ἰκέμσθ'. Denique pro ἴδραν MSS. ἔρειν e quibus eruitur ἴδραν cf. 55. τῆσδε ἴδραν.

V. 44. Ὅχλον πελάζειν κάπιβαμιοστατίω. Monstrum vocis illud ἐπιβαμιοστατίω non sine jure appellat Musgravius: qui restituere vult ἐπιβάμιοι στίω non optimo quidem successu: præterquam quod istam

vocem esse dissecandam videt; at quomodo corrigi debeat mox videbitur. Exstat quidem fragmentum Æschyli apud Schol. Ven. ad Il. v. 200. Ἵμῳ δὲ βοῶν τόνδε καὶ πρὸς εἰλας Κύνῳ περιστάτ' ἐν λόχῳ δ' ἀπίστοι Εὐχασθί. Hæc verba quin ad Supplices referri possint nemo inficias ivit; et fortasse fatebitur quod locum habere debeant post v. 200. ejus fabulæ in qua, postquam Danaus Chorom e filiabus suis constantem monuit, ad quos Deos precandum fuerit, pergit dicere Πάντων δ' ἀνάκτωι τῶνδε κοινοβομήϊσι Σίβασθί: At quanto rectius ordiretur suam orationem Danaus tali fere modo Ἵμῳ δὲ βοῶν τόνδε καὶ πρὸς εἰλας Κύνῳ περιστάτ' ἐν λόχῳ δ' ἀπίστοι Θεῶν ἀνάκτωι τῶνδε κοινοβομήϊσι Σίβασθί: adeo ut εὐχασθί proficisci videatur e scholiasta memoriter alleganti, et πάντων e pravo studio interpolatoris, qui defectum resarcire voluit, nec tamen potuit ad mentem Æschyli, qui paulo ante non omnes deos sed Jovis Neptuni Apollinis et Mercurii nomina tantummodo recensuerat. Ad hunc Æschyli locum respiciebat Euripides et more suo ludibrio habebat. Similiter in Phœn. 763. oblique tangit Æschylum elaborantem in eo narrando, cui quisque ducum opponatur, necnon in Electra monet Gaisfordus ad v. 524. Æschylum esse derisum ob ineptam agnitionem Orestis ab Electra factam. Inde patet pro ὅχλῳ legi debere λόχῳ: mox e παλάμῳ et στατήῃ litteris πῖλα et στατή transpositis, erui potest στατίζῳ et πῖλῳ: sed πῖλῳ est solita var. lect. pro πῖλῳ (vid. ad Troad. 504.) denique e ἀπίστωμῳ fit καὶ προβάμῳ in; adeo ut totus versus evadat Λόχῳ στατίζῳ καὶ προβάμῳ ἐκ-πῖλῳ. De λόχῳ supra dictum est; quod ad στατίζῳ cum Æschyleo περιστάτῃ (ut restituit Bl. ad Prom. 7.) convenientem, cf. Alcest. 90. et Electr. 316. Στατίζουσι quo respexit Hesych. in v. et exponit per στάσι ἔχουσι: denique προβάμῳ substantive usurpatur infr. 80. Ζηὶς ἐκ προβαμῶν. Nemo nescit apud Græcos parum esse virgini decorum coram populo foras exire: et collato Iph. A. 727. Οὐ καλὸν ἐν ὅχλῳ σ' ἐξομιλῆσθαι στρατῷ vulgatum ὅχλῳ certe quo se tueatur invenit. Sed vix est dubium quin Æschyli verba Noster in animo habuerit.

Ibid. Ad h. v. conjecturam protulit E. in Iph. A. 992, quam plerique infelicem prædicabunt, mitius aliquod dicturi de emendatione in v. supr. 42. γένος Ἐσθῆ καὶ τοῦδ' ὑπαγκάλισμῳ pro ὑπαγκάλισμῳ. ubi tamen fortasse præstat ὑπαγκάλισμα: qua voce usus est noster Helen. 247. Troad. 752. et restituere vult E. Ionis v. 1337. legendo Ὁρῆς τὸδ' ἄγγελος χερὲς ὑπαγκάλισμ' ἡμῶς vice ὑπ' ἀγάλας ἡμῶς; rectius scripsisset ὑπαγκάλισμα. Amant Tragicis similia, quæ citat Porson. ad Orest. 1051.

V. 45. Οἷσι προβαῖναι γένος. Proba est interpretatio Barnesii, at prava scriptura; ope Hesychii Euripides redintegratur. Προβυγία, παλαιότητα γένος, lege Προβαῖναι γένῃ: sæpe noster usurpat γένῃ genitura: vid. Beck. Ind. γένος est proles.

V. 46. Ζητοῦσ' ὅποι γῆς — οἰκούμεθα. Ita E. At rectius Barnesius ὅπη. Dudum monuit Porsonus ad Hec. 1670. e Scholiasta Aristoph. Plut. 447. πῶ quietem notare πῶ motum πῶ in utramque partem sumi, idem quoque de correlativis est statuendum, ὅπου, ὅποι, ὅπη. Nulla igitur est sana ratio, cur E. πῶ et ὅπη ex Atticorum scriptis eliminaret, ad v. supr. 19.

V. 53. Ὅς πολλά δὲ καὶ τῶνδε: Ita E. vice ὅς et mox commemorat μου vice δὲ Reiskii conjecturam. Sed fortasse præstat πολλά δὲ καὶ:

quoties *Διὸς* usurpaverit noster docebit Beckii Index. Eandem vocem corruptam in v. infr. 214. restituit Tyrwhittus.

64. E Coprei verbis *μάστις δ' ἔστ' αὐτῷ καλὸς* patet aliquid præfracte aut vatis more dictum esse ab Iolao. Lege igitur *Οὐτὶς βίᾳ γ' αὖ, εἶδα, τοῦτο δ' ἔχει λαβών*. Mox distingue post *καλὸς*, ut *τάδε* cum *γνώσι* conjungi possit. Ridet Copreus Iolaum utpote malum vatem, qui tamen vera prædicare mox visus est. Hoc facit Euripides ex ordine et consulto propter odium in præcones inveteratum. Vid. Schol. Orest. 893. Suppl. 436. Troad. 432.

Hæc in præsentī sufficiant : mox plura nec vulgaria proferemus.

NOTICE OF MOOR'S 'HINDU PANTHEON.'

AFTER the discovery of a passage to India, by the Cape of Good Hope, had facilitated the researches of European curiosity among the fairest regions of Asia, it would appear that, for a considerable time, the religion and literature of Hindostan were considered as secondary objects of inquiry by those strangers, who, from motives of avarice or ambition, having traversed extensive oceans, occupied themselves in commerce, in the protection of their establishments, or in schemes of territorial aggrandisement. They sought geographical knowledge with indefatigable perseverance, and they diligently examined the various productions of nature. "But it is wonderful," (exclaims a writer of the seventeenth century) "that although the standards of Christianity have so long been planted in the East Indies, although the Hollanders for above fifty years have been perfectly acquainted with these countries, yet no person has hitherto described the modes of worship or superstitious ceremonies of the natives, whilst we have whole volumes treating of the birds, fishes, and other animals, the trees and fruits, the herbs of the field, and spices of the mountains." And this consideration induced the *Sieur Thomas de la Grue*, to compile and translate from the Dutch papers of *Abraham Roger*, that curious work entitled "*La Porte ouverte pour parvenir à la connoissance du Paganisme caché*," and printed at Amsterdam in 1670.¹

Since this publication, several ingenious men have directed their attention to the history and antiquities of the Indians, whose mythology, however, was little known until our learned countrymen, Sir William Jones, and Mr. Maurice, rendered it a subject of interest to the lovers of classical literature—the former in various works, but

¹ Abraham Rogerius was minister of the gospel at Paliacatta, on the coast of Coromandel, where, during a residence of ten years, he studied amongst learned Brahmans their philosophical and religious doctrines, and made observations on their forms of worship.

more particularly in his dissertation "*On the Gods of Greece, Italy, and India*;" the latter in his "*Ancient History of Hindostan*," and "*Indian Antiquities*."

Still, those who desired to trace the idolatrous system of the Brahmins, through its minute ramifications, were obliged to seek many objects, highly necessary towards the successful prosecution of their researches, amongst the different accounts of travels, and a multiplicity of other books, generally conveying, by inaccurate engravings, and descriptions, erroneous ideas of the divinities, and false opinions of their attributes.

But these difficulties are removed by the work of which we now propose to give an outline—it places the student of Indian mythology at once before the idol's shrine; enables him to explore the temple, and the sculptured cavern's dark recess; and, in conformity with its title, exhibits all the Gods of Hindostan before him.

On the subject of these extraordinary divinities, whatever could afford elucidation, has been judiciously, and with due acknowledgment, extracted by Major Moor, from the writings of others, and ingeniously combined with the valuable result of his own actual enquiries, made during the course of a long residence among the Hindoos, and often in situations peculiarly favorable to the attainment of information.

From the opening paragraph of this volume, it appears that the present Brahmanical doctrine is of the *double* kind, external and internal, *δημῶδες καὶ ἀπορρητὸν* one divulged to the multitude, the other kept secret by the priests. We shall give our author's words.

"The religious doctrines of the *Hindus* may be divided, like those of most other people whose scriptures are in a hidden tongue, into *exoteric* and *esoteric*: the first is preached to the vulgar, the second known only to a select number, and while the *Brahmins* are admitted to possess a considerable portion of unadulterated physical and moral truths, the *exoteric* religion of the *Hindus* in general consists in gross idolatry and irrational superstition."

Such, we have reason to believe, was the system of Indian doctrine, in ages of remote antiquity, and such, as the learned Warburton has sufficiently proved, of the Greek philosophy, whilst, "*the ancient sages held it lawful, for the public good, to say one thing when they thought another*:"—(Divine Legation of Moses, Book iii. Sect. 2.) A sentiment declared by Varro, who says (according to Saint Augustin,) "that there are many *truths* which it is not *expedient* the vulgar should know, and many *falsehoods* which yet it is useful for the people to receive as truths."

Notwithstanding the number and variety of monstrous idols which this *Pantheon* offers to our view, Major Moor assures us that in fact—"the religion of the *Hindus* is *monotheism*. They worship God in unity, and express their conceptions of the Divine Being, and his attributes, in the most awful and sublime forms; God thus adored, is called *BRAMH*; the one eternal mind, the self-existing, incomprehensible spirit." (p. 1.)

To this great Deity, no altars are erected among the *Hindus*; "of

him whose glory is so great, there is no image ;" according to one of the sacred books, or *Vedas*. But under the articles of *Brahma*, (p. 5.) (after confounded by former writers with *Brahm*, or God,) we find a personification of the Deity's creative power. *Brahma*, (like *Vishnu* and *Siva*) has had incarnations, or *avatars* ; he is called framer of the universe, and guardian of the world ; agreeing in the latter character, with *Vishnu*, he creates, and *Siva* destroys. But as "to destroy is to create in another form ; *Siva* and *Brahma* hence coalesce." (p. 5.)

Brahma is not distinguished by so many names or epithets as his great coadjutors, who are said to have a thousand each. *Vishnu* is the second person of the Hindu triad, and denotes the preserving power. He is the sun, (as every thing in this mythology seems to be) he is time, air, earth, the humid principle, &c. (p. 16.) His consort, or *sacti* is *Lacshmi*, and in one of the engravings which illustrate this volume, we find her represented, sitting with her celestial spouse, on the back of *Garuda*, an animal possessing the body of a man, the head and wings of an eagle. Having mentioned that the thousand names of *Vishnu* and *Siva* are strung together in verse, and repeated, on certain occasions, by the Brahmins ; Major Moor informs us, that at the recital of each name, with the attention fixed on the attribute of which that name exacts an idea, the bead of a rosary is dropped between the finger and thumb ; an operation which the enthusiastic Hindu supposes efficacious in promoting abstraction. Our author here suggests a subject for antiquarian investigation which we shall indicate to our readers. "The use of rosaries is adopted in India, and perhaps other countries of the East, *Persia* for instance, by Mahomedans as well as by Hindus ; with the Mahomedans the rosary seems to answer the same purpose as with the Hindus : a bead is dropped between the finger and thumb, at the contemplation or repetition of certain names and attributes of God, who in the 'copious rhetoric of Arabia,' has as many appellations nearly as in Sanscrit. It might be curious to investigate how the use of rosaries came to be adopted for the same purposes, by people so distant and distinct as Christians, Hindus, and Mahomedans. I do not recollect, (but my recollection and research are too confined to hang the lightest weight of argument on) that they were used by Christians of the earlier ages, or by the Jews anterior to Christ ; and as there can be very little doubt of the high antiquity of their usage among Hindus, (it would indeed be demonstrated,) it would, if the former supposition be well founded, follow, that it is an implement borrowed into the Christian church from the Pagan temples of the East. Unless indeed we suppose, that distant people may, without intercommunication, conceive and adopt a similar practice, for the obtaining of a similar end. But it is still difficult to extend such supposition to such congeniality as that now under consideration." (p. 21.)

The third power or attribute of the Deity is personified by *Siva*, who is also *Mahadeva*, the God of destruction, or rather reproduction, as the Hindu philosophy does not entertain an idea of absolute anni-

hilation. (p. 35.) The consort of Siva is *Bhavani*, or *Parvati*; his type is the *Linga* or Phallus; he is represented holding a trident (called *trisula* his most common attribute) and he rides on a bull; he has four, eight, or ten hands, five faces and a third eye placed in his forehead, and pointing up and down: this distinguishes him, his children and incarnations. Serpents, with which many divinities are decorated, as emblems of immortality, abound on the figure of *Mahadeva*, twining in his locks and encircling his neck, wrists, arms, and legs. The goddess *Ganga* is supposed to be the offspring of Siva or *Mahadeva*, from whose hair, in mythological pictures, that celebrated stream, the *Ganges*, is often seen to flow. Yet it sometimes appears as issuing from the fingers of *Parvati*, and there are various extraordinary legends concerning the origin of this river: all, however, agree that its waters are endued with a degree of sanctity most efficacious in the purification from sin, and that it is highly fortunate to live, and die in its vicinity. Pilgrims from distant places visit the holy *Ganges*; others depute proxies, whose expenses they defray.—Many are constantly employed in carrying the water. “Temples of celebrity, however remote—those of *Rameswara* and *Jejuri* for instance,—are said to use it daily for the ablution of the Idol, and in every city it may be purchased from persons who carry it about in two vases slung at the ends of a bamboo, carried across the shoulders: these are carefully covered, and of course preserved with superstitious veneration.

“ One of the holiest spots of the *Ganga*, is where it joins the *Yamuna*, (*Jumna*) near *Allahabad*, below *Dehly*, anciently called *Indraprestha*. The *Saraswati* is supposed to join them under ground, whence the junction is called *Triveni*, or ‘the three plaited locks.’ Pilgrims here begin the ceremonies, afterwards completed at *Gaya*. The confluence of rivers is a spot peculiarly dear to Hindus, and this, more especially, of the *Ganga* and *Yamuna*, is so highly esteemed, that a person dying there is certain of immediate *moksh* or beatitude, without risk of further transmigration. We shall notice in another place, that suicide is not only pardonable, but in some cases meritorious with *Hindus*. Cutting one's throat at the above holy junction, is, in reference to its immediate result, an instance of the latter; widows, who become *Sati*, or pure, by burning themselves with the bodies of their deceased husbands, which is generally done at the *Sangam* or confluence of rivers, perform an act of meritorious suicide; and all acts in themselves good, are rendered vastly better if done on such a spot. *PARASU RAM BHAO*, the Mahratta Brahman general, to remove an impurity transmitted to him from a cobbler's wife, who had been kissed by a Brahman who dined with another who dined with the *Bhao*, weighed himself against precious articles at the confluence of the rivers *Toom* and *Badra*; and distributing the amount in charity to Brahmins and poor people, again became pure, and fit society for his sanctified fraternity; many of whom, however, had also derived impure taints, circuitously from the base tribed damsel; and the *Bhao's* whole army were at a critical time marched to the confluence of the rivers, that the Brahmins might have safe escort thither, and by bathing,

charities and other sin-effacing ceremonies, be restored to their wonted spiritual and corporeal cleanliness." (p. 43.)

For a comparison of *Siva* with *Jove*, and of many Indian divinities, with the gods of Egypt, Greece, and Italy, we must refer our readers to the Pantheon itself, and to the writings of Sir William Jones, Mr. Colebrooke, Wilford, Paterson, and others, quoted by Major Moor, in the course of his extensive range. We shall proceed to notice the extraordinary personification of that divine spirit, which according to the book of Genesis, (chapter the first) "moved on the face of the waters." This spirit of God is denominated *Narayana*, or *Narrain*, an epithet which signifies "moving on the water;" and is represented by the Hindus, in their pictures, as a male Deity, of a color uniformly dark blue, who cradles in a leaf, floats on the surface of water, amidst lotus flowers; he is decorated with gold and pearls; he wears a nose-jewel, and holds in his mouth the toes of one foot. By this action (like a serpent represented with the tail inserted between its jaws) expressing infinity, eternity, and immortality.

Our limits will not allow any observations on the *Viraj*, the *Menu*, *Brahmadicas*, *Rishis*, *Munis*, and a variety of allegorical beings described by the ingenious author, (p. 83, &c.) nor can we devote much attention to the lovely goddess *Saraswati*, (in some respects the Indian *Minerva*) although Sir William Jones entitles her—

"Sweet grace of BRAHMA's bed—

"Whose sigh is music and each tear a pearl."

We shall, however, from the section allotted to her, (p. 129.) extract the passage, which proves the systematical legitimization of falsehood of which, says Major Moor, the discouragement is "so little pointed, both in regard to the trifling degree of disgrace that attaches to a man's character on detection, and to the too great qualification of the prohibitory clauses of the law against lying. Falsehood is not only tolerated in some cases of evidence, but is declared in special affairs to be even preferable to truth: a few texts from *Menu* will evince this; chap. viii. v. 103. In some cases a giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven. Such evidence wise men call, the speech of the gods"—v. 104. "Whenever the death of a man, who had not been a grievous offender, either of the servile, the commercial, the military, or sacerdotal class, would be occasioned by true evidence, from the known rigor of the King, even though the fault arose from inadvertence or error, falsehood may be spoken: it is even preferable to truth," v. 105. "Such witnesses must offer, as oblations to *Saraswati*, cakes of rice and milk, addressed to the goddess of speech, and thus will they fully expiate the venial sin of benevolent falsehood." It appears from the account of *Parvati*, (who is also called *Bhavani*, *Durga*, *Kali*, and *Devi*.) that this goddess was propitiated by human sacrifices, which, we have reason to believe, are no longer practised, within those extensive regions subject to the mild influence of British laws. In page 149, our author mentions that he had, when very young, attended ceremonies, (in Malabar) where a cock was the victim immolated.—

These rites were performed for the purification of women and those girls of the *Teah* or *Tiya* sect, who were subject to diabolical visitations and who could not be relieved from the influence of Satan but by means of public exorcism. The process was very tedious, and accompanied with a loud noise of trumpets, drums, and shouting. Within a circle of her friends, she, whom the evil spirit possessed, sat quietly during several hours, with dishevelled locks, holding in both hands a vessel said to contain blood. When, excited by the tumult and discordant sounds, the girl became hysterically affected, a cock's head was cut off near her, and the convulsions which she suffered, were supposed to proceed from the resistance of the evil spirit, at that moment compelled to leave her and pass into the bird.

These ceremonies, always nocturnal, are attended with considerable expense, on account of priests and music; and the possessed are mostly, if not exclusively, females.

In page 153, a manuscript is quoted, which we may consider of inestimable value, as Sir William Jones, speaking of it, (in the third volume of *Asiatic Researches*,) declares that "the learned works of SELDEN and JABLONSKI on the gods of Syria and Egypt, would derive more illustration from the little Sanscrit book, entitled *Chandi*, than from all the fragments of Oriental mythology, that are dispersed in the whole compass of Grecian, Roman, and Hebrew literature." We learn from Major Moor, that a copy of this manuscript is in England, and in the hands of one highly qualified for gratifying the world with a translation of its contents, but unfortunately occupied in the execution of larger though less interesting works.

We now return to the Goddess *Parvati*, who, in her character of *Devi*, is much pleased by extreme austerities. Our author describes the picture of some ascetics who endeavoured to gain her favor by very extraordinary means; "one has his left arm held up with the fingers clenched, till the nails have grown through the back of his hand; near him sits another penitent, also on the skin of a tiger, with both hands similarly uplifted over his head, and a disciple near him is about to give him drink: when both hands are thus upheld, the person is called *Urdha-Bahu*. A very celebrated *Saniyasi* of this description, named *Puranapuri*, lately died at Benares, who had made a vow to continue in that position four and twenty years, but died before their expiration. Of this person, and his extraordinary travels, a very interesting account is given by the Honorable Mr. Duncan, in the Fifth Volume of the *Asiatic Researches*, (part 2,) where is also a print of him. I have met, and several times conversed with this interesting man: his arms had fallen, quite shrivelled on his elbows, the upper arms being perpendicular, the fore-arms horizontal: his clenched fingers falling on the opposite elbow; thus his fore and upper arms being nearly at right angles, forming three sides of a square over his head. When I saw him, he had, I think, been twelve years in this position, and his arms were of course immovably fixed, but he told me that at the expiration of his vow he expected to restore their functions by friction, accompanied by the superior potencies of ceremonies and sacrifices. He was attended by several disciples and servants, and travelled very respect-

ably in a Palky, with suitable attendants: and was of course treated every-where with great attention; all pious persons feeling happy to contribute to his conveniences. His nails were very long, and crooked, or spirally curved; his hair and beard were also very long, and were plaited and bound up together on his head; he wore no clothing but a slight cloth round his middle; nor did his disciples, who were mostly very stout handsome young men. On the left of our *Urdha-bahu*, is another worthy, standing on one leg, with uplifted hands, and his eyes fixed on the sun, a very powerful method of obtaining favor or forgiveness. Below are two others, with their legs raised over their heads. I once saw a man who had been in this attitude many years, his shrivelled legs had fallen on his neck, &c." p. 162.

GANESA, Son of *Siva* and *Parvati*, is the God of prudence and policy, and invoked on the commencement of any business by the *Hindus* of almost every sect; he is perhaps the most popular of all Divinities, and his image of most frequent occurrence. Major Moor has, accordingly, chosen the figure of this God to be the subject of his frontispiece, a very fine engraving. Ganesa has the body of a man, the head of an elephant, four arms and hands, but sometimes six or eight, and often only two.

Under the form of *Krishna*, we behold *Vishnu*, in his most illustrious incarnation of *Avatara*: in the fifty-ninth plate he is represented as an infant at the breast of a beautiful female; the head of each is surrounded with a glory, or *nimbus*.

Some interesting remarks on the magnificent excavations at *Ellora* and *Karly*, the sculptured caverns of *Elephanta*, *Kenerch*, and other places, will be found under the article of *Buddha*, and a curious section of this volume is devoted to *Indra* and his subordinate genii.

Surya, in a chariot with seven horses, governs the sun, and is attended by a multiplicity of beings who sing his praises. *Chandra* is God of the moon; *Deus Lunus*, of the Carthenians. Fire is personified by *Agni*: he has two faces, three legs, and seven-arms; from each of his mouths a forked flame is seen to issue, and a ram is his *vahan*, or vehicle.

Yama, or the Indian Pluto, resides in "the infernal city of *Yamapur*, whither the Hindus believe that a departed soul immediately repairs, and receiving a just sentence from Yama, ascends to *Swerga*, the first heaven, or descends to *Naraka*, the smoky hell, or assumes on earth the form of some animal, unless its offences had been such as deserved condemnation to a vegetable, or even to a mineral prison." p. 304.

That the Brahmans, in several places, abstain from animal food, is certain; but that a great number of them indulge in eating flesh, appears from Major Moor's remarks, pp. 349, 350, &c., and he adds, "I will go a step farther and say, that not only do *Hindus*, even Brahmans, eat flesh, but that at least one sect eat human flesh. I know only of one sect, and that, I believe, few in numbers, that doth this; but there may, for aught I can say, be others, and more numerous. They do not, I conclude (in our territory assuredly not) kill human subjects to eat, but they eat such as they find in or about the Ganges, and perhaps other rivers. The name of the sect that I allude to is, I think, *Paramahansa*, as I have commonly heard it named, and I have received

authentic information of individuals of this sect being not very unusually seen about Benares, floating down the river on, and feeding on, a corpse. Nor is this a low despicable tribe, but, on the contrary, esteemed (by themselves at any rate) a very high one. Whether the exaltation be legitimate, or assumed by individuals in consequence of penance, or holy and sanctified acts, I am not prepared to state; but I believe, the latter; as I have known other instances where individuals, of different sects, by persevering in extraordinary piety or penance, have been deemed in a state incapable of sin. The holiness of the actor sanctified the act, be it what it may, or as we say, to the pure all things are pure; but I never heard of these voluptuous saints carrying their devotion or imprudence to the disgusting extravagance under our consideration. They are still much respected; more, however, under all their shapes, by women than men. I will finish my notice of the *Paramahansa* by observing, that my information stated that the human brain is judged by these epicurean cannibals, as the most delicious morsel of their unsocial banquet." p. 353.

The horrid subject of infanticide by some tribes of Guzarat, and in the neighbourhood of Benares, is noticed in page 353, and in page 354 is mentioned the immolation of human victims at the shrine, of offended or avenging deities, and our author declares, that "well-authenticated anecdotes might easily be collected to a considerable extent, of the sanguinary propensity of this people, such as would startle those who have imbibed certain opinions, from the relations of travellers, on the character and habits of the '*abstinent and blood-aborring Hindus*,' and '*Brahmans with souls unspotted as the robes they wear*.'" p. 355.

The burning of widows alive, with the bodies of their dead husbands, seems to occur most frequently at Poona, on an average, perhaps, twelve times in the course of a year. Major Moor witnessed several of these dreadful ceremonies, when the *Sati*, or widow, evinced considerable fortitude, and appeared to have been a voluntary victim: "the first that I attended, (says he) was a young and interesting woman, about twenty-five years of age. From the time of her first coming on horseback to the river side, attended by music, her friends, Brahmans, and spectators, to the period of her lighting the pile, two hours elapsed; she evinced great fortitude: on another occasion, an elderly, sickly, and frightened woman, was hurried into the pile in a quarter of an hour. Of the first of these I took particular note. Soon after I arrived at the pile, then erecting, she saw me, and beckoned me to come to her, all persons immediately made way, and I was led by a Brahman close up to her, when I made an obeisance which she returned, looking full in my face, and proceeded to present me with something that she held in her hand. A Brahman stopped her, and desired me to hold my hand out, that what she was about to give me might be dropped into it, to avoid pollution I suppose, by touching any thing while in contact with an impure person. She accordingly held her hand over mine, and dropped a pomegranate, which I received in silence, and reverently retired. I was sorry that it was not something of an unperishable nature, that I might have preserved it." "After the *Sati* was seated in the hut of straw, built over the pile, with the corpse of her husband beside her, and just before the fire was

applied, a venerable Brahman took me by the hand, and led me close to the straw, through which he made an opening, and desired me to observe her, which I did attentively. She had a lighted wick in each hand, and seemed composed. I kept sight of her through the whole of her agony, as, until forced to retire from the intensity of the heat, which I did not, however, until a good deal scorched, I was within five feet of the pile. When the victim is a person of consequence, the ashes are, it is said, collected and thrown into the Ganges. I do not imagine that such attention is paid to persons of inferior condition, but am, perhaps, mistaken. Of my interesting victim, I was desirous to obtain some of the ashes to preserve in lockets, &c. but was not able to obtain any. A military guard is generally placed over the spot of sacrifice, and my application was refused by an attendant Brahman, who, after some solicitation, told me, he could not imagine of what utility the ashes of the *Sati* could be to me, unless for the purposes of sorcery. A firm belief in the power of witchcraft and necromancy exists very extensively among all ranks and religions in India; and some instances of its effects, both of a ludicrous and terrible nature, have come within my knowledge." p. 355.

Suicide is not uncommon, and, on many occasions, is considered legal amongst the *Hindus*: the mode generally adopted is drowning in some holy river, but those belonging to certain low tribes of *Berar* and *Gondwana*, throw themselves from a precipice, named *Kala-bhairava*, according to the work entitled *Ayin Akbery* (translated into English by Mr. Gladwin) we learn that suicide is often deemed meritorious, and the modes recommended as preferable to others are;—1. starving; 2. being covered with dry cow dung, and consumed by fire; 3. being buried in snow; 4. going into the sea, at the mouth of the Ganges, there praying and confessing sins, until devoured by alligators; and 5. cutting one's throat at *Allahabad*, where the Ganges and Jumna unite their streams.

For a variety of curious information respecting the *Linga* and *Yoni*, the sectarian marks or symbols of the *Hindus*, the mystic *OM*, the sacred *Vedas* and *Puranas*, *Kama* the God of Love, and other subjects, we must refer our readers to the *Pantheon* itself, a work from which we have derived much pleasure and instruction.

The sum of *five guineas* must be considered as a moderate price for this volume, when we calculate the expenses of printing, paper, and engraving. It is of a large *Quarto* size, and contains about four hundred and eighty pages of letter-press, besides one hundred and six copper-plates, many of which exhibit a considerable degree of spirit and elegance in the execution.

Of these, the subjects have been chiefly taken from pictures, or from images, coins, and other *antiques* in the author's collection, and they display such an assemblage of uncouth and extraordinary figures, that we should blush for human nature, on reflecting that millions pay them divine honors, did we not remember the words of Sir William Jones, who, in the First Volume of *Asiatic Researches*, p. 267, says; "We must not be surprised at finding, on a close examination, that the characters of all the *Pagan* deities, male, and female, melt into each other, and at last into one or two, for it seems a well-founded

opinion, that the whole crowd of gods and goddesses, in ancient *Rome* and modern *Varanes* (*Benares*) mean only the powers of nature, and principally those of the *sun*, expressed in a variety of ways, and by a multitude of fanciful names."

Since the appearance of this work, Major Moor has given to the public an account of the practice of *infanticide* among certain tribes of India, which shall be the subject of notice in a future number of the CLASSICAL JOURNAL.

EGYPTIAN ANTIQUITIES.

Extract of a Letter from Monsieur Drovetti French Commissary General in Egypt, to Mr. Asselin.

IT is not in my power at present to answer, as I could wish, the questions which you have communicated to me from Mr. Seetzen. The islands still remaining in Lake Manzaleh are at present called by the name of those different Sheikhs or holy men whose tombs are there held in veneration by the Musulmans.—The island of Tanis retains its ancient name, preceded, however by شيش *Sheish* and the conjunction و *wau*—thus it is named شيش و تنيس *Sheish wau Tanis*. I have gone over this whole island, where, it is said, was situated the capital of the province bearing the same name, but I have not discovered any ruins of considerable edifices. A bath into which I descended, is in a good state of preservation, but the column which supports the vault is neither of granite nor of marble—but simply constructed of bricks. There are vestiges here of an ancient canal, which, like the Kalice of Cairo, appears to have crossed the city; on the borders of this canal are some ruins which prove how much superior the cement formerly used, is in comparison with the modern. The examination of these ruins, the level of them and the earth above the bath into which I descended to the depth of six feet, convince me that by digging here, some interesting discoveries might be made. The inhabitants say that the French have never undertaken to explore those remains; a great deal might be done with money and a firman of the Bashaw. But what appears extremely surprising is, that in the environs of this island, a spot very much circumscribed, no other vestige of building whatsoever can be found, although there is but very little water for a considerable distance. I shall collect as much information as possible to satisfy the curiosity of Mr. Seetzen, on the existence of the islands of أبو الكوم *Aboo al Koom*, &c.

Between Cattié and El-arish there still remain vestiges of the canal drawn from Damietta to Suez; and these are sufficiently considerable to be seen by those who, going from Damietta to Jaffa, sail at some distance from the coast.

¹ From the first number of the *Fundgruben des Orient*, &c. or "*Mines of the East*"—published at Vienna, 1809, page 77, &c.

I propose to see the ruins near Semanout in returning to Cairo, but I shall not confine myself to those; I hope to examine some others near Mansoura, which, it is said, are called at present *Behabeit*. I regret my own insufficiency of knowledge in determining situations, so as to ascertain the original denominations of different places. A Dictionary of modern Geography, compared with the ancient, and illustrated with suitable maps, would be extremely useful. If you or Mr. Seetzen can procure me such a work, it would afford me great satisfaction.

I have seen the *Papyrus*, and it abounds here, especially in that spot where the Jewish cemetery is situated; the pulp or pith of the stalk, near the roots, has a delicious sugared flavor.

All my researches have hitherto failed of procuring any information respecting the existence of an island in Lake Menzaleh where columns and other vestiges of antiquity have been found. They boast much of the ruins of Jan in the province of Salaiesh—these ruins are six hours distant from the Lake Menzaleh, and situated within half an hour's distance of the canal called *Mousef*. I should have visited them, had not a quarrel taken place between the Arabs and the province of Farascon and those of San; the latter would probably have detained me, in hopes of effecting the liberation of several of their people who are now confined in the prisons of the former.

I am every day more strongly confirmed in the opinion which I have already expressed, respecting that flower which is found in the neighbourhood of Damietta, and which is considered by some travellers as the ancient Lotus; from you I learn that its name in the old Arabic is *نوفر* *Noofer*, thus it is called in Syria, where, like the *Nymphæa* of Europeans, it is employed in medicine. Here it is called *بشنين* *Bishnin*, and by this name it is known equally at Cairo, where it is found in marshy places, as I have been assured. I also am informed, that at Cairo the people eat the root, as here, and even the interior part of the flowers. Now, as the ancient Egyptians exalted into Divinities almost every thing which yielded them a wholesome or pleasing nutriment (*Felices populos, quibus nascuntur in hortis—numina*) we are authorized in believing that, since the modern inhabitants eat the root and other parts of the Lotus, the *Nymphæa* must have been extremely salutary in so hot a country as Egypt. After this digression, it remains to determine what degree of relation and resemblance exists between the *نوفر* *Noofer* and the Lotus, to ascertain whether those travellers have been deceived, who thought that they had discovered the latter in the vicinity of Damietta. But this is a subject of discussion beyond the reach of my powers. I once possessed a medal, (which formed part of the precious collection sold to Ali Bey) of some ancient city of Lower Egypt, as well as I can remember, and on this medal the Lotus (being the reverse to the *Apis*) was represented as so much blown that the points of the leaves of the flower diverged, and these leaves appeared to me of a form more elliptical than that of the *Noofar* and resembling much more the flowers of the lily.

NOTICE OF
ELEMENTS OF ENGLISH GRAMMAR,

With EXERCISES and QUESTIONS for examination, and NOTES for the use of the advanced Student. By the REV. W. ALLEN.
1813. Lackington and Co. Pr. 5s. bound.

IT has been well observed by one of the predecessors of this ingenious grammarian, that “many of the differences in opinion amongst men, with the disputes and alienations of heart which have too often proceeded from such differences, have been occasioned by a want of proper skill in the connexion and meaning of words, and by a misapplication of language.”¹

Every new attempt to lay down the canons of our tongue, and to give greater perspicuity to our oral or written communications, ought therefore to be viewed with attention. At this day, we are not indeed to expect that any important discoveries should be made, or that another Horne Tooke should arise to re-model our studies. The present author's aim appears to have been to collect carefully, from every quarter, the true principles of our tongue, placing them in order and embodying them in his own language, with examples selected from our best authors where necessary. This task he appears to have performed with commendable industry and very considerable success. His definitions and rules are expressed in simple, perspicuous language, and throughout his work the *lucidus Ordo* is well observed. Each paragraph is numbered, and at the bottom of the page, questions are subjoined, referring to each, and bearing the same Numbers. This author appears to disapprove the ordinary distribution made in English Grammars of nouns into three genders: he thinks that a fourth class is necessary, under which to rank those names which are at once masculine and feminine, as *Friend, Parent, Cousin, &c.* For those names which are of neither sex, it has been deemed necessary to set apart one gender: for those which include either sex, or both sexes, it seems as necessary to set apart another.—The old names of cases familiar to our ears, of *genitive* and *accusative* are here restored; and in conjugating, “*I shall have,*” is termed the *future imperfect*—“*I shall have had,*” the *future perfect*; not the 1st and 2d future.

The hints for writing with correctness and elegance are well condensed, and might be perused with advantage by many to

¹ Lindley Murray, *Introduction*.

whom an English grammar has ceased to be useful, but we cannot equally approve the portion of the work which immediately follows: "On the Structure of Themes:" which has but an indirect relation to grammar.

As the author (page 304.) adopts expressly the opinion of Horne Tooke that the word *many* is a substantive, we wonder the more at his admitting that this word, and *much*, are susceptible of comparison; this assertion, we confess, we do not understand. No doubt can remain that Dr. Johnson's conjecture and Tooke's opinion, as to this word's being a substantive, are perfectly well founded. It still exists in its original form in German, the least corrupted dialect of Teutonic: there "*Menge*," signifies *abundance; multitude; a heap*; in ours the medial *G* is universally dropped. Many such words exist in the German, and in our dialect, as *Segel, Flegel, Regen, Hagel, Auge, Galgen, —Sail, Flail, Rain, Hail, Eye, Gallows*. In pronunciation the *G* becoming faintly marked as a *guttural*, at length disappears wholly.

The author does not always closely observe his own rules: after telling us, §. 211. and §. 369., that "*either*" is one or the other of two things, and should not be applied to three, he applies it §. 413. to one or the other of *four*; and § 418., to one or the other of *eighteen*. But notwithstanding this and a few other slight errors, which might be noticed, we think he has attained his end of laying before the public an *English Grammar*, which may challenge comparison with any that has yet appeared. A slight inspection of the work makes it evident that the author has spared no pains in his preparatory researches. On its perusal, as strong proofs appear throughout, of his taste and ingenuity as of his learning.

ASONAS OF THEOPHYLACT.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I was induced, many years ago, to solicit, through the medium of a respectable periodical work, some information concerning a word, which occurs in the Fourth Book of Theophylact's History, (Paris edition, 1647, p. 101.) but as my inquiries on this subject have hitherto failed of success, I now take the liberty of addressing your learned correspondents.

In the letter written by Varanes, or Bahram, the Persian General, to Chosroes, and in the Monarch's answer, we discover much "*oriental bombast*," as Mr. Gibbon very justly denominates the style of those exalted personages—(Decline and Fall of the Roman Empire, chap. XLVI. Note 14.) The General is "friend of the Gods, the illustrious conqueror, an enemy of tyrants, Satrap, or chief, of the great," &c.—"Βαράμ φίλος τοῖς Θεοῖς, νικητὴς ἐπιφανής, τυράννων ἐχθρὸς, σατράπης μεγιστάνων, &c. Among the titles assumed by Chosroes, (the King of Kings, he that gives eyes to the night, &c.) Theophylact enumerates—"ὁ τοῦς Ἀσωνας μισθούμενος."

The object of my inquiry is the true signification of Ἀσωνας; the Latin version, which accompanies Theophylact's Greek text, affording no elucidation in respect to the meaning or etymology of this word—"Asonas mercede conducens."

The learned Selden, in his "*Titles of Honor*," (vol. III. p. 962.) would read αὔσωνας, and render it *Ausonians*, or *Italians*; whilst Mr. Weston, very naturally seeking a Persian origin for the word, informs us, that it—"is most probably اشنا, *ashina*, from شناس, *Shinas*, or *Shonas*, intelligent, knowing,"—(vide "*Specimen of the Conformity of Languages*," Preface, p. xxvi.) The title above mentioned would accordingly represent Chosroes as "*having the learned in his pay*;"—thus Mr. Weston renders it.

But neither the reading suggested by Selden, (which would suppose a letter to have been omitted in the Greek text, and not supplied by the Latin translator,) nor Mr. Weston's conjecture, however ingenious, can satisfy my doubts, because—1st. "*The Genii*," as Mr. Gibbon (in the note before quoted) explains the word, would seem much better suited to the bombast of Chosroes's other titles, than either the *Italians*, or the *learned*—and 2d. It is so translated by Mr. Gibbon, without any note of interrogation, or expression of doubt, (such as frequently occurs in his voluminous work); and that there exists some authority, which he, at least, deemed sufficient, I am inclined to believe, from his manner of explanation; evincing, in my opinion, an air of confidence, that could scarcely be founded on mere conjecture—

"ὁ τοῦς Ἀσωνας (the Genii) μισθούμενος."

Among the "*Veteris Linguae Persicae* ΛΕΙΨΑΝΑ," of Burton, (Edition of 1657,) *Asonas* cannot be found; neither is it noticed by Hadrian Reland, who, in his "*Dissertatio de Reliquiis veteris Linguae Persicae*," (the eighth of his "*Dissert. Miscellan. Traject. ad Rhen.*" 1708,) has explained, according to alphabetical order, one hundred and sixty ancient Persic words, preserved by the Greek and Latin writers.

** * The following Tract is thus submitted to the Public, merely as a Plan or Prospectus: the detection, therefore, of any Errors, or the suggestion of any Improvements, either in Matter or Form, will be thankfully received by the Author.*

CARMINA HOMERICA, ILIAS ET ODYSSEA

A RHAPSODORUM INTERPOLATIONIBUS
REPURGATA, ET IN PRISTINAM FORMAM,
QUATENUS RECUPERANDA ESSET, TAM E VETERUM
MONUMENTORUM FIDE ET AUCTORITATE,
QUAM EX ANTIQUI SERMONIS
INDOLE AC RATIONE,
REDACTA;

CUM NOTIS AC PROLEGOMENIS,

IN QUIBUS DE EORUM ORIGINE,
AUCTORE, ET ETATE; ITEMQUE DE PRISCE LINGUÆ
PROGRESSU, ET PRÆCOCI MATURITATE,
DILIGENTER INQUIRITUR
OPERA ET STUDIO

RICHARDI PAYNE KNIGHT.

PROLEGOMENA, &c.

NO. I.

OCTOGESIMO post Trojam captam anno, Mycenarum regnum tenente Tisameno Orestis filio jam sene, magna et infausta mutatio rerum toti Græciæ oborta est ex irruptione Dorum, gentis semibarbaræ, in Peloponnesum;¹ qui, vel expulsis vel in servitutem redactis veteribus incolis, alios ac duriores mores, et linguam rudem ac vitiosam secum intulerunt. Pauca et parum certa de hac status ac fortunæ conversione tradidere veteres: cujus tamen gravissimum fuisse momentum ad res Hellenicas in deterius mutandas, ea ipsa mutatione, quæ inter Troica et Medica tempora facta est, certissime constat.²

II. Achæi vel Danai³ veteres, qui expulsi erant, primum in Bœotiam et Atticam sese recepisse videntur; atque inde in Asiam paullatim transtulisse; famam sequuti majorum, qui tertia antea ætate, bellum iis regionibus gloria maxima, minimo licet fructu, diu gesserant. Ibi, cum omnem pene oram maritimam occupassent, urbes quamplurimas condiderunt, quas statim ab incunabulis præclaras fuisse, tam ingeniis quam opibus civium, HomERICA carmina, earum antiquissima et æterna monumenta, satis testantur.

III. Quis fuisset antea rerum Græcarum status; quæ populorum conditio; quæ regum ac civitatum jura; qui mores hominum; quibus porro artibus, et quo cultu vitæ, emolliti quodammodo, et expoliti essent, ex his carminibus cuivis scire licet: omnia enim, facundia ea simplici et exquisita, lectorum animis ita obversantur, ut depicta potius quam enarrata videantur. De ipsorum autem carminum auctore vel auctoribus, nihil omnino scimus nec scire possumus: neque enim ipsi Græci, qui, poesi resurgente sexcentis circiter annis post Dorum irruptionem, de ejusmodi rebus inquirere cœperunt, ullam certam aut probabilem notitiam de patria, ætate, vel nomine poetæ obtinere potuerunt.

IV. Post direptas autem et in servitutem redactas a Cyri ducibus civitates Asiæ, ingens carminum copia in Græciam illata est, ac per urbes et vicos decantata sub nomine Homeri, vatis antiquissimi, de quo multa et incongrua narrabant isti homines, qui poc-

¹ Thueyd. l. 1. c. 12.

² Vide Heyne in Apollodor. l. ii. c. viii. s. 1.

³ Sic Græci universi in Homericis appellati sunt; poetæ enim veteres fabulas de regibus Achæo, Danao, Ione, Hellene, &c. quas sibi confinxerunt posteri ut eorum nomina diversis stirpibus imponerent, prorsus ignorasse videntur.

mata sparsim decantabant; atque idcirco *ραψωδοί*, i. e. *ραπτῶν ἐπέων αἰδοί*,¹ appellati sunt. Carmina ipsa in diversorum corporum compages ab iisdem hominibus congesta vel redacta esse feruntur: atque sumptibus et cura Pisistrati, et aliorum forsitan principum vel tyrannorum illius seculi, litteris mandata. Ipsum Pisistratum grammatici et critici officio functum esse, et *Homeri libros, confusos antea*, sic disposuisse ut jam inde extiterint, Cicero, e quodam rumore incerto, tradidit.² Complures apud posteros eadem repetierunt, sublata omni dubitatione; ut solent homines in ejusmodi rumoribus tradendis; dum inviti etiam, naturali quodam impetu, ferantur in augendo et ornando, et pro compertis et indubitatis venditando, quæcunque e traditionibus obscuris et incertis acceperint. At neque Herodotus, neque Thucydides, neque Plato, neque Aristoteles, qui tot de Homero, de Pisistrato, et filiis ejus, memoriz prodiderunt, tanta in poetam beneficia nosse omnino videntur. Aristoteles autem, vir rerum antiquarum peritissimus, laudes in Homerum cumulat ob pulchram carminum dispositionem, et artificiosam compagum structuram; neque unquam suspicatus est eas laudes ad eorum redactorem Pisistratum, non ad poetam, jure pertinuisse. Fabula nihilominus sic crevit eundo, ut e fama tenui et obscura inter Aristotelis et Ciceronis ætatem orta, ac variis deinde circumstantiis paulatim aucta et ornata, Judæorum tandem somnia de sacrorum librorum interpretatione æmulata sit; atque Pisistratus, quemadmodum postea Ptolemæus Philadelphus LXXII grammaticorum opera usus, inter quos Zenodotus et Aristarchus præcipuum locum obtinerent, Homerica carmina sparsa aut deperdita collegisse, et in duo corpora redegisse crederetur.³ Nugacissimorum hominum putida commenta recensere pudet pigetque: tametsi a quibusdam haud indoctis, sed novarum in re critica et historica opinionum nimium studiosis, Thucydidis et Aristotelis gravi judicio et auctoritati prælata esse, dolens indignansque videam.⁴

v. In dialogo Socratico, cui nomen Hipparchi adscriptum est, et qui inter Platonis, dubia auctoritate, recensetur,⁵ Pisistrati filius Hipparchus Homerica carmina primus Athenis intulisse dicitur, et a rhapsodis in ordine, alterum altero excipiente, in Panathenæis decantanda curasse; qui mos apud posteros etiam viguit;⁶

¹ Pindar. Nem. ii.

² De oratore, l. iii.

³ Vide Diomed. in Villosion. Anecd. ap. Wolfii prolegom.

⁴ Jeune Anacharsis, introd. Bryant. ancient Mythology. Siege of Troy, &c. Wolfii prolegom. in Homer.

⁵ Ælian. var. Hist. l. viii. s. 2.

⁶ δ; ἀλλὰ τι πολλὰ καὶ κτελὲς ἔργα σοφίας ἀπεδίδξατο, καὶ τὰ Ὀμήρου πῶτος ἐκάλισεν ἐς τὴν γῆν ταύτην· καὶ ἠνάγκασε τοὺς ῥαψωδοῦς Παναθηναίαις ἐξ ὑπολήψεως λαλῆναι αὐτὰ δύναι, ὥσπερ νῦν ἔτι οὗτοι ποιοῦσιν κ. τ. λ. Homerica Athenis antea ignota fuisse

atque inde fortasse fabula de carminibus a Pisistrato aut Pisistratidis in corpora collectis et in ordinem redactis originem traxit. Rhapsodos, qui antea confusè, pro suo quisque libitu, singulas singuli rhapsodias in Panathenæis sacris cantitaverant, aut Solon, aut Pisistratus, aut Hipparchus (variè enim a diversis scriptoribus res narrata est)¹ primus coercuit, et in ordine Iliadem et Odysseam ab initio ad finem, altero alterum excipiente, in iis sacris decantare jussit; atque inde fama, quæ postea latius sparsa est, apud Athenienses percubuit, carmina ipsa, a Pisistrato vel ejus filiis, in ordinem redacta esse, et eam formam accepisse, qua, Aristotelis et aliorum criticorum sententia, tantas laudes poeta meruisset; cum ille tamen, si iis hominibus credere libet, ne in somniis quidem, ejusmodi formam animo concepisset. Aristoteles autem non tanto intervallo temporis Pisistratidas subsequutus est; neque carminum Homericorum fama per id intervallum adeo tenuis aut obscura fuit, ut historiarum omnium et naturæ et artis indagatorem acerrimum, quid in ea contulissent principes illi Atheniensium, fugere potuerit. Plus etiam isti ramori homines postea tribuisse videntur, quam primi ejus auctores significare vel tradere voluerint: nam *libri antea confusi* non sunt libri inconditi a principio, vel sua natura diversi, sed ii, quibus, ordine justo compositis, postea confundi et commisceri contigerat; atque eo sensu verba Ciceronis accipienda, non quo viri doctissimi Heyne et Wolf ea acceperunt.

VI. Præter Iliadem et Odysseam, Hymnos et Epigrammata, a diversis auctoribus inter Homerica recensita sunt,

1. BATPAXOMTOMAXIA, *ranarum et murium pugna*, quam majoribus operibus prælusisse Homerus a nonnullis fertur. Alii Pigretæ Halicarnassæ, Artemisiæ, quæ inter Xerxis navarchos strenue dimicavit, fratri tribuerunt.² Verum enimvero e sermonis indole ac forma; necnon a scribendi more ἐν δέλτοις, in *tabulis*,³ haud ἐν διφθέραις, in *pellibus ovillis vel caprinis*, quibus Asiani veteres usi sunt,⁴ Attico cuidam poetæ prioris ævi potius tribuerim. Galli gal-

nemo, nisi rerum antiquarum prorsus ignarus fuerit, facile crediderit: sed tota narratiuncula suspicionibus justis obnoxia est: ineptissimis enim commentis de Hipparcho tyranno, ejus Mercuriis, &c. &c. referta est, quæ, quo loco habenda sint, Thucydides antea ostenderat. Veri tamen aliquid sublatare potest; quod eruere et in lucem proferre conati sumus.

¹ Fabricii Biblioth. Græc. lib. ii. c. ii. s. xi. melius fortasse Lycurgus, Philippi et Alexandri magni temporum orator Atheniensis, doctus et veridicus, populum Atheniensem sic, lege lata, jussisse, tradidit. οὕτω γὰρ ἐπέλαβον ὅμοιαι εἰς πατρίδας σπουδαίον εἶναι ποιητῆν ("Ομηροί, ὥστε νόμον ἔθιντο καθ' ἑκάστην πεντατηρίδα τῶν Περσικῶν, μόνον τῶν ἄλλων ποιητῶν βαλυνθῆναι τὰ ἔπη. p. 209 ed. Reisk. de Solone vide Laertii l. i. n. 57.

² Fabricii biblioth. Græc. ed. Harles. lib. ii. c. i. s. 1.

³ Vide vo. 3.

⁴ Herodot. lib. v. c. 58.

linacei quoque cantus matutinus, de quo poetæ antiquiores vix siluissent, si avis illa iis innotuisset, hic, ut omnibus jam notus et familiaris, primo memoratur.¹ Indiæ indigena esse videtur avis, ubique terrarum jamdudum domestica: sed in Samothracum et Himerensium aumnis argenteis, sexto saltem ante Christum natum seculo cuspis efficta occurrit.

2. 'ΑΓΩΝ, certamen Homeri cum Hesiodo, augatoris cujusdam inficeti commentum, haud alio loco habendum, quam versus isti extemporanei poetæ tributi in vita ejus sub Herodoti persona ac nomine venditata.
3. ΑΙΞ' ΕΠΙΤΑΗΕΚΤΟΣ, capra hirsuta ἡ βαθεῖαν ἔχουσα κόμην, ἡ ἐπὶ τῆς δυναμένης καρῆνας; ludicrum poemation, de quo nihil restat, aut memoriarum proditum est, nisi quod versu iambico sit compositum; quam ob causam pro serioris ævi opusculo certissime habendum est.²
4. 'ΑΡΑΧΝΟΜΑΧΙΑ, araneorum pugna,
5. ΓΕΡΑΝΟΜΑΧΙΑ, gruum pugna, et
6. ΨΑΡΟΜΑΧΙΑ, sturnorum pugna; tria poematia ludicra, a Suida in voce Ὀμηρος laudata, et ad imitationem fortasse Batrachomyomachiae composita.
7. ΚΕΡΚΩΠΕΕ (cicadarum genus apud Ælian. Hist. anim. x. 44.) carmen argumenti perinde ludicri de hominibus callidis fraudulentis ac versutis; qua vero forma aut quomodo conditum minimè constat.³
8. ΜΑΡΓΙΤΗΣ, poema satyricum, ludicrorum omnium celeberrimum de Margite quodam homine fatuo et inepto, qui

πόλλ' ἠπίσταντο ἔργα, κακῶς δ' ἠπίσταντο πάντα;

vel, antiquiore forma,

ΠΟΛΛ' ΕΠΙΣΤΑΤΟ ΦΕΡΓΑ, ΚΑΚΩΣ Δ' ΕΠΙΣΤΑΤΟ ΠΑΝΤΑ: quod facetissimum et jucundissimum fuisse, ex hoc quidem fragmento, uti et Aristotelis de eodem judicio, sentire licet. Homero illud tribuunt haud dubitanter et Plato et Aristoteles; Callimachus vero ita in deliciis habuit, ut imitando expresserit. Merito igitur antiquissimum fuisse quivis securè dixerit: neque hærendum est propter aliud poema ejusdem argumenti trimetros iambos dactylicis hexametris cataloctis permixtos habens; quod quidem Pigreti Halicarnaseo nonnulli serioris ætatis scriptores tribuerunt, cum tamen recentiori cuidam tribuere fortasse debuissent. Pigres iste totam Iliadem versibus alternis interpolasse traditur; et in elegiaci carminis formam, singulis pentametris post singulos hexametros insertis, redegit; cujus specimen conservavit Suidas sub voce πηγρής.

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος,
Μοῦσα, σὺ γὰρ πάσης πείρας ἔχεις σοφίης.

pari ratione Timolaus quidam Larissæus dactylicos hexametros singulos singulis versibus Homericis subdidit.⁴

¹ Vs. 191.

² Vide Fabric. ib. s. xxiv. no. 10.

³ Vide Fabric. ib. no. 14.

⁴ Vide Eustath. in Odyss. proœm. et Suid. in Τιμολάου.

9. 'ΕΠΙΘΑΛΑΜΙΑ, et poema perinde amatorium,¹
 10. 'ΕΠΙΚΛΙΔΕΣ, nuncupatum, quia poeta, cum id pueris decantaret, premii loco κίχλας, *turdos* ab iis retulerit.²
 11. 'ΑΜΑΖΟΝΙΑ a Suida laudata, sed nomine tenus tantum nota.³
 12. ΤΝΩΜΑΙ, *sententiae extemporaneae* a pseudo-Herodoto memoratae, et a nugacissimo isto homine fortasse confictae.
 13. ΕΙΡΕΣΙΩΝΗ, ab eodem laudata, sed de ea nihil certi comperimus.
 14. ΟΙΧΑΛΙΑΣ 'ΑΛΩΣΙΣ *Echaliae expugnatio*, ab Hercule nempe; qui, Ioles, Euryti regis filiae amore captus, urbem eam expugnaverat et diruerat. Poema alii Homero, alii Creophylo cuidam ejus hospiti vel magistro tribuerunt: ⁴ melius autem qui Creophylum istum senioris aevi poetam fuisse, quamvis vetustum, crediderunt.⁵
 15. ΘΗΒΑΙΣ, de priorē Argivorum in Thebas expeditione, septem ἔπεισι sive libris constans,⁶ cujus hoc initium retulit scriptor certaminis Homeri atque Hesiodi,

Ἄργος ἄειδε θεὰ πολυδίψιον ἔνθα ἄνακτες—

Alii quoque memoraverunt; et Pausanias proximum Iliadi et Odysseae locum ei assignat.⁷

16. 'ΕΠΙΓΟΝΟΙ, de Argivorum altera in Thebas expeditione, qua urbs expugnata erat ἔπη sive carmina septem,⁸ quorum initium idem certaminis scriptor retulit;

Νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα μοῦσαι.

Herodotus dubitanter Homero tribuit;⁹ atque ipsa ejus dubitatio poema satis antiquum fuisse demonstrat.

17. ΚΥΠΡΙΑ 'ΕΠΗ *Cypria carmina* (ita nuncupata fortasse ab insula, in qua primum decantata fuerint) res a Thetidis et Pelei nuptiis usque ad Iliadis initia duodecim libris comprehenderunt; ut ex eorum argumentis a Proclo collectis et adhuc exstantibus, patet. A veterum nonnullis inter Homerica recensita erant, Herodoto tamen planè adversante:¹⁰ neque aliquid certe de eorum auctore vel aetate sciri potest, alio aliis tribuente. Iliade autem et Odyssea laud paullo aetate posteriora fuisse ex ipsa fabularum ratione certissimè constat.

18. 'ΙΛΙΑΣ ΜΙΚΡΑ sive 'ΕΛΑΣΣΩΝ, *Ilias minor*, a nonnullis Homero

¹ Suid. in "Ομηρ.

² Athenæ. l. ii. p. 65 et xiv. 639.

³ In "Ομηρ.

⁴ Vide Fabric. ib. no. 19.

⁵ τῶν τε τινῶν καὶ διδάσκαλον Ὁμήρου λέγουσι γεγενῆσθαι καὶ ἵσταν αὐτῷ ποίημα ΟΙΧΑΛΙΑΣ 'ΑΛΩΣΙΣ. ἀρχαῖος μὲν ἂν ἴσθι, νεώτερος δὲ Ἰωνῶς Ὁμήρου.

Phot. Lex. MS. a Bentleio citato in epist. ad Millium Malalæ Hist. chron. subjuncta. Oxon. 1691.

⁶ Vide Fabric. ib. no. 2.

⁷ ἰγὼ δὲ τὴν ποίησιν ταύτην μετὰ γὰρ Ἰλιάδα καὶ τὰ ἔπη τὰ ἐς Ὀδυσσεῖα ἱκάνω μάλιστα, Bæot. p. 729.

⁸ Vide Fabric. ib. no. 7.

⁹ ἴσθι δὲ καὶ Ὁμήρῳ ἐν ἱπυγόνουσι, εἰ δὴ τὸ ὅτι γὰρ Ὁμήρος ταῦτα τὰ ἔπη ἱπώησθαι. l. iv. c. 32.

¹⁰ Lib. 3. c. 117.

tributa; ab aliis tamen, ratione potiore, Leschei poetæ Lesbio seri-
oris ævi, res Iliacas a morte Achillis et armorum iudicio usque ad
urbis excidium, equo intra mœnia recepto, amplexa esse videtur;¹
neque dubitandum est quin ex hoc poemate Quintus Smyrnæus ea,
quæ melioris ævi et felicioris ingenii, quam ut sua esse possint, notas
præ se ferunt, mutuatus sit.²

19. ΝΟΣΤΟΙ, de reditu principum Græcorum a Troja, auctoris ac
temporis incerti.³

20. ΚΥΚΛΟΣ, a nonnullis recentiorum apud Suidam et Philoponum,⁴
inter HomERICA laudatur: "Cycli autem mythici et epici plures me-
morati sunt; qui non nisi cōpendia quædam carminum veterum
mythicorum et heroicorum a Cœli et Terræ congressu usque ad
Trojæ excidium et Græcorum reditum, eo modo connexa, quo
Ovidii metamorphoseon fabulæ, fuisse videntur." Nomen tamen
'ΟΜΗΡΟΣ, ex 'ΟΜΑΕΙΡΩ deductum, cyclicum quendam signifi-
casse videtur; et ad corporis poematum auctorem dignoscendum
primo adhibitum esse; quanquam ex ipsa contracta ejus forma pa-
teat, diu post HomERICA tempora, immutata jam lingua, effectum
esse.

A pseudo Herodoto ΦΩΚΑΙΣ inter HomERICA memoratur;⁵ si non
errore pro ΦΑΙΑΚΙΣ, quo nomine ea pars Odysseæ, qua Phæacum
res narrantur, internoscebatur,⁶ Græculus nugacissimus id usurpa-
verit; vix enim urbs Phocæa Heroicis seculis nota esse potuerat;
aut fabulis ejusmodi poeticiis unquam materias præbuisse; quas
Herculis res gestæ, et Græcorum fœderatorum in Thebas et Trojam
expeditiones veterum αἰοιδῶν carminibus præcipuè suppeditabant.

VII. Inter carmina autem ea, Ilias et Odyssea gradum eminē-
torem apud veteres obtinuerant; atque communi hominum opi-
nione pro vero factu vatis antiquissimi semper habitæ sunt; etsi
non defuere, tunc quoque, accuratoris doctrinæ et castigationis
iudicii viri, qui ea perinde poemata haud unius auctoris fuisse cre-
diderint. Exitere etiam inter Germanos hujus seculi viri doc-

¹ Vide Heyn. excurs. in Æneid. ii.

² Qualia sunt

ἐνθ' ἄρα σὺ μὲν ἀναιτὶς ὑποτραμίνοσκαυδοίμοι
ἐντὶ' ἐποιχόμενῳ παρατήνῃ δακρυχέουσα
τῷ δ' ἄρα νήπιοι υἱὲς, ἐπειγόμενοι περὶ πατρί,
τὴν χεῖρα πάντα φέροντες· ὃ δὲ σφίσι ἀλλοτὶ μὲν ποῦ
ἄχρυσ' ὀδυρομένοι· ὅτε δ' ἔμπαλιν μετιδάσκουσ,
παισὶν ἀγαλλόμενος· κραδίη δὲ οἱ ἐν ζῷ μᾶλλον
ἠρμαινεν ποτὶσθαι ὑπὲρ τειχίων τε καὶ αὐτοῦ·
ἄλλω δ' αὖτε γυναιὶς ἐπισταμένης παλάμῃσιν
ἄμφω τίθει μελίσσοι κῆρας ἀλκτῆρας χερσίν·
πολλὰ περιγρηῖων εἶλον υἱῶν, μηδὲν ἴκλιν
ἐν πολέμῳ· καὶ στίβῳ τιτυμμένα δίκνυι παῖδι,
τάφρα σήματ' ἔχοντα καλαῖης δμοσύτης, lib. ix. vs. 113.

³ Vide Fabric. ib. no. 18, et Harles ad eund.

⁴ In Aristot. analyt.

⁵ Vide Fabric. ib. no. 18.

⁶ C. 16.

⁷ Ovid. e Ponto iv.—27, et 16,—27.

trina et ingenio insignes, qui suspicati sunt, non tantum utrumque poema e diverso fonte fluxisse, sed utrumque congeriem poematum esse, e variis laciniis diversorum poetarum consutam, et a rhapsodis, qui Pisistratidarum ætate floruerint, in duo pulcherrima et absolutissima corpora redactam.¹

VIII. Hanc suspicionem Francogalli quidam Hedlin et Perault centum abhinc annos primi moverant: sed, cum neque doctrina neque ingenium audaciæ par esset, insulsa hominum temeritas ab ipsis Francogallis, novarum rerum et opinionum alioquin semper avidissimis, irridebatur. Hac tamen nostra ætate F. A. Wolfius eandem sententiam amplexus est, ac tanta subtilitate et ingenii et doctrinæ illustravit, ut multorum animis dubitationis aliquod injecerit. Subsequutus est, vel fortasse prævit, vir omnigenæ doctrinæ et scientiæ copiis instructissimus C. G. Heyne; qui suspensiones contulit, non tantum in singulas rhapsodias aut ἀρσολας, uti a singulis auctoribus profectas, sed in singulas rhapsodiarum partes quoque; ita ut Patrocli ἐπιτάφια putaret *varios auctores habuisse, qui plura certaminum genera cumularunt ad fastidium usque.*²

IX. Feracia maximorum ingeniorum præter omnem naturæ rationem modumque fuisse ea secula oportet, quæ tot greges poetarum enutrent, quorum quilibet carmina ejusmodi effuderit, quæ nemo omnium gentium postea per tria millia annorum æmulari posset; neque nisi unus aut alter probabiliter imitari! Neque minus mirandum est tot poetas, consiliis inter se haud communicatis, ita, fortuito et casu quodam felici, ingenia in eadem materia exercuisse, ut sparsa eorum carmina, sua quasi sponte, in corpora singula tam aptè coirent, ut ea corpora pro exemplaribus absolutissimis per omnia subsequuta secula haberentur; et poetæ apud posteros tanto plus laudis tulerint, quanto plus in iis imitandis valere visi sint. Dum eorum itaque, quæ justam mirationem fortasse faciant, viri docti rationem reddere conati sunt, alia videntur imprudenter introduxisse prorsus incredibilia, ac rerum naturæ et historiarum fidei plane contraria.

X. Audaces satis ac temerarii merito visi sunt, qui rerum naturam ex atomorum concursu fortuito ortam esse contenderunt. Eos tamen veniam temeritati impetrare, æquum forsitan fuerit, eo quod, rerum, quæ omnibus pariter essent ignotæ, nemo certiorum rationem reddere posset; atque, in meris ariolationibus et conjecturis, jus omnibus idem. Carminum autem quibus quis, *omnes et in omni genere eloquentiæ, procul a se reliquisset, atque ipsa dispositione totius operis, humani ingenii modum excessisset,*³ visus sit, doctissimis etiam judicibus, ita fortuitam fuisse compositionem, non ratio duntaxat, sed ipse hominum sensus communis, et expe-

¹ Vide Wolfii proleg. et Heyne in Iliad.

² In II, §. 806, vide etiam in 257.

³ Quintil. Inst. lib. x. c. 1.

rientia quotidiana reclamant. Diversis jam inde seculis, maxima et felicissima ingenia in eodem campo sese exercuerunt; sed nemo adhuc parem laudem honoremve aut meritus aut consequutus est: in sublime enim Virgilius, aliena vestigia premens, arte magis quam natura assurgit; lascivientes ingenio Ovidius et Tassus aliquoties; impetu Lucanus; labore ac sudore Miltonus, *ἐξηκοντὶ μὲνος χερσίν τε πόσιν τε*—laborat quoque lector, licet sæpe delectatus, sæpius mirabundus: solus autem Iliacus poeta, indole propria et vi animi ingenita elatus, ad summa quæque sponte ac natura, non nisu vel intentione, pervenit; omnesque omnigenæ eloquentiæ gratias et virtutes ea facundiæ felicitate condivit, ut versibus innatæ, non intextæ, videantur: cultusque, ubique enliteat, nusquam ostendatur: sed quotidiani sermonis facilitas, heroicæ grandiloquentiæ majestatem, temperet non minuat, molliat non enervet. Successores, pluviis et stillicidiis undique collectis, rivulos auxisse videntur: ipse gurgite vivo exundat, cujus vorticibus abripi, hauriri, atque invitum ferri, lector quilibet se protinus sentit. -

xi. Videamus nihilominus argumentorum genus, quo viri docti in hac disputatione usi sunt; atque ex iis, quæ clarissimus Heyne in *ἀκριβολογίαν*, Zenodoto olim damnatam, cumulatè congegessit, specimen depromptum paullo accuratius expendamus. In immensum creverunt ingenii et doctrinæ copiis, quas vir egregius in omnia profudit: at summa tamen disputationis ad hæc pauca redit, atque ex hisce tota pendet.

Clypei, nempe, θεοεικόντος Achillis omnino nullam esse rationem ad carmen ejusque argumentum; nihil inesse quod conjunctum sit cum ipsa Iliadis actione; nullam habere vim ad declarandam Achillis virtutem, facta, euenta: animum contra advocat a carminis summa; delectat utique, sed aliarum rerum suavitatem et varietatem; porro argumenta rerum expressarum ab opere ejusque usu prorsus abhorrent; quorsum hæc signa in manu pugnantis, quando singula contemplandi otium haud est. Satis erat unam vel alteram speciem, quæ ornaret vel terteret, Gorgonis vel Draconis, aut monstri alicujus visum offerre: Altera parte non minus aliena est clypei sculptura ab Homericæ ævi, ne de Trojanis temporibus dicam rudiore simplicitate; ipsa tandem episodii narratio et oratio multo majore copia et ornatu elucescit quam in cæteris carminis partibus animadvertimus. In II. Σ. 473.

Ipsa vero anaglypha quam otiosa, quam ἀρροδιόνορα in clypeo! quam aliena a persona Achillis, non minus quam ab Iliadis argumento! quomodo hoc poetæ in animum venire potuit ut in clypeo herois, etsi ornatissimum eum clypeum esse vellet, urbes, agros, pascua, choreas, cumulatissimis figuris excusas esse narraret! Excurs. in clyp. p. 588.

Si tamen artifex ad ipsum opus accesserat, nullo modo probabile fit, eum ad illud eo modo, quo poeta exposuit, elaborandum aggressum esse. Sunt enim singule aræ tam numerosis figuris, ut eas seu fundere seu malleo extundere diuturni et immensi operis res fuisset; si autem effectum esset, oculorum delectationem nullam habiturum fuisset; tum

*a. parum enim ac variae et obscurae figurae tam multis in archis, operibus
quantis magni et lati, visu rix discerni potuissent. Ibid.*

Verbo clypeus Achillis a poeta fingi nequit, nisi jam tum similis artificii opera extarent; quaecunque tandem illa essent. Ib. p. 582.

Opera similis artificii haud extitisse multo ante quinquagesimam olympiadem vir doctissimus subinde plane ostendit; atque ideo, si ejus hypothese assentimur, totum episodum aut illius aut prioris ævi esse negare non licet.

XII. Hæc ita visa esse aut grammatico Alexandrino aut critico Göttingensi mirationem haud facit: omnes enim homines de rebus, rationibus, et consiliis alienis, e suis ipsorum judicare solent; et normam aliquam, cum sentiendi tum cogitandi, e quotidiana vitæ consuetudine sibi fingere. Philosophorum collegiis innutriti, atque in scholarum umbraculis vitam degentes, intellectum exercere magis quam affectibus indulgere, aut sensibus animi nativis vacare, assueverunt; atque ejusmodi hominibus solenne est pascere et instruere ingenium ex opinionibus jamdudum receptis, et usu et auctoritate quadam publica sacratis, potius quam e rerum experientia, eventuum observatione, aut aliorum hominum commercio. Omnia igitur ad hasce opiniones redigere et quadrare solent; et, quotiescunque aliquid in re critica offendant, quod his adversari visum sit, id ab auctoris consilio ac summa operis alienum judicare; et præcidendi vel mutandi libidine animos imbutos habere.

XIII. Poetæ autem, qui ejusmodi sapientiam prorsus ignoraverat; at

πολλῶν ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,

alia erat omnino summa consilii atque operis, quam critici ei tribuere vellent: rudium scilicet hominum animos varietate rerum et imaginum delectare; affectus movere, irritare, delinire: nunc truculentis irarum minis et præliorum tumultibus agitare ac terere: nunc teneris conjugum et amantium colloquiis, aut quietæ et pacificæ vitæ amœnitatibus mulcere ac placare. Continua pugnarum ac cædium serie, per tot millia versuum porrecta, et se ipsum et audientes jam defatigaverat; atque ideo, ante quam ἀριστείας Achillis, præliorum omnium maxima, dicere aggrediretur, novæ quædam et jucundior rerum species, ac lætior imaginum congeries obducenda et interponenda erat; cui clypeus ille θεότευκτος occasionem haud spernendam præbuerat: neque, ut ejus ornamenta ad Achillis potius quam ad Vulcani aut Thetidis personam et animi indolem adaptaret, poetæ curandum erat; cum ejusmodi subtiles et artificiosas congruentias, auditores neque postulaturi, neque sensuri essent.

XIV. Si autem Achilles in oratione cautam Ulyssis calliditatem, aut Ulysses fervidam Achillis vehementiam usurpasset, nemo

erat, qui non statim offenderetur; in dijudicandis enim diversorum hominum diversis moribus, et in sermonis specie, quæ unicuique apta fuerit, discriminanda, haud paullo acutiores redduntur animorum sensus quotidiano rerum usu, quam philosophorum aut criticorum sapientia: sed quænam armorum ornamenta duci unicuique convenirent, hominis est theorema in ludo litterario aut artificis officina magis quam in acie aut foro, aut aliis ejusmodi negotiis, versati.

xv. Neque poetam, ut clypeum fingeret, similis opificii opera nosse oportebat, magis quam statuas sese sponte moventes, quales paullo ante finxerat, vidisse: neque satis mirari possumus, Heyneum, virum tantum, dixisse, *quidquid fingimus ad similitudinem alicujus rei, quæ natura vel arte naturam adumbrante, jam sensui objecta fuerit, animo conceptum esse*; cum tironibus etiam notum sit, id verum esse de simplicibus tantummodo, et primariis animi notionibus et conceptis; e quibus composita pro libitu confingere unicuique liceat. Hinc profecta sunt monstra illa rerum naturæ ignota, quæ Ægyptii et Indi, deorum loco venerari solebant. Artium progressui ac consuetudini magis consentaneum est, clypei ejusmodi archetypum a poetæ phantasia potius quam artificis manu profectum esse: Jovis enim imaginem illam sublimem, quam adhuc simulachris antiquis miramur, non poeta ex artificis alicujus opere, sed Phidias e poetæ versibus effinxit: atque ita necesse est omnia omnium artium inventa, mente prius concepta esse, quam manu perficerentur.

xvi. Poetæ autem munus solenne et peculiare est, non tantum naturæ operibus artis speciem obducere, sed naturam ipsam tanquam Dei artem exhibere: unde, sermone poetico, omnia, etiam quotidiana hominum negotia ac rerum vicissitudines, deorum ope et ministerio fiunt: neque vir doctissimus magis offendi debuerat, quod clypeus tam ornatus, et tanta artis subtilitate elaboratus, intra paucarum horarum spatium malleo et incude a Vulcano perficeretur, quam quod Jupiter fulgura et tonitrua manibus ex Ida in planitiem Trojanam jacularetur. Si deorum opera iisdem rationibus atque hominum fieri credidissent veteres; et poeta curiosum critici hodierni ingenium sortitus esset, Vulcano fortasse scalprum, et Jovi fundam tribuisset. Moribus autem illorum temporum simplicior miraculorum expediendorum ratio conveniebat; et cum poeta clypeos et thoraces, rudibus forte figuris, malleo extusis, aut acu vel pigmento impressis, ornatos vidisset, perfacile erat vivo ejus ingenio majorem in imitando solertiam ac peritiam deo tribuere; atque pleniora argumenta, ex omni rerum natura collecta, ei subjicere. Neque quomodo, aut quibus instrumentis, divina illa opera perficienda fuissent; aut an talia essent, qualia ab

homine ullo, aut ullo instrumento, perfici potuissent, curæ erat *esse* inquirere: instituto enim sufficebat, læta esse ac jucunda; atque ad animos audientium deliniendos ac delectandos apta. Si causarum et eventuum rationi et congruentiæ potius quam audientium delectationi studuisset, quam longissimè ab instituto aberrasset, cum ducem exercitus, ardescende pugna, abstraxerit et in urbem miserit, nullo urgente negotio, nisi ut auguris mandata, præconi cuilibet tradenda, et alioqui sine effectu evasura matri perferret. At scena jam mutanda erat; et, post tot virorum strages, tam multiplici varietate enumeratas, fastidio et satietati occurrendum, diversa aliqua rerum specie obtenta, qua alii animorum affectus commoverentur: neque opportunius quidquam nec efficacius induci poterat, quam Hectoris cum conjuge colloquium; quod ideo omnino proferendum erat, et serie narrationis quocunque modo intexendum; neque qua verisimilitudine id fieret magis opere fuit ei carandum; cum auditores homines rudes et simplices, imaginum illecebris delinitos et delectatos, iudices parum severos in causis expendendis et rationibus exigendis, experturus esset.

XVII. Disputationis suæ conclusionem ipse vir doctissimus timere videtur: tanta enim experientia et usu linguæ Græcæ edoctus, vix hoc episodium pro opusculo septimi ante Christum natum sæculi habere potuit, cum serio et ex sensu animi sui, non e præsumptis opinionibus, iudicium proferret: sæculi enim istius poetæ mata extant; neque alii tribuerim Batrachomyomachiam, ludicram illam Homericorum imitationem, quæ inter HomERICA ab antiquis semper recensita est. In eo autem, alioquin haud inficeto, poematio, quam diversa et ab hoc episodio aliena sunt omnia! alii mores, alia grammatica, alia prosodia, alia sententiarum structura, alia denique lingua! Ipsa etiam Odyssea haud paullo vetustiore hanc *ὀπλοποιάν* esse eo constare puto, quod lyre chordæ, quæ in illa ex ovium intestinis, ut postea, factæ traduntur,¹ in hac, e lino, rudiorum et antiquiorum hominum materia, fiunt.² Neque dubitandum est quia poeta hoc Vulcani opificium animo propositum habuisset, cum antea Patroclo omnia Achilles arma induerit præter hastam; ³ quæ utpote ligno instauranda, dei officinæ haud conveniret.

XVIII. Speciem probabiliorē potius quam vim validiorē habent argumenta, quæ viri docti attulerunt in LXII. versus Odysseæ; ⁴ quos omnes, splendidissimos licet ac pulcherrimos, Aristarchus et alii veterum grammaticorum pro insitiis et diversi poetæ factu habuere; ⁵ neque inficias ire licet, narrationem de

¹ Odys. φ. 408.

² Iliad. ε. 570.

³ Ib. II. 130, et schol. Ven.

⁴ Odys. A. 564,—626.

⁵ Vide schol. Ven. in II. ε. 579, schol. in Pindar. Olymp. 1. 92, et not. in Euripid. Orest. 5. Lond. 1798.

simplici mortuorum evocatione hisce versibus turbari; ac novam scenam et diversam rerum speciem, inopinato et nulla ratione red-dita, obtrudi, cum, omnibus ejectis, cæterorum junctura apta et congrua fieret, atque narratio integra et continua. Omnia tamen, tam de loco quam de rationibus, quibus ea evocatio fiebat, obscura et perplexa sunt; atque Ulysses, etiamsi magicis quibusdam sacris a Circe edoctus manes evocasse super ripam Oceani ulteriorem dictus sit,¹ se ad Inferos descensurum paullo antea prædicaverat,² et descendisse, postea professus est;³ ita ut sontium poenas ei vidisse licuisset.

xix. In poeta antiquissimo, qui nihil aliud sibi proposuerat, quam rudium hominum aures carminum dulcedine mulcere, et animos, speciosis fabularum miraculis, ac splendida imaginum et sententiarum varietate, commovere et delectare, philosophicam eam subtilitatem, quæ e rerum naturalium scientia jam adulta pro-fecta est, vix aliquis antiquitatis paullo peritior desideraret; præsertim in religionum tenebris; ubi quo quæque obscuriora, eo magis veneranda et magnifica. Critici autem Alexandrini, qui versus mutando, amputando, et ejiciendo, crudas et informes rudium animorum notiones de ejusmodi rebus ad rationem quan-dam philosophicam redigere annitebantur, frustra laborarunt: nam res ipsæ inter τέρατα religionis et poesis sunt, quæ a philo-sophia maxime abhorrent. Virgilianæ etiam fabulæ de Inferis vix magis inter se congruæ, aut rerum naturæ consentaneæ sunt; cum, in imis terrarum visceribus animæ inclusæ

— *solemque suam, sua sidera norunt*;

neque, si historiz et origines carminum Virgilianorum perinde ignotæ essent atque Homericorum, dubitaverit forsitan Aristar-chus aliquis serioris ævi omnem locum de piorum sedibus, tan-quam diversi cujusdam poetæ factum, perinde repudiare.

xx. Gravius est profecto quod vir doctrinæ copia et ingenii subtilitate summus e Pindari Olymp. l. 91, &c. evincere conatur; totum scilicet de sontium poenis locum exemplaribus, quibus usus sit lyricus, defuisse, atque ei prorsus ignotum esse:⁴ sed fallitur vir doctissimus; Pindarum enim in animo habuisse versus de Tantalii supplicio vix dubitandum est, cum eum dixit ἔχειν μετὰ τριῶν τέταρτον πόνον, *quartam habere poenam* (saxum nempe super caput suspensum) *post tres*; quæ sunt Homericæ illæ δίψις, καὶ λιμός, καὶ στάσις ἐν λίμνῃ. Haud tamen nescius sum Pauwium τέταρτον in τέταρτος mutasse: et recentiores quosdam editores foedam hanc insulsi hominis corruptelam in textum recepis-sisse: acutissimum autem professorem Cantabrigiensem ea deceptum

¹ A. 34, &c.

² K. 564.

³ M. 21.

⁴ Not. in vs. 5. Eurip. Orest. Lond. 1798.

fuisse olim carmen, et serius in Iliadis compagem receptum :¹ at postea, causam ac rationem, qua pugna sine exitu intercepta et dirempta esset, in totius carminis oeconomia, i. e. in ipsa illa Iliadis compage, quærendam esse censuit ; quoniam ea utrumque heroem superstitem esse postulaverat.² Si autem vir egregius, singulare et integrum aliquod carmen, aut ex hoc, aut ex alio quovis huiusmodi episodio, conficere conatus esset, membrum solum, atque id mancum et saucium, e corpore pulchro et absoluto, se rapuisse tantum et avulsisse, haud dubie sensisset.

xxvi. Haud minus inter se discrepantia sunt, quæ vir eximius, nimio studio in suam de carminibus Homericis hypothesin seductus, in rhapsodias K et A protulit : ut enim, priorem ceteris insertam et adaptatam esse ab alio fortasse poeta, ostenderet, apertum esse dixit, alteram ultimos ejus versus excepisse :³ at nihilominus eam quoque eidem suspicioni subdere vellet, *exordium ita comparatum esse, censet, ut novum prorsus carmen exordiri voluisse videatur poeta.*⁴ Exordium autem hoc A. 1—2, insititium ac senioris ævi esse, planum facit, cum fabula de Tithone e posterorum opinionibus de diis profecta, tum rerum antecedentium series et junctura : inclinata enim nocte et luce jamjam oritura ἔγγυθι ἦν,⁵ Diomedes et Ulysses e castris profecti sunt ; ita ut primo diluculo, cum jam videre possent quomodo res gerendæ essent, Rhesum adorti sint. Cum autem redibant, diem planè exortum esse, Nestor de Rhesi equis iudicium,—vs. 547—manifestum facit.

xxvii. Cum libidine quadam aut credendi aut non credendi mens semel imbuta sit, nihil est quod credere, vel non credere, possit, speciosis adscitis rationibus : atque quanto quis ingenii viribus et doctrinæ copiis præpolleat ; tanto avidius præsumptas opiniones amplectitur ; et tanto majore apparatu ac validiore custodia, contra communem hominum sensum eas tuetur : unde sæpe fit ut ludibria vulgi philosophorum deliciæ sint ; et Plato, Zeno, Berkeley, Hume, &c. serio tractaverint, quæ quivis e trivio homunculus jure risisset. Huiusmodi homunculum me esse fateor : neque exquisitiore aliquo ingenii acumine, sed communi hominis cujusvis sensu in re critica uti : at, quoad communi hoc sensu judicare liceat, venia viri doctissimi dixerim, nulla pars neque Iliadis, neque alius cujuscunque poematis, magis e præcedentibus et ante narratis pendet, quam rhapsodia illa decima. Animorum affectus, locorum situs, castrorum custodiæ, ducum orationes, omnium denique rerum gestarum in utroque exercitu nexus et consilia, non nisi ex anteactis intelligi possunt ; neque poeta, si ejusmodi *carmen sin-*

¹ In Il. H. 38.² In vs. 273.³ Observ. prelim. in Il. K.⁴ In A. 1. Vide similia quoque in Wolfii proleg. xciv. p. 126.⁵ K. 251.

gulare apud homines simplices et agrestes, quales erant omnes promodum illius ævi, cecinisset, ad vigesimum versum audientium coronam tenuisset. Quod vir eximius ex Eustathii commentariis protulit; hanc scilicet rhapsodiam sigillatim ab Homero scriptam esse, et a Pisistrato Iliadi insertam, ad παιδαγωγία relegandum est cum aliis ejusmodi fabulis anilibus quibus abundè scatent quæ de poeta tradita sunt sub Herodoti, Plutarchi, et aliorum personis, ab ineptissimis ludimagistris; qui virum viribus ingenii et animi celsitudine omnibus præfulgentem, ludimagistrum quoque fuisse perinde fatuum et stolidum, pueris persuasum adnitebantur.

xxviii. Viri critici, qui animos multiplici scientia imbutos ad carmina legenda adhibent, omnia τὰ παραλειπόμενα e memoria facile supplere solent: sed cum libri nulli erant; neque rerum anteactarum memoria nisi a poetis conservata, omnis aut historia aut fabula, ut placere posset, integra esse debuerat, ita ut ex se ipsa planè intelligeretur; neque interpretis aut commentatoris opere egeret.

xxix. Quæ in undecima Iliadis rhapsodia narrata sunt haud minus ex ante narratis pendent; neque rationem pugnae commissæ, neque rerum in ea gestarum nexum atque ordinem quam intelligere posset, nisi iram et secessum Achillis, et victoriam, quam Trojani inde consequuti erant, antea cognosset. Initium quoque, ejecto exordio insititio, vs. 1, 2, finem precedentis libri aptissime excipit: Rhesi enim cæde Trojanis cognita, et Græcorum exploratoribus regressis, uterque exercitus ad pugnam se accingit; atque e pugna, quæ sequuta est, et rebus in ea gestis, mors Patrocli, et inde reditus et ἀριστία Achillis, et omnia denique, quæ poeta in animo narrare habuisset, serie continua et ordine probabili oriuntur.

xxx. Ita parum in sequentibus vir egregius sibi constat, ut postea, in O. 390, admirabilem esse carminis œconomiam observarit, quod poeta tam diu Patroclum intra tentorium Eurypyli retinuit morantem, ut ille ipso rerum affectu percussus ad Achillem rediret. Atqui hæc omnia e rebus in undecima rhapsodia narratis pendent; neque, ea exempta, Patroclum in Eurypyli tentoria intrasse, aut ad Achillem redire debuisse sciremus: sed narratio, quæ nunc ordine justo et nexu continuo usque ad finem procedit, luxata et interrupta foret.

xxxi. Ratione probabiliore quæ Hectoris et Ajacis a provocatione pugnam subsequuta sunt de Trojanorum concilio et legatione Idæi—H. 345, &c.—aliud et recentiorum auctorem habere, viro docto visa sunt: neque in hac re ab ejus judicio dissentirem, si ita detrahi possent, ut neque hiatum neque cicatricem in corpore poematis relinquerent; quod quomodo fiat, neque ipse indicavit, neque mihi scire contigit.

xxxii. Poemata nihilominus HomERICA interpolationibus haud

paucis scaterere; ac maculis et corruptelis posteriorum temporum foedata esse, nemini, qui artem criticam vel summis labiis tetigerit, dubium esse potest; neque alia ratione recentiora ab antiquis secernenda esse videntur, nisi vera indole ac specie veterrimæ linguæ e tenebris eruta, quam quidem certissimam normam in carminibus in pristinum nitorem ac formam integram restituendis adhibere licet. Hac præcipuè nos usuri sumus: nam congerere argumenta, vel e veterum discrepantibus sententiis, vel e criticorum diversis opinionibus, petita, in unam aut alteram partem, nihil aliud est, quam otio proprio et patientia aliena abuti. De carminibus vel eorum auctoribus, neque quidquam scimus neque scire possumus præter ea quæ in carminibus tradita sunt: unica enim monumenta antiquissimorum temporum nobis restant; neque de iis iudicaturus, aliunde quam ex ipsis iudicium instruendum est. Historiola de compage rhapsodiarum a Pisistrato vel Pisistratidis facta, si non prorsus spernenda, de Atheniensium exemplari vel editione tantum accipi debet; cuius apud veteres haud magnam fuisse auctoritatem, e grammaticorum silentio colligere licet.

xxxiii. Ut tamen concederemus poemata in rhapsodias divisa, sparsim et membratim in Græciam illata esse, nihil obstaret quominus antea in Asiæ civitatibus integra extitissent. Inter exemplaria antiqua in Bibliotheca Alexandrina asservata, percelebre fuit Massiliense illud, quod reges Alexandrini ex ea civitate coemerant, vel conscribendum curaverant ex antiquiore quodam, quod conditores, exulantes ex Ionia, secum asportasse credibile est; nisi quis Hibernici cujusdam antiquarii sententiam prætulerit, et Homerum neque Græcum fuisse, neque lingua Græca, sed Celtica vel Hibernica usum esse, credere malit.¹ Herodotus, scriptor Asiaticus, qui seculo Pisistratidarum expulsionem subsequuto vixit, nihil nosse videtur de rhapsodiis sparsis, et ab Atheniensium principibus in duo corpora redactis: sed laudat Iliadem et Odysseam, tanquam poemata integra et absoluta ea forma, qua per quadringentos jampridem annos extitissent.² Poemata quoque ipsa, haud e membris alienis, aut partibus heterogeniis, conflata esse; at singula et integra fuisse ab initio; et postea, lectorum vel audientium commodo, in rhapsodias dissecta ac sejuncta, me jam comprobasse confido, argumentis haud spernendis, quibus alia fortasse adjecero, cum in notulis ostenderim interpolationes haud paucas eo insertas esse, ut singulæ rhapsodiæ commodè a se invicem sejungerentur, et partes integræ viderentur.

xxxiv. Præter Massiliense, aliarum etiam civitatum atque gentium nominibus insignita singula exemplaria antiqua a grammaticis Alexandrinis laudata sunt; scilicet Chii, Cypri, Sinopes, Cretæ,

¹ Collectanea Hibernica, vol. iii. Pref.

² Lib. ii. C. 116.

et Argeos; quæ d'Ansse de Villoison, vir de omnibus bonis literis, præsertim Græcis, optimè meritis, non singula exemplaria a maioribus tradita, aut a rhapsodis collecta credit; sed *editiones, quas curaverant nonnullæ civitates.*¹ Me tamen fateor, (venia viri doctissimi et nobis dum vixit amicissimi dixerim) haud intelligere quomodo civitates aut respublicæ editorum officiis fungi possent; aut qualia senatus consulta vel plebiscita fierent de singulorum versuum variis lectionibus, cum ex unoquoque codice aliæ seligendæ, aliæ repudiandæ essent. Minus etiam compertum habeo, qua ratione omnes civitates insulæ Cretæ vel Cypri, unius editoris vel grammatici munus exequerentur vel explerent: Græcorum autem veterum moribus et institutis optime congruit, singulas vel socias civitates singula exemplaria e sparsis et divulsis diversorum rhapsodorum cantilenis, communi auctoritate integra comparasse, ac publico sumptu litteris mandasse.

xxxv. Haud tamen Fred. Aug. Wolfii de hac re sententiam omnino repudiare ausim: neque enim a ratione vel consuetudine veterum alienum est, custodes Bibliothecæ Alexandrinæ singulis Homericorum carminum exemplaribus nomina posuisse earum civitatum vel insularum, e quibus ea, privatorum fortasse scriniis, emissent vel collegissent; atque inde orta esse duo recensionum vel editionum genera quæ ab Alexandrinis laudata sint; *αἱ κατ' ἄνδρα*, quales essent Antimachi et Rhiani; et *αἱ κατὰ πόλεις* vel *ἐκ πολέων*; ut Massiliensis, Chia, Argiva, Sinopica, Cypria, et Cretica.² Præterea fuit exemplar percelebre illud *ἐκ νάρθηκος*; quod cura Aristotelis,³ vel, ut alii maluerunt, Callisthenis et Anaxarchi, correctum,⁴ Alexander in cista pretiosissima, inter spolia Persarum capta, depositum tenebat, et secum semper habebat. Wolfii autem sententiæ vocabula *ἐκδόσεις* et *διορθώσεις*, quibus vetera exemplaria dignoscuntur, obstare videntur; *παράδοσις* enim, non *ἐκδοσις* vel *διορθωσις* ea ratione facta fuisset.

xxxvi. Mirari alioquin in primis debuit, quisquis viri docti sententiam, de carminibus a Pisistrato vel Pisistratidis in ordinem redactis, amplexus sit, Atticam recensionem vel editionem in Bibliotheca nullam fuisse memoratu dignam; neque regem munificentissimum, qui quindécim talentis, adjectis quoque novis et pulcherrimis apographis, tragicorum Æschyli, Sophoclis, et Euripidis exemplaria antiqua ab Atheniensibus, invitis etiam, coemisset,⁵

¹ Prolegom. in Il. p. xxiii.

² Plutarch. in Alexandro.

³ Proleg. s. xxix.

⁴ Strabon. lib. xiii. p. 594.

⁵ Ὅτι δ' οὕτως ἰσχυρίζεται περὶ τῶν παλαιῶν βιβλίων πῶς ὁ Πτολεμαῖος ἰκάνει, ἂ μὴν εἶναι μαρτυρίαν φασιν, ὃ πρὸς Ἀθηναίους ἔπραξε. ἔς γὰρ αὐτοῖς ἐπὶ χύμα πινυμαιόμενα τέλαιντα ἀγγυρίον, καὶ λαβὼν τὰ Σοφοκλέους, καὶ Εὐριπίδου, καὶ Αἰσχύλου βιβλία χάριν τῷ γράφει μόνον ἐξ αὐτῶν, εἴτ' εὐθὺς ἀποδύγει σῶμα, κατασκευάσας πολυτιμῶς ἐν χάρταις καλλίσταις, ἃ μὴ ἔλαβι παρὰ Ἀθηναίων κατέσχευ' ὃ δ' αὐτὸς κατασκευάσει, ἐπιμύνην αὐτοῖς, παρακαλῶν ἔχειν τι τὰ πινυμαιόμενα τέλαιντα, καὶ λαβὼν, ἀνθ' ὧν ἴδωσαν βιβλίωι παλαιῶν, τὰ καινὰ. Galen. in Hippocr. Epidem. l. iii. Comm. ii.

de Homericorum carminum exemplari aliquo conquirendo ex ea civitate, quæ iis formam ipsam induisset, et litteris prima consignasset, unquam cogitasse. Quod si tanta beneficia in poesim contulissent Attici, ut Iliadem et Odysseam e sparsis ac disiectis diversorum poetarum carminibus condidissent, antiquissima earum exemplaria, haud minus quam tragœdiarum ex Athenis comparanda fuissent. Bibliothecæ tamen conditoribus ac curatoribus potius visum est, neglectis prorsus Athenis, talia exemplaria e Sinope et Massilia, extremis Asiæ et Europæ oris, inter gentes feras ac barbaras conditis conquirere; ubi *διασκευαστῶν* et emendaturientium fuco et commentis minus obnoxia fuissent; atque ideo pristinum nitorem carminum integrum et illæsum conservassent. Fabulam itaque istam aut nescisse aut sprevisse eos oportet: studia enim regum et grammaticorum haud paullo acriora erant in Homerum, quam in tragicos, vel alios quoscunque poetas; neque sumptui aut labori ulli pepercissent, quo codices meliores vel antiquiores se obtinere posse sperassent.

xxxvii. Ipse Wolfius, cum e sensibus animi potius quam e præsumptis opinionibus iudicium profert, parum huic fabulæ fidere videtur; tametsi, ut sententiam suam, quæ tota ex ea pendet, quoquo modo tueatur, aliam et absurdiorē, ei quasi fulcrum ac supplementum, sibi confinxit; atque religiosam eam et perpetuam morum veterum observantiam, et loquendi sentiendique formularum constantiam, quam in carminibus miramur; et quæ uni ætati, et unius hominis ingenio tantum congruere videtur, ex unius Aristarchi eleganti ingenio et doctrina profectam esse contendit;¹ cum nihilominus, ex innumeris locis constaret, ut doctissimus Heyne jampridem monuit, Aristarchum neque indolem neque prosodiam veteris linguæ cognitam habuisse.

xxxviii. Haud tamen ullum Homericorum carminum exemplar Pisistrati seculo antiquius extitisse, aut sexcentesimo prius anno ante Christum natum, scriptum fuisse, facile credam: rara enim et perdifficilis erat iis temporibus scriptura ob penuriam materiæ scribendo idoneæ; cum litteras aut lapidibus exarare, aut tabulis ligneis, aut laminis metalli alicujus insculpere oporteret; quo modo in laminis plumbeis antiquissimum Hesiodi exemplar apud Delphos asservabatur. Laminæ autem, quæ totius Iliadis vel Odysseæ capaces fuissent, omnem rationem modumque ponderis et impensi excessissent; atque ideo memoriter retenta sunt, et hæc, et alia veterum poetarum carmina; et per urbes ac vicos, et in principum virorum ædibus decantata a rhapsodis istis, qui histrionicam quandam artem exercebant, et alienorum fructibus ingeniorum sese alebant. Neque mirandum est ea per tot secula sic integra conservata esse: quoniam, non, ut Scotorum quidam

¹ Prolegom. s. 2.

de pseudo-Ossiani sui poematibus persuadere laborarunt, casu quodam novo et inaudito, per homines rusticos et indigentes, aliis negotiis et curis distractos et impeditos, tradita erant: sed per eos, qui, ab omnibus Græciæ et coloniarum regibus et civitatibus mercede satis ampla conducti, omnia sua studia in iis ediscendis, retinendis, et ritè recitandis, conferebant. Ne tamen Scoti, de poesi sua Celtica, soli sine æmulis gloriarentur, Hibernicus antiquarius facetissimus poema haud paullo antiquius, si credere libet, de bello Trojano, patria lingua prisca scriptum invenit: quam linguam, sive Celticam, sive Scythicam, sive Magogicam, sive Pelasgicam dixeris, non aliam esse ea, e qua omnia Græcorum carmina antiquiora translata sint; præsertim Homerica; quæ Terpandrum, septimi ante Christum natum seculi lyricum et citharistam, aut alium quemvis ejusmodi hominem transtulisse contendit; neque unquam suspicatus est vir egregius Iliadem suam Hibernicam ex iisdem materiis, quibus Shakespearii "Troilus et Cressida," confictam esse, eodem vel seriore etiam seculo: quamvis id tuto admittere potuerit, et planè nihilominus evincere Hiberniæ Iliaca vetustiora quam Scotiæ Ossianica carmina esse.¹

Haud minus egregiè hallucinati sunt veterum nonnulli; qui, sacerdotum Ægyptiorum jactatione et præstigiis ludificati, Homerum, Memphi, e libris in Vulcani templo asservatis, Iliadem et Odysseam transtulisse vel confinxisse tradiderunt:² Ægyptii enim, etsi materiam ad conscribendos libros idoneam, Græcis medio septimo ante Christum natum seculo primi suppeditaverint,³ ipsi nullos nisi rituales et annales scripsisse videntur; neque minus cælum et solum, quam hominum ingenia et indoles linguæ, poesi, quæ varia et inæqualia pòscit, inimica fuerunt.

xxxix. Plutarchus autem Lycurgum, Lacedæmoniorum legumlatorem, carmina Homerica in Ionia apud Cleophyli cujusdam posteros invenisse tradidit; atque ea nono ante Christum natum seculo exscripsisse, et in patriam retulisse; cum jam antea obscura quædam eorum fama inter Græciæ incolas percrebuisset, ac partes aut lacinix nonnullæ sparsim et singulatim circumferrentur. Sed hæc fabula, ut cuivis sentire licet, in Lacedæmoniorum, vel eorum legumlatoris laudem tota conficta est ab homine rerum antiquarum, et priscae morum indolis prorsus ignaro; qui libros exscribere ejusdem impensi atque operis in Lycurgi, ac sua ipsius ætate crediderat.

xl. Si vero carmina tam sero litteris mandabantur, haud mirandum est grammaticos Alexandrinos tam parum luminis aut fructus e suis codicibus hausisse; cum scribæ, qui ea e rhapsodo-

¹ Collectanea Hibernica, Pref. in vol. iii.

² Ibid.

³ Rege Psammiticho; qui Ægyptum alienigenarum commerciis primus aperuit. Vide Herodot.

rum recitationibus exceperant, rei antiquariæ parum studiosi, sua quisque ipsius, aut ejus qui recitabat, patria dialecto usi sint; quam, gentis cujuscunque fuisset, Pisistrati ætate, plurimum ab Homérico sermone immutatam esse oportet; ita ut, ne in antiquissimo quidem Bibliothecæ exemplari, grammatici illi digamma inventuri essent; neque si forte in Argivo vel Cretensi occurrisset, pro alio quam dialecti semibarbaræ signo exoleto, a poetæ cultissimo sermone prorsus abigendo, habituri essent. E brevibus titulis, in laminis et lapidibus insculptis, linguæ veteris reliquæ eruendæ erant; atque ex iis norma aliqua constituenda, qua, exemplaribus inter se collatis, et metri analogiæque justa ratione habita, e diversorum discrepantiis, unum congruens et sincerum, ab omnibus rhapsodorum sordibus purgatum, confici potuisset. Sed alia prorsus criticorum veterum emendandi corrigendique ratio fuit.

XLI. Inscriptionum, quæ adhuc extant, vix unam aut alteram ad ætatem Pisistrato priorem referre ausim: in nummis enim antiquissimis, quorum complures haud paullo vetustiores sunt, signum pro nomine gentis vel civitatis est; et litteræ aut nullæ, aut initiales tantum: neque Homericorum temporum monumenta inscripta speranda sunt; sed posteriora potius exquirenda; quæ inter gentes minus cultas condita, sermonem ipsis antiquiorem, et Homérico propiorem exhibeant. Hujusmodi est tabula illa Heracleensis; quæ, sub finem quarti ante Christum natum seculi exarata, dialecti speciem vetustiore exhibet, quam quæ in alio quovis ejusmodi monumento adhuc deprehensa sit. Si Peloponnesi, Bæotiæ, et Phocidis urbium reliquias perscrutari liceret, alia forte et antiquiora, hominum haud magis elegantis recentioribus elimatorum, inventuri foremus: neque hujus seculi principes, si partem aliquam opum, quas in bellorum et luxus voragines profundunt, in iis eruendis, exquirendis, et in lucem proferendis, expenderent, minus suæ ipsorum gloriæ, aut civium et subditorum felicitati consulerent. Quæ reges Alexandrini bello fortiter gesserint, vel pace splendide ostentaverint, vix est qui nunc scire curet: sed quæ in bonas artes ac litteras, præsertim in Homérica carmina contulerunt, ea demum omnia pro communibus in genus humanum beneficiis adhuc agnoscuntur; et, ubicunque terrarum humanitatis et elegantiae studia aliquid progressus fecerint, tanquam gloriæ monumenta celebrantur, quæ eo etiam omnibus aliis ejusmodi monumentis præstant, quod ipsa vetustas, quæ cætera subruit, hæc auget, in æternumque auctura est.

XLII. De se suaque patria Hesiodus in carmine quædam memoravit; atque ideo ansam præbuit chronographis accuratius inquirendi de ætate, qua vixerit: sed neque Iliadis neque Odysseæ auctor aliquid de se ipso dixit; neque ullam notitiam vel hominum vel rerum sui seculi posteris tradidit, e qua vel de loco vel de

tempore, quo floruerit, quicquid certi statuere possimus. Ex indole tamen linguae, et syllabarum nonnullarum mensuris certissimè constat utrumque Hesiodo antiquiorem esse: nam omnium linguarum progressio eadem est; atque in contrahendo et comprimendo paullatim tonos ac syllabas, et in elidendo ac molliendo vocis articulationes, præcipuè fit.

XLIII. Hanc præsertim ob causam, Ilias mihi videtur antiquior Odyssea; et a poeta præcedentis ævi condita esse. Par in utroque poemate simplicitas morum, idem *χρὸς ἀρχαιοπρέπεις καὶ χάρις ἀβίαστος*: atqui voces quædam Odysseæ e vitæ cultioris usu, et rerum statu jam maturiore orta esse videntur; ut *χεῖματα*, *opes*, quæ *κτῆματα* in Iliade sunt; *λίσχη*, *diversorium publicum*; *βύβλιος ὄπλος*, *funis e bibli*, herba Ægyptiaca, Iliadis auctori ignota, *factus*; *θητεύω*, *operam mercenariam facio*, verbum e nomine *θής*, *servus mercenarius*, effectum, ac novum hominum ordinem, medium inter servos et ingenuos, indicans; qui nusquam in Iliade memoratur, neque civili rerum statui in ea adumbrato satis congruere videtur.

XLIV. Voces aliæ, in utroque poemate perinde obviæ, in Odyssea breviorum sumunt formam; atque Atticam istam elegantiam et concinnitatem, quæ majestatem veteris linguae paullatim subruerat, jamdudum obreptantem produnt. Hujusmodi sunt *ΝΩΝΤΜΟΣ*, penultima brevi, pro *ΝΩΝΤΜΝΟΣ*, e participio *ΝΩΝΤΜΕΝΟΣ* contracto; *ΘΕΣΠΙΣ* pro *ΘΕΣΠΕΣΙΟΣ*; et *ΑΓΡΟΤΗΣ* pro *ΑΓΡΟΙΩΤΗΣ*; atque item secundus casus nominis *ῥΗΝΣ*, *ῥΗΟΣ* in dissyllabum; et *ΔΟΑΤΟ*, penultima correpta, pro *ΔΟΑΣΣΑΤΟ*; *ΚΙΟΙ* quoque et *ΚΡΕΑ* in monosyllaba; et participia præterita *ΤΕΘΝΗΩΣ*, *ΠΕΠΤΗΩΣ*, &c. quæ, more antiquo Ionico, penultimas semper productas in Iliade, nisi locis interpolatis habent, in dissyllaba *ΤΕΘΝΕΩΣ*, *ΠΕΠΤΕΩΣ*, &c. poetarum Atheniensium more contracta. Vox, quæ in Iliade, uno dempto loco, *ΓΕΡΑΙΗ* trisyllaba est ubique, in Odyssea non nisi dissyllaba vel monosyllaba, *ΓΡΑΙΗ*, *ΓΡΗΤΣ*, et diæresi *ΓΡΗΤΣ*, occurrit; quæ more antiquo, *ΓΡΑΦΗ*, *ΓΡΑΦΣ*, et *ΓΡΑΦΙΣ* scribenda esse, e Latino *GRAVIS*, inde deducto, certissimè constat; atque ita *ΓΕΡΑΦΟΣ* et *ΓΕΡΑΦΗ*, pro *γεραῖος* et *γεραῖη*, pari ratione Iliadi restituenda sunt.

XLV. In sententiarum constructione, quæ vulgo syntaxis vocatur, parum differentiae est: observare tamen licet, *ἔπην* in Odyssea haud infrequenter indicativum sibi subjunctum habere; quod in Iliade nusquam evenit.

XLVI. Alia est autem mythorum et sætorum ratio; cum Iliacus poeta neque Mercurium deorum nuncium, neque Neptunum

¹ Γ. 386 interpolatum esse totum locum. 386—8. alias ob causas suspicari licet; sed qua ratione repurgandus sit, vix operæ pretium est conjecturis indulgere.

tridentigerum, neque Delon insulam Apollini sacram, neque deum eum oraculis *χρείοντα*, aut homines *χρησμομένους*;¹ neque Thesea aliquem heroa; neque hominem ullum, impia ista posteriorum temporum *ἀποθεάσει*, inter deos relatum, nosse videtur.

XLVII. Vestigia etiam Odysseæ insunt artium ac scientiarum, rudium scilicet adhuc et agrestium, auctarum tamen, et gradum aliquem paullo eminentiorem adeptarum. Lyræ chordæ haud diutius e lino factæ sunt,² sed ex ovium intestinis, ut hodie fiunt; et verticillum, *καλλόψ*, quo intenderentur et remitterentur, adjectum est;³ quod Iliacus poeta in Achilles lyra⁴ vix silentio transisset, si ei innotuisset. Usus etiam columnarum in ædificiis frequens in Odyssea, nusquam in Iliade, memoratur; atque ideo ignotum fuisse poetæ antiquiori colligere licet: vix enim in Priami ædium tam magnifica descriptione,⁵ eum siluisset, si cognosset. Columnæ, quæ in Ulyssis aula sive triclinio stabant, arborum trunci, medio ædificio erecti ad tigna tecti imbricati sustinenda, fuisse videntur; atque ita, ut hastas, quibus Græci antiquissimi nunquam non armati prodibant, appositas continerent, circumquaque striati, haud aliter quam columnæ Doricæ in posteriorum templis.⁶ Oceanum denique *ἀφόρροον*, *refluentem* esse, longinquiore navigatione, quamvis obscure et ambigüe, homines jam tum percepisse videntur; cum nihil ejusmodi in carmine Iliaco, nisi in versu manifestè spurio et commentitio,⁷ memoratum sit. In artibus humilioribus quoque et agrestibus, usus *αἰγυπίων* *aquilarum minorum*, in aucupio;⁸ et retis, *δικτύου πολυώπου*, in piscatu,⁹ progressus indicant, qui, utcunque spernendi in hac satietate et fas-

¹ Odys. Θ. 79—81.

² Iliad Σ. 570. Haud me effugit viros doctos *λίον* istud pro cantiuncula quadam habuisse: sed obstat eorum sententiæ *ἐπὶ*; nam *ἀντί* qui ad citharam canit; ipsa *ἐπαιδεί*.

³ Odys. Φ. 408.

⁴ Iliad. I. 186.

⁵ Il. Ζ. 242—50.

⁶ Od. A. 210. Haud me fugit doctrina et ingenio insignes esse viros, qui negaverint *δουροδόχην* istam columnæ striam sive canaliculum fuisse; et pro appenso vel prope appposito quodam; vel ipsa media columna excavata potius habuerint. Venia tamen eorum dixerim, male eos intellexisse Græca tam poetæ quam commentatoris Eustathii: nam *πρὸς κίονα*, *columnæ ipsi*, non *rei alicui ex ea exstanti vel antepositæ, hastam adnixam*, unice significare potest; ut bene reddidit Virgilius

quæ mediis ingenti adnixæ columnæ
Ædibus adstabat, validam vi corripit hastam.

(Æn. xii. 92.)

neque Eustathius, per *αἱ*; *κίονα ἰγγυλυμμένην*, *mediam columnam excavatam*, voluisse existimandus est; cum id per *κίονα κεκοιλωμένην* exprimendum foret; sed *superficiem ejus insculptam vel excavatam*, ita ut hastæ, ei adnixæ, immotæ starent.

⁷ Σ. 399.

⁸ Odys. x. 303—6.

⁹ Ib. 386. ejusmodi rete sub alio nomine, *ἄψισι λίου*, memoratur Il. E. 487. sed totus locus—478-92—insititius, et serioris cujusdam poetæ esse videtur; haud pauca enim ei insunt ab Homérico sermone aliena, quæ in notula recensuimus.

tidio rerum, iis ætatibus nonnisi tardè et pluribus irritis conatibus fiebant.

XLVIII. Ut uberior et validior in ornando, ita modestior in fingendo est Iliadis auctor; quod non a mente solum vegetiore et iudicio severiore profectum esse crediderim; sed quodammodo etiam, e locorum ubi res gestæ essent propinquitate: Troadis enim camporum situs, fluminum cursus, montium prærupta et cacumina, audientibus proximarum regionum incolis, apprimè nota esse debuerant; atque ideò, dum heroum vis ac fortitudo supra omnem naturæ modum efferebatur, istiusmodi rerum ratio justa et accurata habenda erat, qua integra veritatis species, in rebus notis, fingendi licentiæ in ignotis obtenderetur.

XLIX. De Ithaca autem, insula parva, longinqua et obscura, cum nihil omnino scirent coloni illi Asiatici, pronis auribus, ad quæcunque poetæ fingere libuerit accipienda, auditum veniebant. Minus etiam curiosos fuisse oportuit de peregrinationibus Ulyssis, de gentibus et regionibus, quas eum adiisse, et portentis ac prodigiis, quæ eum in iis vidisse, poeta commentus sit: neque serioris ævi geographi, qui eas gentes et regiones inter freta Sicula, Tyrrhena, &c. perquirebant, aliter errasse mihi videntur, quam si quis inter insulas Oceani Australis Gulliverianas istas Lilliput, Blefuscue, &c. perquirere suscepit. Ita nonnullos gravioris iudicii viros inter veteres sensisse constat;¹ quanquam recentiorum poetarum studia, dum res, quas tractarent, Homericis fabulis ornare et augere laborarent, alteri opinioni plus ponderis et auctoritatis addiderint. Gentes quoque, quæ eas regiones incolebant, dum in patriæ honorem, antiquitatis speciem e carminibus Homericis unaquæque captaret, rumorem vel indicium quodcunque, tenuissimum etiam, quo Græcorum principes a Troja redeuntes ea loca attigisse crederentur, avidè arripuere et ambitiosè auxere: unde evenit ut Sicilia pro Cyclopium, Campania pro Læstrygonum, et Corcyra pro Phæacum patria habita sit; cum tamen, revera, non aliter e mente poetæ, de Cyclopiis et Læstrygonibus quam de Brobdignagiensibus, statuendum fuerit; neque Phæaces et eorum insula Scheria alio loco habendi, quam Panchæa, Laputa, Eutopia, et aliæ ejusmodi fabulosæ, quas facetissimi homines, sive in sacerdotum et philosophorum ludibrium, sive in summæ beatitudinis exemplum, suoapte quisque ingenio, effinxerint. Neque multum profecit vir acerrimus, qui, post Iliacam topographiam tam felici industria expeditam, Odysseam haud paribus auspiciis tentavit: omnis enim similitudo Homericæ cum posterorum Ithaca e nova lectione Jacobi Bryant, *ATTAP* pro *AI ΔΕ Τ* in Od. ix. 26, pendet: quam senex, inscitia vix tironi condonanda, protulit; et juvenis, verecundia etiam in puero

¹ Strabon. l. i. p. 24. l. vii. p. 299.

insulas Americanas ex orbe terrarum sustulerat; quæcunque enim de iis narrata essent suis temporibus, cum omnia fraude et mendaciis impudentissimis referta et inquinata essent, nemini sano credenda esse contendebat; neque quæ Hispani, Lusitani, et Itali de Christophori Columbi, Americi Vesputii, Ferdinandi Magellani, et aliorum longinquis per maria incognita profectionibus, antea tradidissent, pluris æstimanda, quam quæ eorum populares iisdem temporibus de Amadis, Palmerini, Orlandi, vel Rinaldi rebus gestis scriptitassent; sive quæ, pari impudentia, nebulo quidam sub Gulliverii nomine de ejusmodi navigatione nuper proferre ausus esset.

LIII. Diversorum hominum diversi cum ratione insaniendi sunt modi. Huic aliquid verum credere, quod non et antiquum, religio fuit: illis omnia omnium hominum ac temporum commenta, versus sibyllinos, Phœnicias Sanchoniathonis, nescio cujus, historias, poemata Rowleiana, &c. &c. pro sanctis et sinceris amplectari et venditare solenne erat; dum virorum gravissimorum, Thucydidis, Aristotelis, et Strabonis de rebus antiquis testimonia vix notatu digna viderentur. Quæ de Anaxagoræ, Metrodori Scepsii et aliorum opinionibus suam sententiam comprobantibus, attulit quidam, falsa sunt omnia; nemo enim veterum, ne eorum quidem, qui sub Homericarum fabularum involucris suæ sapientiæ argutias se invenisse credebant, de ipso bello Trojano dubitationem unquam attulerat; licet poeta res in eo gestas exornasse potius quam enarrasse visus sit; et de animis audientium commovendis, magis quam de mentibus instruendis cogitasse; atque idcirco vera consilia belli non aperuisse; sed speciem quandam probabilem, poesi magis quam rerum rationi aptam, ei prætendisse: nam Helena, si prætexta, vix vera causa tanti belli esse potuit; nunquam enim homines usque eo fatui et stulti fuerunt, ut pro una muliercula, aut illi tot labores suscipere voluissent, aut isti tot mala sustinuerint. Si de belli Peloponnesiaci causis nihil cognitum esset præter ea quæ tradidit Aristophanes, non alia fuisse Periclis in eo suscipiendo consilia quivis crediderit; nec de Græcia subigenda et imperio rerum occupando; sed de mulierculis quibusdam recuperandis eum tantum cogitasse.¹ Quæ comicus vituperandi et mordendi, antiquus poeta ornandi studio fingeat, haud nescius quantum Helenæ persona ei profutura esset; atque audientes non adeo curiosos ejusmodi rerum æstimatores esse, ut justa earum ratio in omnibus reddenda foret.

LIV. Vera belli causa fuisse videtur aucta ultra modum imperia, cum Agamemnonis, tum Priami; atque inde mutua æmulatio, sibi invicem præcavendi studia, timores, odia, et iræ; quæ inter præpotentes semper suboriri solent. Imperium Trojanum quoque Pe-

¹ Acharn. 524, &c. ed. Brunk.

lopidarum regnum avitum fuisse traditur; quod Dardanidarum familia, expulso Tantalo, Agamemnonis et Menelai proavo, vi occupasse credebatur. Recuperandi itaque imperii studium momenti aliquid in consiliis habere potuit; nec non et juris æqui probabilem obtendere speciem expeditioni, qua majorum res sibi vindicandas, et injurias prius illatas ulciscendas, susceperat. Belli autem eventus vix minus funestus victoribus quam victis fuit: quantumvis enim gloriæ Græcorum principes inde retulissent, res domi, quæ interim labefactabantur, nihilo validiores ex ea post reditum factæ sunt; at conquassata Pelopidarum potentia, et sumptibus ac cædibus fractæ et imminutæ Achæorum opes, Heraclidis et Doribus occasionem redeundi et Peloponnesum invadendi præbuisse videntur: ita ut memorabili, haud tamen unico exemplo, victoris populi clades et ultima ruina e bello prospere gesto successerit.

LV. Etiam si alia sit in nonnullis mythorum et sacrorum ratio, Odysseæ tamen, nihilominus quam Iliadis auctori, mystica illa et symbolica posterorum religio prorsus ignota fuisse videtur; neque dei ex ea orti, vel ad eam pertinentes; ut Pan, Silenus, Bacchus, Cupido, &c. in locis non interpolatis usquam obversantur. Neque Hercules, neque Helenæ fratres, qui, ex ea religione personas alienas induti, in deorum numerum relati sunt, gradum aliquem vel honorem supra naturam humanam adepti erant: versus enim, quibus inter deos recensentur, manifestè spurii et inositii sunt.¹ In nummis tamen Græcarum civitatum antiquissimis, octavo vel nono etiam seculo ante Christum natum cuspis, ejus religionis symbola haud infrequenter impressa occurrunt.

LVI. Nusquam autem vel in Iliade vel in Odyssea, aut nummi aut litteræ memorantur; nam σήματα ista λυγρά, quæ in tabella plicatili Bellerophontes a Proeto acceperat, symbola erant quædam funesta et exitiosa, inter socerum et generum prius constituta, quorum voluntatem neque Bellerophontes neque alius quipiam, non ab iis edoctus, intelligere posset:² neque talentum auri numisma, sed pondus est, nulla alia re usurpatum; unde numisma fortasse initium cepit: quatenus enim e pretii ratione magnitudinem ejus definire licet, haud alia existimanda sunt numismata ea antiquissima, quæ adhuc extant, pondo granorum cclx. plus minusve, singula, quam talenta illa HomERICA cusa ac signata. Omnia ex auro non decocto, quale e fodinis ac metallis provenit, opere vetustissimi moris, rudi et informi, facta sunt; neque e quatuordecim, quæ mihi videre contigit, nisi unum litteris signatum est; ΣΙ nempe, initialibus, ΣΙΦΝΙΩΝ;³ quorum insula, alioqui sterilis et saxosa, auri metalla satis ampla habebat.

¹ Odys. A. 300—4. ἀλλογενεῖσα interpolatorem manifeste prodit.

² Iliad. Z. 168, &c.

³ Cantabrigiæ apud virum ornatissimum D. E. Clarke, LL. D. qui eo et compluribus aliis veterum civitatum, regum, et gentium nummis pretiosissimis Museum

tur; quæ a successoribus paullatim imminuta, in minora ea Attica tandem cesserunt. Aristoteles, teste Polluce, litram Sicelioticam pretio æquam obolo Æginetico esse tradidit:¹ ita ut monetæ alterius rationem ponderis ad alterius rationem numeri redigere in nummis adhuc extantibus facile fuisset, nisi violentia tyrannorum rem sæpe malè tractasset; et argenti, ut æris, signati pretium supra ponderis et moduli rationem auxisset.

LVII. Si traditis a Strabone et chronico Pario fides habenda est, Phido, Argivorum tyrannus, monetam Æginæ cudendam anno ante Christum natum DCCCLXIX. primus curavit:² at Lydis tamen Herodotus, justiore forsitan titulo, ejus inventionem vindicavit:³ nam quæ Plutarchus de nummis a Theseo cuspis, et bovis effigie signatis, prodidit,⁴ ab omni historiarum fide et rei antiquariæ ratione prorsus abhorrent; cum Homericis etiam temporibus, diu post Thesei ætatem, si Thesea aliquem unquam fuisse credere libet, omne genus numismatis usque eo ignotum esset, ut neque aurum, neque argentum, neque æs, pretii rationem aliis rebus suppedicaret, sed boum armenta; quorum tantus erat usus apud homines simplices et agrestes, ut absolute pro opibus haberentur. Neque me fugit Phidonem hunc, τὰ μέτρα ποιήσαντα Πελοποννησίοις, inter Croesi æquales sexto demum ante Christum natum seculo recensitum esse ab Herodoto;⁵ qui seriori cuidam Argivorum tyranno ejusdem nominis ea tribuisse videtur quæ ad antiquiorem jure pertinebant: nam nemo non rei antiquariæ prorsus ignarus credere potest, Croesi demum seculo, vel mensuras vel pondera vel monetam Græcis quibuscumque primum innotuisse.

LVIII. Æginiensium nummi argentei, vulgo Ægiensibus perperam tributi, extant nonnulli, quos si non sub antiquissimo illo Phidone, ætate ab eo proxima cusos fuisse, ex opere rudi et informi, colligere licet: at aurea nihilominus Asiaticorum talenta, supra memorata, aliquanto vetustiora esse videntur: artis enim prima et incertissima incepta planè exhibent. Aurum justo pondere finitum, et igne liquefactum in aquam effundebatur, qua in massæ naturalis speciem abnormem et fortuitam effingebatur; atque sic in typum malleo et clavo quadrato adigebatur. Aurea numismata argenteis et æreis ætate priora esse, credendum est; cum aurum magis obvium et inventu facilius fuerit; atque etiam mollius,

¹ Onom. p. 216. 436.

² καὶ μίτρα ἔξισυρ τὰ φιδώσια καλούμενα καὶ στάθμους, καὶ νόμισμα πεχαγαγμένον, τὸ τε ἄλλο καὶ τὸ ἀργύρεον. Strab. l. viii.

³ πρῶτοι δὲ ἀνθρώπων, τῶν ἡμῶς ἴδμεν, νόμισμα χρυσοῦ καὶ ἀργύρου κοφάμενοι ἐχρήσασατο. l. 94.

⁴ ἔκαστε δὲ καὶ νόμισμα, βοῶν ἐγχαράξας, ἡ δὲ τὸν Μαραθώνιον ταῦρον, ἡ δὲ τὸν Μίω σφραγιστὴν, ἡ πρὸς γεωργίαν πολίτας παρακαλῶν, ἀπ' ἐκείνου δὲ φασὶ τὸ ἘΚΑΤΟΜΒΟΙΟΝ, καὶ τὸ ΔΕΚΑΒΟΙΟΝ, ὀνομασθῆσαι. in Thes.

⁵ Lib. vi. 177, &c.

ductilius, et operi cuicunque, quod instrumentis nondum perfectis perficiendum esset, aptius. In his tamen antiquissimis mysticæ religionis symbola, gryphus nempe, leo, et aries, singuli super singulos pisces, impressa occurrunt: et si, in re tam vetusta et obscura, conjecturis indulgere liceret, ejusmodi symbola, una cum arte nummaria, Græcos colonos, decimo forte ante Christum natum seculo, ab Asiæ gentibus indigenis didicisse dicerem. Apud Indos ea religio ortum habuisse videtur; ibi enim adhuc viget, et sub iisdem symbolis latet; quorum nonnulla, ut anguis cucullatus, in Ægyptiorum monumentis frequens, earum regionum indigenæ sunt: aries quoque, in nummo antiquissimo Clazomeniorum supra citato impressus, eodem situ et figura membrorum et corporis, quo aries sacer in zodiaco Indico, effigiatus est: necnon milites Indi, qui sub nostris ducibus nuper stipendia meruerunt, suos deos et eorum sacra, inter Ægyptiorum veterum numina, et signa hieroglyphica, ubique agnoverunt. Litteras autem et monetæ cudendæ artem Indos a Græcis, sub Macedonum et Parthorum imperiis accepisse probabile est: nullum enim ejusmodi monumentum apud eos, temporibus iis antiquius, adhuc inventum est; et signa litterarum, æque ac nummorum Indicorum veterum forma et fabrica, imitationis Græcorum recentiorum etiam, notas manifestissimas præ se ferunt.

Etsi inventionis ratio in omnium artium origine et progressu suaderet, sigilla in lapidibus pretiosioribus insculpta, ad imagines in ceram imprimendas prius adhibita esse, quam typi ad monetam e metallo aliquo cudendam fierent; nulla tamen ejusmodi sigilla perantiqua in dactyliothece mihi videre contigerat; cum anno demum MDCCCVI. vir eximius Gulielmus Gell, de litteris Græcis, præsertim Homericis, optime meritis, e Peloponneso reportavit, et mihi humanissime dedit jaspidem purpuream triquetram, magnitudine semiuncialem; cujus in una parte est leo, in altera leo bovem jugulans, cum hederæ corymbo supra, in tertia duo juveni recumbentes, cum corymbo item Dionysiaco; omnia pereleganti, antiquissimo licet, opificio, leonum in Mycenarum portis persimili, insculpta; neque monetam ullam, quæ tantæ speciem vetustatis præ se ferret, hucusque vidimus. Mycenaica ea leonum anaglypha, quorum membra et corpora, capitibus amissis, nunc restant, sub Pelopidarum imperio sculpta esse vix dubitare licet; neque jaspidis nostræ sigilla ævi multo serioris esse crediderim; ita ut symbola mystica, decimo ante Christum natum seculo, Peloponnesi incolis haud ignota fuisse pro comperto habeam. Neque tamen inficias eo, potuisse tam symbola quam numina mystica sacerdotibus et aliis principibus viris plane innotuisse, et inter secretiora diu latuisse, antequam poetis et rhapsodis ea in cœtus hominum vulgares proferre et promulgare licuisset: ubicunque enim sacerdotes extiterunt, mysteria, ad sanctimoniam et reveren-

tiam tacenda religione augendam, excogitata sunt. Si ejusmodi sigilla in Peloponneso ante Heraclidarum reditum facta fuerint, haud a ratione abhorret colonos inde oriundos, auctis jam divitiis in terris, quæ auro abundarent, ea adhibuisse ad symbola ei imprimenda, quibus pondere vel pretio, in singulis portionibus, publica cujusque civitatis auctoritate comprobato, in mercatorum usum non examinatum acciperetur: vel, si magis credere libet, eos Lydorum regibus, qui metalla possiderent, artifices ad ea in ejusmodi usum sculpenda suppeditasse; nam isti reges, teste ipso Herodoto, qui Lydis monetæ inventionem tribuit, Græcos artifices ad omnia elegantiorum artium opera perficienda accersere solebant.¹

NOTICE OF

Nonni Dionysiacorum Libri Sex, ab octavo ad decimum tertium, re: Bacchicus, ante expeditionem Indicam, complectentes: emendavit, omnium Nonni librorum argumenta, et notas mythologicas, adjecit Georgius Henricus Moser, Vlma-Bavarus, Seminarii Philologici Heidelbergensis sodalis. Praefatus est Fridericus Creuzer. Heidelbergae, ex libraria Mohrii et Zimmeri Academica. MDCCCIX. 8. pagg. 281.

Quod eruditissimus juvenis G. H. Moserus consilium cepit edendi Nonni, eo magis est laudandum, quo plus ipse facultatis ad hoc opus adfert lectione antiquorum optimorumque poetarum et Scriptorum comparatae. Et poetarum quidem Graecorum aetatis postremae carmina, exceptis Dionysiis Nonni, et editionibus frequentata, et doctis hominibus satis cognita sunt. Nam ex heroico genere Musaeus, Coluthus, Tryphiodorus, Quintus Smyrnaeus, nostra aetate, singulares quisque editores habuerunt: et ex epigrammatico, Palladas, Julianus, Paulus Silentarius, Agathias, alii, Graecae Anthologiae beneficio, ut servati, ita celebrati sunt. Nonni quum exstent duo carmina, alterum parvum, Metaphrasis Evangelii S. Joannis; alterum magnum, Dionysiaca, de rebus Bacchi, libris quadraginta octo; illud saepe editum est: hoc bis separatim, semel conjunctim cum caeteris poetis Graecis in Lectii *Corporis P. Gr.* Quae sors carmini à legentium paucitate venit. Atqui argumentum certe debebat studiosos antiquitatis ad legendum invitare, amplum illud et in vetustissima historia celebratum: et sic à Nonno tractatum, ut illud non modo fuse et copiose persequeretur, sed maximam rerum partem è perditis nunc poetis et scriptoribus assumeret. Quibus materiae dotibus qui non contenti, à

¹ Lib. i. 23 & 51.

versificatore etiam poeticas laudes, inventionis, orationis, ornatûs postulant, profecto iniquius agunt. Sed redeamus ad propositum librum. Hujus tres sunt Partes : prima, *De Nonni vita, ingenio, et scriptis, Commentatio*, pag. 1 - 12 : altera continet *Dionysiacorum illos octo libros, cum emendationibus et notulis contextui subjectis, et omnium librorum brevibus argumentis*, pag. 13 - 168 : tertia est, *Commentarius Mythologicus in octo illos libros*. In omnibus his partibus exstat haud vulgaris cum doctrinae copia, tum judicandi facultas. Et prima quidem, praeter ea, quae titulus ejus profitetur, habet alias duas notationes cognitu jucundas, et utiles, alteram, recentiorum hominum eruditorum diversa in utramque partem de Nonno judicantium, vel laudantium, vel contemnentium ; alteram, antiquorum poetarum et aliorum Scriptorum, qui carminibus hoc argumentum vel attigerunt, vel tractarunt, quale hodieque superest Euripidis drama Bacchae. Secunda porro pars è grammatica ratione ad locos corruptos et obscuros expediendos adfert brevis et opportuna animadversionis quasi adspersionem. Tertia denique plane thesaurum totius Mythologiae continet ; quippe nullum in illis octo libris memoratur nomen minus quidem vulgare, Dei, herois, semidei, numinis, loci, rei, quin ejus historia et auctorum de illa mentiones docte copioseque annotentur. Quo magis optamus, ut tantae industriae et eruditionis juveni is locus obtingat, ubi has dotes, ad iisdem imbuenda instituendaque juniorum ingenia, expromat.

DOCTR. MISCEL.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN reading Bishop Berkeley's *Minute Philosopher*, I met with an explanation of a difficult passage in the 1 Cor. c. xv., which may possibly be acceptable to some of your readers.

In the 29th verse of the above-mentioned chapter, are these words : —

“ Else what shall they do, which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? ”

The following explanation of this verse is given in the *Minute Philosopher*, Dial. vi. Vol. II. p. 25. 2nd. Ed. 8vo.

“ I remember,” says Euphranor, “ to have heard this text explained by Laches, the Vicar of our parish, to my neighbour Lycon, who was much perplexed about its meaning. If it had been translated, as it might very justly, ‘ baptized for the sake of the dead,’ I do not see, said Laches, why people should be puzzled about the sense of this passage ; for tell me, I beseech you, for whose sake do you think those Christians were baptized ? For whose sake, answered Lycon, but their own ? How do you mean : for their own sake in this life, or the next ? Doubtless in the next, for it was plain they could get nothing by it in this.

They were then, said Laches, baptized, not for the sake of themselves, while living, but for the sake of themselves when dead; not for the living, but *the dead*. I grant it. Baptism, therefore, must have been to them a fruitless thing, if the dead rise not at all. It must. Whence Laches inferred, that St. Paul's argument was clear and pertinent for the resurrection; and Lycon allowed it to be an *argumentum ad hominem*, to those who had sought baptism. There is then, concluded Laches, no necessity for supposing, that living men were in those days baptized instead of those who died without baptism, or of running into any other odd supposition, or strained, or far-fetched interpretations, to make sense of this passage."

I should be much obliged to you, Sir, or any of your learned correspondents, to inform me, where I may find Burton's Poem, "*Sacerdos Paroecialis Rusticus*." I know several persons, who would be much pleased to see it printed in the "*Classical Journal*." (*)

Your insertion of this letter in your Journal will be an encouragement to the writer, who now addresses you for the first time, to communicate to you other biblical remarks.

Edinburgh, May 3, 1813.

D. S.

* That Poem is printed in *Opuscula Metrico-Prosaica Johannis Burton, S. T. P. Oxon. 1771*. We shall make inquiries for the book; and if we find it to be very scarce, we will with pleasure reprint the Poem in the Journal.—ED.

BISHOP PEARSON'S TRACTS, *Chronologically arranged.*

No. II.

CHRIST'S BIRTH NOT MIS-TIMED,

OR

A CLEAR REFUTATION OF A RESOLUTION TO A QUESTION ABOUT THE TIME OF CHRIST'S NATIVITY

BY R. S.¹

PRETENDING TO EVIDENCE BY SCRIPTURE,

THAT

JESUS CHRIST WAS NOT BORNE IN DECEMBER.

LONDON :

Printed for Richard Royston, in Ivie Lane.

M. DC. XL. IX.

AMONGST the rest of the Pamphlets, there came forth this week a *Resolution to a Question made by the Lord Carew*, touching

¹ The Tract by R. S. has been reprinted in the *Phoenix*, Vol. i. see also *Doctor Hammond's Works*, Vol. i. p. 656.

the true time of the birth of Christ, framed by way of a letter, and subscribed (R. S.) What operation this resolution may have in these unsettled times, I know not: but being it pretends so farre to the scriptures, I may have leave to feare it may have some influence on the minds of such as are not well affected to the Resolves of the primitive times. Who being already too forward to deny all obedience to their Mother Ch. where she cannot evidence her Cmmds. expressly and particularly out of the Wd. of God, will be greedy of an occasion or pretence to desert her in that, which may in any way seem contrary to it. To prevent any such consequence I have sent this *Refutation* after R. S. his *Resolution*, not doubting but it will clearly shew the invalidity of whatsoever he hath endeavoured to bring for the confirmation of his novel assertion.

To the I. section, or Preface, I answer nothing, because it is only an Addresse, and pretends not to any part of the proof.

Of the II section, the title is this (*The true time of Xt.'s Nativity evidenced*). In this I desire to joyne issue, and deny that any evidence of Xt.'s Nativity is to be found in this section, which is the body of his Resolution. This argument runs thus; the Conception of Jhn. Bapt. was in the month of June: therefore the Conception of Xt. (not the Birth,) was in 10th the 6th month after June.

The consequence I acknowledge without any further dispute, and therefore shall not at all question the proof. *If Jhn. the Bt.* can be proved out of Scripture to have been conceived in June, I will not deny but our Saviour was conceived, and consequently will confesse, that he was not Borne in Dec.

But the Antecedent is in no wise to be admitted, wherefore I absolutely deny that it can be proved out of Scrip. that *Jhn. Bt.* was conceived in June, and therefore to your Argument, contained in the second part of the II. section, which endeavours to prove the Antecedent, I answer thus:

The argument, so much of it as is taken out of Scrip. is no more than this:

The course of Abiah was the 8 course, 1 Chr. xxiv. 10.

Zacharias was of the course of Abiah, Luke i. 5.

After the course of Abiah Jhn. Bt. was conceived, Luke i. 26.

Niran, (or Abed,) was the first month of the year, Ex. xii. 2. xiii. 4.

Now if all these propositions taken out of these severall places of Scripture be reduced into forme, the Argument will run thus:

The course of Abiah was the 8 course of Priests, 2 Ch.

Zacharias was of the course of Abiah. Luke. Ergo, Zach. was of the 8 course of the Priests.

This syllogism I acknowledge to be very good, and therefore shall take the conclusion for a truth: only this I must have leave

to put in by the way—If the course remained in the same order in the daies of Herod, in which they were instituted by K. David; for being this cannot be proved out of the Script. and being possible that in so long time, and so many confusions, the order might be altered: therefore, though the premises be both in the Script., yet the conclusion is not altogether of Script. authority.

But being Josephus hath witnessed, that the order was not altered, I admit the conclusion as a truth; which being admitted, the next syllogism will be this:

The course of Zachariah was the 8 course of the Priests.

Jhn. Bt. was conceived at the end of the course of Zachariah. Luke. Ergo, Jhn. Bt. was conceived at the end of the 8 course of the Priests.

This syllogism I likewise willingly admit; but being this has not yet made an end of the question, we must thus proceed:

The end of the 8 course of the Priests was in June.

Jhn. Bt. was conceived at the end of the 8 course of the Priests. Ergo, Jhn. Bt. was conceived in June.

Without this syllogism it is evident that the question is not proved at all; and by this syllogism, if it be good, it is as evident, and I doe freely acknowledge, that the question is by the Resolver fully proved. But to this I answer:

The *minor*, or second proposition, I acknowledge, as being the conclusion of the former syllogism, which I before admitted. But the former proposition, or major, I absolutely deny to be formally or virtually contained in the Scriptures, and consequently I affirm the conclusion not to be proved by this argument out of Scripture.

All the Scripture, which is brought by the Resolver to prove the *major*, are two places out of *Exodus*, from which it is truly collected, that *Niran*, or *Abeb*, was the first month of the year: so that his argument runs thus:

Niran, (or Abeb,) was the first month of the year, Ex. xii. 2. xiii. 4.

Ergo, the end of the 8 course of the Priests, was in June.

This is all which he brings out of the Script. to prove this Prop. and every one sees that of itself this proves it not. Therefore the Resolver, in his discourse, hath not proved out of the Scriptures that Jhn. Bt. was conceived in June, which he undertook to prove.

But though he have not proved his assertion out of the Scripts., yet I must confesse he addeth that of his owne, without any authority of Scripture, or any other Authour, which if it were in the Script. might prove his assertion to be of Script. truth, and of Divine Authority; or if it were in any other good Authours, might make probable, according to the authority of the Authour.

Now that which thus he adds, or I said of his own, consists of these two particulars:

1. That the first course began alwaies at the beginning of the first month of the yeare :

2. That each course continued a fortnight, and so the 24 courses made up a full compleatt yeare, and consequently that the end of the 8 course was at the end of the 4 month which was June.

But this addition of the Resolver is not only not to be found in the Word of God, or in any other authour of any Antiquity ; (as I presume), but is in itself considered apparently false, for 12 fortnights doe not make an Hebrew yeare, nor 2 fortnights a Hebrew mt. Suppose then that the course of *Iocarib*, or the first course should be the first day of *Abeb*, and that day fortnight to the 15 day of *Abeb* the 2 course, and so successively to the ende of the 24 courses, it is evident that all the courses would be gone over in 336 daies, for 14 times 24 make precisely 336. But even in the lunar yeare of the Hebrews, without any intercalation, there are contained no lesse than 354 daies. So that of necessity there must be 18 daies left at the ende of the yeare without any course of Priests, and consequently the daily sacrifice must cease, for the constant performance of which these courses were instituted, which of itself is most false, or the first course must then begin againe, which is most contradictory to the first part of the *Resolver's* addition, viz. *That the first course always begins with the first day of the first month.*

But the truth is, these parts of the Resolver's addition doe not only (taken joyntly together) include a manifest repugnancy, (which proves but one of them false,) but each of them severally is not onely destitute of any prooffe in the Holy Writ, or other good authority ; but will appear by itself to be false, by as good authority as can possibly in such a case be had.

Josephus, a learned Jew, who was himself a Priest, and one of the course of *Iocarib*, the onely man upon whose authority the continuation of the order in the courses from Solomon's institution, to the destruction of the second Temple, (without which the very first part of the Resolver's argument signifies nothing) this *Josephus*, I say, tells us plainly, that David instituted these courses of the Priests, not for a fortnight together, but a weeke. His words are these in II. Chap. of the 7 Booke of the Jewish Antiquities, [VII, XIV. p. 327. ed. Hudson] Διάταξι δὲ [τῆς] ἡμετέρας διακονεῖσθαι τῷ Θεῷ ἐπὶ ἡμέραις ὀκτώ, ἀπὸ σαββάτου ἐπὶ σαββάτου. i. e. *David appointed one family in its course to minister unto the Lord for 8 daies, from Sabbath to Sabbath.* He calls (indeed) the space of time allotted to each course 8 daies, reckoning (according to their manner) both the day they began, and the day they ended their service, which is evident by the words that immediately follow them *from Sabbath to*

Sabba th. And therefore it is said, Luke 2. 21. When 8 daies were accomplished for the Circumcision of the child, his name was called Jesus; whereas he was circumcised on the 8 day, and so there were but 7 compleat daies from his Nativity to his Circumcision. So the courses of the Priests are said to minister 8 daies, whereas they began their service on the Sabbath, and ended the same time of the day the next Sabbath, which is but the space of 7 compleat daies. Which is most evident out of a booke of theirs extant called ספר מעבודות *Sepher Maamudoth*: i. e. the book of their services, or their liturgy, which is divided into seven parts containing the service of the 7 daies. The courses then were not for a fortnight, but for a weeke, as Theophylact upon St. Luke hath well observed, saying, Ὁ Σολομὼν τὸν ναὸν τελέσας κατέστησε καὶ ἐφημερίας, ὃ ἐστὶν ἐβδομάδας. i. e. *Solomon when he had finished the Temple appointed also the courses, that is to say, the weekes.*

And this may be further evidenced yet out of the Word of God, for at the same time that the Priests were divided into 24 courses, the Levites were divided so likewise for their attendance on the Priests. 1 Chron. 23. 6. of which Josephus speaks very expressly. (Ibid.)

Ἐποίησε δὲ καὶ τῆς Λευϊτιδος φυλῆς εἴκοσι μέρη καὶ τέσσαρα, καὶ κληρωσαμένων κατὰ τὸν αὐτὸν ἀνέβησαν τρόπον ταῖς τῶν ἱερέων ἐφημερίσιν ἐπὶ ἡμέραις ὀκτὼ [Ibid.] i. e. *David divided also the tribe of Levi into 24 parts, who by lot kept these courses for 8 daies after the manner of the courses of the Priests.* The Levites then were divided after the same manner with the Priests, and kept the same courses. But the Levites' courses were but weekly, as appears 1 Chron. 9. 25. *And their Brethren (viz. the Levites) which were in their villages were to come after 7 daies from time to time with them,* therefore the courses of the Priests were weekly. And this weeke began alwaies on the Sabbath day, as appears by the words of Josephus, ἀπὸ σαββάτου ἐπὶ σάββατον, and out of *Sepher Maaboth*, in which are these words;

אחת למשמר היוצא משיפין בר פה

i. e. *And on the Sabbath day they added one benediction to the course that went off.*

Now being every course began on the Sabbath day, and the first day of the month began on any day of the weeke as well as the Sabbath, and being all these weekly courses were compleated in 168 daies, (for 7 times 24 make so many,) and then to begin again, that there might be no intermission of the service of God: therefore the first course could not be tied to the beginning of any month, much less to the beginning of the yeare. The truth of all which any man must at first of necessity confesse, who

has but observed how exact the *Jewes* were in keeping these courses, and how loose in the observation of their months and yeares.

By all which it is clearly demonstrated, (as farre as matters of this nature are capable of demonstration,) that the severall courses of the Priests instituted by *David* did not continue for a fortnight together. Neither did the first course of *Iocarib* alwaies begin with the first month *Nisan* or *Abib*. Without which propositions granted to be true (as they are most certainly false) all which the *Resolver* brings out of the Scripture, doth not prove any such thing, as that *John Baptist* was conceived in *June*.

From hence I conclude that the *Resolver's* argument doth not prove that our Saviour was conceived in *Dec.*, because the antecedent of the argument is not proved, viz. that *John Baptist* was conceived in *June*.

To the III. Section by way of postscript, in which he endeavoureth to shew, that *St. Chrysostome* was the occasion of this errour, who supposed *Zachary* to be the High Priest, I answer:

That *Saint Chrysostome* did thinke *Zachary* was the High Priest, is true, and that that opinion of *Saint Chrysostome* is false, I confesse: But that that opinion was the occasion of observing the 25 day of *Decemb.* for *Xt.'s Nativity*, I absolutely deny. And this the *Resolver* doth not, cannot prove.

For that which was observed before *Saint Chrysostome's* time, could not be occasioned by any opinion of *Saint Chrysostome*.

But the observation of the 25 of *Dec.* for the *Nativity* of our Saviour was before *Saint Chrysostome's* time.

Therefore the observation of the 25 of *Dec.* for the *Nativity* was not occasioned by any opinion of *Saint Chrysostome*, and consequently not by that opinion of his that *Zachary* was the High Priest.

The *major* is without all question true. The *minor* is as certaine out of antiquity. But I shall only prove it by *Saint Chrysostome's* owne testimony, who in a sermon preached upon this day at *Antioch*. declares, that he was not the authour, nor occasion of the celebration of it, but that he received it from the Church of *Rome*, who by an ancient tradition had long observed it. His words are these: [Vol. V. P. 419. Par. 1636.] Ἀλλὰ ἀκουε, καὶ μὴ ἀπίσται, ὅτι παρὰ τῶν ἀκριβῶς ταῦτα εἰδόντων, καὶ τὴν πόλιν ἐκείνην οἰκούντων, παρελήθαμεν τὴν ἡμέραν i. e. But heare and believe that we have received this day, (25 of *Dec.*) from those wh ch have exact knowledge of these things, and inhabit that citie, (*Rome*), where the censual tables were extant, in which

our Saviour's Nativity was described. Οἱ γὰρ ἐκεῖ διατρέβοντες, ἄνωθεν καὶ ἐκ παλαιᾶς παραδόσεως αὐτὴν ἐπιτελοῦντες. αὐτοὶ νῦν αὐτῆς ἡμῖν τὴν γνῶσιν διεπέψαντο. [Ibid.] *For they which live there, having a long while by an ancient tradition celebrated this day, have now at last transmitted the knowledge of it to us.* Thus the Eastern Church, and particularly St. Chrysostome, received this day from the Western Church, and consequently St. Chrysostome by his error was no occasion of the celebration of the 25 day of December, "Ὁπερ εἶπε δεῖξαι.

LEXICOGRAPHICAL HINTS TO THE EDITORS OF STEPHENS' "GREEK THESAURUS."

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I BEG leave to trouble you with a few remarks on the intended Edition of *Stephens' Greek Lexicon*, which occurred on the perusal of LORD GRENVILLE's Letter in the Eighth Number of the *Classical Journal*. His Lordship observes "the size of your book is a very minor consideration"—now I must differ from his Lordship on this, in my opinion, at least, very important circumstance. It appears to me that the folio volume is prejudicial to the reader, not merely to his general health, by crushing the chest, and inducing pectoral complaints, for that would be a trifle, only suffering an early martyrdom in the good cause; but by putting an early period to literary labor, by the destruction of the eyes themselves. Now let a person, with rather short vision, take a large folio, and he will find the perusal of it attended with more labor and fatigue to his eyes, than that of a quarto or octavo. When bent over a folio, especially an editio princeps with the luxury of broad margins, the reader must either frequently change his seat, to accommodate the focus of vision to the high and low lines of the same page, or the eye itself must be thrown into stronger action to produce the same effect; the consequence of which will be, too great an influx of blood to the internal parts of the eye, headache and morbid sensibility to light. So convinced am I of the pernicious effects of tall volumes, that, in defiance of the imputation of barbarism, I had the delightful margins of Boerhaave's edition of Aretæus pared down to render it more comfortable to read. If these remarks be just, a moderate-sized quarto will be attended with less injury to the sight than a folio; and an octavo, when laid steady on a table, not improperly held vacillating in the hands, is still less injurious; but owing to the inconvenient number of volumes requisite, the quarto form, in the present

case, ought to be preferred. From the badness of the paper and smallness of the type in the generality of Lexicons, one would infer, that the Editors meant them for the use of the young and strong-sighted only, to the exclusion of the middle-aged and spectacle-user; but if the type be accommodated to the eye of the *middle-aged*, it will certainly be more comfortable and less hurtful to the eye of the young.¹

By the republication of Stephens, you prepare a treat for the learned of Europe; but ought not our own schools to claim some attention? The want of a good school lexicon is generally admitted, though opinions vary with regard to the propriety of explaining the Greek words in Latin, or in a modern language. But it appears absurd to explain, or rather translate a Greek word by an obscure Latin word, which may render a dictionary needful. That the Latin is incapable of accurately explaining the Greek idiom, appears tacitly acknowledged by those who adhere to the old plan. Damm, in his invaluable lexicon, frequently explains in German. Æmil. Porter also gives French translations; and Viger follows the same mode, which, had he done so more generally, would have added much to the comfort of the student. Lennep, p. 632. on the Greek article, observes—“*Latine explicari satis non potest: nam cum omnibus suis copiis, ne Cicero quidem quidquam subministrabit quod cum articulo Græco comparari queat; verum nos Belgæ rem facile percipiemus.*” Perhaps no modern language is capable of expressing, accurately, the niceties of the Greek particles, but we may make a more satisfactory approach, by using the Latin, where it expresses the sense more briefly, accompanying it with a translation, or *paraphrase* in familiar language. On the continent, the plan of explaining the Greek in a modern idiom has been adopted with advantage. Dillenius and Vollbeding have published Greek-German Lexicons: and various Chrestomathias, on the plan of Dalzel's Collectanea, explaining one or more authors, have given to the German student great facilities in acquiring the Greek.

In 1796 and 1801, the industrious Uaas. as Schneider terms him, published his “*vollständiges griechisch-deutsches Wörterbuch,*” Leipsig. 2 vols. 8vo., in which he took Ernesti for his

¹ I cannot refrain from adding a hint respecting the sight, which may perhaps be of some use: when the student has strained his eyes by close and long reading, and seeks relief by walking abroad, let him not indulge in the distant prospect, at least not hastily, but rather allow the eye to wander *incuriously*, over a space not much exceeding what he has so long accustomed himself to. It may perhaps be unnecessary to caution against reading in the open air, or in a strong light of any kind. Powerful stimuli require repetition and eventually destroy the organ.

model, adding the historical and geographical part, which the latter had omitted. The words are explained in German, and the work is highly spoken of; but the author's predilection for Oriental learning, has led him to neglect plain and obvious etymologies, in order to derive Greek words from an Hebrew origin. On this subject, Schneider remarks that in the present day he would not have suspected any philologist of attempting to refer Greek roots to an Hebrew source; had not, in addition to Uaas and Hetzel, La Rivière, in France, followed this plan. In the lexicon of Uaas, in order to spare room, the unchangeable part of the word is not repeated in the derivative, but is supplied by a dash placed before the termination—this mode is followed by Schneider, but it is troublesome, and has rather a disagreeable effect.

In 1797 the first vol. of Schneider's *Lexic.* came out, and in the following year the second, forming two 8vo vols. of 2000 pages. In 1802 a kind of abridgment of this work was made by Riemer, under the direction of Schneider, "*Kleines Griechisch-deutsches Nandurrterbuch. Ein auszug aus J. G. Schneiders,*" &c. Jena, in 2 vols. 8vo. and containing 1500 pages. In the Introduction, the author offers some new ideas upon the Greek grammar, and respecting the study of the language.

In 1805 and 6, the second edition of Schneider was published in two 4to. vols; containing upwards of 1400 pages. This *Lexicon* has eclipsed every one, which has appeared since the great work of Henry Stephens, and excites a regret that the German language is not more cultivated in this country, to render this work of general service. Besides the above, two Greek Latin *Lexicons* have appeared in Germany, "*Zimmermanni Lexicon, Gr. et Lat.*" 2 vols. 8vo. 1771. and "*Bornii Nomenclator seu Lexicon manuale Ling. Gr.*" 8vo. Lipsiæ. 1798. Of this, however, which follows the order of *Ernesti*, only one volume has come out.

In France, *Lexicography* has, within these six years, made much progress: in 1806, an improved edition of *Schrevelius* was published at Paris by Jannet, which is said to be the most correct reprint of this work that has yet appeared, and is enriched by 2000 words extracted from *Ernesti*. In 1807 *Que-non* published his *Dictionnaire Grec-Francois*, containing nearly 1600 8vo pages. M. Thory, Librarian to the Imperial Library, contributed largely to the execution of this work, and nearly the whole was revised by the celebrated *Villoison*. The *Nomenclature* of *Schrevelius* forms the basis of this work, except where occasional alterations were thought necessary. Though it is certainly a much more useful manual to the student than its prototype, by giving the meaning of each word more copiously

in intelligible French, not in cramped Latin, yet a number of the examples are omitted, and the various forms of the verb, irregular tenses and dialectic changes are less frequently noticed than in the edition by Hill, used in this country. It is, however, a useful work, and may prove still more so when the French Greek part, which is promised, shall appear.

In 1809, Planche published his *Dictionnaire Grec-François*, composé sur l'ouvrage intitulé *Thesaurus Linguæ Græcæ* de Henri Etienne. This work consists of 1461 large octavo pages, each divided into three columns. It professes to give all the words of the different ages of the Greek language, their Etymology, their primary and figurative sense. The various acceptations of each word are illustrated by copious examples; idiomatic expressions and phrases are abundantly introduced, and the various irregularities of the verbs, and the significations of the different moods are carefully marked. This work is, as yet, scarcely known in England; but, from its copiousness and neatness of execution, it is highly deserving of a place in our schools. It is not, like Schrevelius, a dry vocabulary, but is rendered amusing by various entertaining extracts, and by frequent explanations of Grecian manners and customs. A Greek English lexicon, modelled after the present work, would be an invaluable present to our youth. It might, perhaps, be an improvement to add to it, the appendix, or analytical part annexed to the first edition of Professor Schneider's Greek Lexicon, consisting of 125 pages, and containing the solution, and explanation, of difficult and unusual forms and flexions of words, used by Historians and Poets, and particularly, smoothing those difficulties occasioned by the various dialects.

S. S. May 17, 1813.

T. M. W.

Manuscripts

CLASSICAL, BIBLICAL, AND BIBLICO-ORIENTAL.

No. I.

* * *We have made arrangements for collecting an account of ALL Manuscripts on the above departments of Literature, which at present exist in the various PUBLIC LIBRA-*

RIES in GREAT BRITAIN. *We shall continue them in each Number till finished, when an INDEX shall be given of the whole. After which we shall collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent. Any communications from our Friends, may be of assistance to our undertaking.*

BRITISH MUSEUM.

No. I.

BIBLIOTHECA MSS. REGIA¹.

Codices Manuscripti Biblici Græci.

1. *BIBLIA Græca, Literis majusculis exarata, Sec. IV.*
[1 D. V. VI. VII. VIII.]*

Obs. This is the celebrated Codex Alexandrinus. It is written upon vellum, in uncial, or capital letters, without marks of aspiration, accents, or intervals between the words, and has very few abbreviations. It consists of four volumes in quarto. The three first contain the whole of the canonical and apocryphal scriptures of the Old Testament, and the fourth volume the New Testament, with the epistles of Clement of Rome. Its age, history, and importance, have been discussed by most of the eminent Biblical Scholars of Europe, viz. by Walton, Hody, Mill, Grabe, Wetstein, Michaelis, and very particularly by Dr. Woide, who published, with types cast for the purpose, at a very considerable expense, a fac-simile of the text of the New Testament, letter for letter, and line for line, and with all the obliterations occasioned by time, and the restorations made by a modern hand, very particularly noticed. In 1812, a fac-simile of the Book of Psalms was printed with Dr. Woide's types, by the Reverend H. H. Baber, a Librarian of the British Museum, who has issued proposals for publishing a fac-simile of a larger portion of this highly important Manuscript, viz. the Pentateuch.

The Codex Alexandrinus arrived in this country in the year 1628, as a present to King Charles I. from Cyrillus Lucaris, Patriarch of Alexandria, and afterwards of Constantinople, where, after various persecutions, he was

¹ The Royal Library consists of near 2,000 volumes in Manuscript, collected by the Kings and Queens of England, from a very early period up to the reign of George II. when the whole of the Royal Books were deposited in the British Museum.

* Mark of reference to the place of the Manuscript in the Library.

strangled. His motive for transferring this venerable Manuscript to England, after it had been for many centuries the revered treasure of the Greek Church, was with the pious motive of providing more effectually for the better preservation of so valuable a Record of Christianity, against the barbarous fury, and jealous spirit of Mahometan superstition, to which it was hourly exposed in a land of deluded infidels. In the year 1753, this Manuscript, with the whole of the library of the Kings of England, was removed to the British Museum.

2. *Liber Ruth, Regum libri IV. Paralipomenon, Esdra, Æstheræ, Maccabæorum libri III. Æstheræ iterum, diversus a priore, et Esaia. Sec. XIV. [1 D. II.]*

Obs. This Manuscript is written in cursive Greek with accents, stops, and considerable abbreviations. It contains some very remarkable various readings, and has been carefully collated by Dr. Holmes, for his laborious edition of the Septuagint, now in the course of publication. It belonged originally, as appears from a Greek inscription in a recent hand, on the first leaf, to the Monastery of the Holy Trinity, in the Island of Calchea.

3. *Prophetarum minorum et majorum prophetia. [1 B. II.]*

Obs. This Manuscript is a small folio, fairly written upon vellum about the 12th century. By a second hand are written in the margin notes as far as the Prophet Isaiah.

4. *Psalterium Græcum. Sec. XI. [2 A. VI.]*

Obs. It is a small duodecimo, written upon vellum, inlaid in paper. Its contents are, 1st, A Prologue upon the Prophet David. 2d, The History of the Psalter from Josephus. 3d, St. Athanasius's Epistle to Marcellinus, in praise of the Psalter, abridged. 4th, The Prayer to our Lord Jesus Christ. 5th, The Prayer to the Virgin Mother. 6th, The Book of Psalms, which concludes with the spurious Psalm of David, upon his conquering Goliath. 7th, The Songs of Moses. 8th, The Prayer of Anne, the mother of Samuel. 9th, The Prayer of the Prophet Habakkuk. 10th, The Prayer of Esaias. 11th, The Prayer of Jonas. 12th, The Prayer of the Three Children, and the Hymn of the same. 13th, Magnificat et Benedictus.

5. *Solomonis Proverbia, Ecclesiastes, et Cantica Canticorum. Sec. XIV. [1A. XV.]*

Obs. This Manuscript is in quarto, written upon paper. The Greek is accompanied throughout with a latin version in parallel columns, and with an exposition in Greek on the Canticles.

6. *S. Pauli, Jacobi, Petri, Johannis, et Judæ, Epistolæ. Sec. XIV. [1 B. I.]*

Obs. The Prologue of Euthalius, the Deacon, precedes the epistles. This Manuscript is written on paper, and is in a very tender and imperfect state, having been damaged by fire, and still more so by damp.

ACCOUNT OF CAMBRIDGE HONORS.

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If the following comparative view of the great rivals of this University should be inserted in your work, you will thereby gratify many, besides your well-wisher,

Cambridge, May 18, 1813.

C. C. C.

Year.	SS. Trin. Coll.					Coll. Div. Joh.					Honors gained by the whole University.				
	Wr.	S. O.	J. O.	Ch. M.	S. Pr.	Wr.	S. O.	J. O.	Ch. M.	S. Pr.	Wr.	S. O.	J. O.	Ch. M.	S. Pr.
1760	24	18	29	2	0	41	38	49	5	0	163	150	209	18	0
1770	46	35	45	5	1	68	71	76	10	1	276	265	325	38	4
1780	70	56	76	8	4	109	100	96	19	6	410	397	447	58	24
1790	106	97	97	15	9	145	118	116	21	12	565	549	566	78	44
1800	152	124	121	23	20	181	144	127	27	16	724	708	676	98	64
1810	200	165	137	31	25	215	170	145	31	22	874	853	767	118	84
1813	220	176	150	35	28	226	182	148	32	24	921	902	801	124	90

Upon looking over the above list, it will be seen that Trinity College has gained wonderfully upon its rival since the year 1790 ; indeed, at that period, it could hardly have been expected that in 23 years it would have so nearly equalled it in the number of Wranglers and Senior Optimes, and have exceeded it in that of Junior Optimes, Chancellor's Medallists, and Smith's Prizemen—The Johnians yet have to boast of their superior number of Senior Wranglers, but in every other respect (save the Hulsean Prizemen, and the honors already noticed,) they are inferior to Trinity. Long may the honorable rivalry be kept up between the noble champions ; and may their contention be the means of maintaining the exalted rank, which this University at present holds in every part of the world, among the " Seminaries for sound learning and religious education !"

*In Tragicorum Græcorum Carmina Monostropha Commentarius
auctore G. B.*

Vide No. ult. p. 167.

HACTENUS de Æschyli Cantibus est dictum. Ad Sophoclem pergo. Cujus inter fabulas tria tantummodo carmina exstant Monostropha, a Botheo et Erfurdio in Antistropha, Musis invitis, disposita. Judicet lector Diva Critica mihi magis, necne, arrideat. Sic lego Trach. 205. et seqq.

στρ. α'. Ἀπολλυζάτω δόμος ἐφεστίοισιν ἀλαλαγαῖς ἑμαυλα νύμφαισι } κλαυ- } γὰ κῶμος ἀρτένων ἴται, } 3 στρ. β'. ἑμὸσπορον ἐλαφιβόλον ἄμφι πυρᾶς, Ὀρτυγία οἰετίας τε νύμφας } 9 εὐάν, ἄγχι βακχίαν ὑπο- στρέφων ἄμιλλαν, ἰὼ παιάν. Ἦ, ὦ φίλα γύναι, τάδ' ἀντίπρωρα, Ἦοῦ, σοὶ βλέπειν πάρεστ' ἐναργῆ.	ἀντιστρ. α'. ἐν δὲ τὸν εὐφρατέραν Ἀπόλλωνα } Προ- } τατὰν νόμον Παιὼν ἀναγέτω, βοᾷ- } τε, παρθένοι, τὰν Ἀρτεμιν } 6 ἀντιστρ. β'. αἰρόμ', οὐδ' ἀπόσομαι Λυαίον, ὦ κοιράν', ἑμᾶς, Ἦε, φρένας ἀναταράσσει } 12 ἐπαδός. 16
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V. 1. Ald. ἀπολλυζάτω δόμοις Br. ἀπολλυζάτω δόμοις. Veram scripturam indicant Æschylea κατωλλυζάτω in Agam. 1117. et ἐπολλυζάτω in Choeph. 940. In hisce formulis semper fere Aoristus 1mus comparet. cf. Heraclid. 752. Ἰακχίσατ' εὐρανῷ Herc. F. 783. Ἀναχορεύσατ' ἀγνοίαι. V. 2. Pro ἰ μάλλινυμφος, quod nemo intelligit, dedi ἑμαυλα νύμφαις. Habet Sophocles in Œd. T. 187. γῆρας ἑμαυλος ubi vocem exponunt Scholia per ἑμῆρας, ἑμῆφανες. Quis nescit quoties pueri et virgines Apollinem et Dianam concelebrare dicantur. V. 3. Vice κοινός, quod superfluum est post ἑμαυλα, dedi κῶμος vocem lætitiæ concinentem. Vid. Beckii Indicem. V. 5. E προστάται ἑμοῦ erui προστάται νόμον. Redde νόμον numeris, ut sæpe alibi. V. 6. Vulg. ἀνάγ' ὦ: voces conjunxi; nam Παιὼν (vulgo Παιῶνα Παιῶν') hic sonat Πᾶσαν hymnus non Deus. V. 8. Vice ἀμφίπυρον dedi ἀμφι πυρᾶς: juxta altaria pro more Chorus stabant. In Herc. F. 688. corrigunt vv. dd. ἀμφι πυρᾶς in re simili. Mox Ὀρτυγίαι nemo expedit: adscriptum, in, fluxit: tertium casum sine præpositione ἡ amant Poetæ: vid. Bentl. ad Callimach. Lavacr. Pall. 18. V. 9. Quantum friget istud γένους! quod nunc fortasse intelligi potest, transposito vocabulo Ὀρτυγίης, olim captu difficillimum. Reposui οἷστας. Adi Runkenii Epist. Crit. p. 142. ed. 2. qui vocem eandem Callimacho restituit vice νιότηας. V. 11. Ald. τὴν αὐλὴν ὃ τέρατι τᾶς ἑμᾶς φρενὸς ἰδοῦ μ' ἀποκαθάρσιν. At Scholia ita se habent, ὦ τέρατι, ὃ αὐλὴ ὃ Ἡρακλῆς ὃ Διόνυσος. Verum unde, quæso, Scholia illud ὃ Διόνυσος hauserunt. Nondum Bacchi mentionem ullam Chorus prædixerat. Hauserunt, ut fallor, e voce

ΛΥΑΙΟΝ (sic enim ΛΥΑΟΝ emendavi ad Troad. Append. p. 127. B.) unde corrigas et intelligas Scholiastæ verba. Ὁ τύραννος, ὃ Λύαιος ἤγαγον Διόνυσος, ἢ ὃ Ἡρακλῆς. Quod ad Λύαιος. Bacchi cognomen idem bis Plutarcho restitui debet ut monuit Wyttenbachius ad p. 68. D. Quod ad κοῖραν pro τύραννι vid. Bl. ad Prom. 994. Denique pro εὐαί μ' ὁ κισσός dedi εὐαί, deleta κισσός. gl. vid. Hesych. De articulis e Lyrico Carmine expulsis non est quod dicam.

Alter exstat Cantus Choricus ejusdem fabulæ sic disponendus.

V. 881. et sqq.

	στρ. α'.		ἀντιστρ. α'.
TP. σχετλιαστάταν προσῆξε πράξιν		TP. στονόεντος ἐν τομᾷ σιδήρου	3
XO. εἰπέ, τῷ μόρφῳ, γύναι, σὺν τρά- χει		XO. τάνδ' ἐπείδεις οὖν ματαίαν ὑβριν;	
	στρ. β'.		ἀντιστρ. β'.
TP. ἐπείδον ὡς δὴ πλησία παρασ- τάτις.		TP. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε	
XO. τίς ἦν; πῶς; φέρε', εἰπέ	6	XO. τί φωνεῖς; TP. σαφηνῇ	8
	στρ. γ'.		ἀντιστρ. γ'.
αὐτὴν διηύστωσε τῷδ' αἰχμᾷ βέλους		TP. κακὸς ξυνεῖλα θυμὸς ἢ τινος νόσοι.	
XO. πῶς ἐμήσατο νύμφα πρὸς θανάτῳ θάνατον ἀνύσασα μόνῃ;		XO. ἂν ἄνθρωπος ἐριννὸν τοῖσδε δόμοις ἔτεκεν ἔτεκεν μεγάλην	

V. 1. Vulgo Σχετλιαστάτα πρὸς γῆ πρᾶξι. At Schol. ἤλθι πρὸς τὴν ἀναιρίσιν. legebat igitur προσῆξε. Vocem cognatam ἀνῆξι ab antiquis in hac re fuisse usurpatam ostendit Wyttenbachius ad Plutarchum, p. 170. B. V. 4. Erfurdium sequor. Vulgo ὃ μάταια. Ultimus, quem innui ab Editoribus pessime tractatum, Cantus Choricus Sophocleus est in Philoct. 1169 et sqq. Et tamen is nullo negotio ad pristinam formam revocandus est.

Φιλ. ὦ λῶστε τῶν πρὶν ἐντόπων, τί μ' ὤλεσας;
τί μ' εἰργάσω; τί τοῦτ' ἔλεξας ὕστατον;

	στρ. α'.		ἀντιστρ. α'.
πάλιν παλαιὸν ἄλγ- ημ' ὑπεμνάσας		ἴωμεν οὖν ἵν' ἡ- μῖν τέτακται ναῦς	11
Τρωάδα γαῖαν στυγεράν	5	ΦΙ. μὴ πρὸς ἀραίου Διὸς ἔλ- θης. XO. μετρίῃς. ΦΙ. ἰὼ ξένοι	14
ἤλπισας αὖ πάλιν μ' ἀπάξ- ειν; XO. τότε γὰρ νοῦ κράτιστ- ον. ΦΙ. ἀπὸ νῦν με λείπει' ἡ- δῃ. XO. φίλα ταῦτά μοι παρήγγ- ειλας ἐκόντι τε πράσσειν.	10	ΦΙ. ποῦς, τί δ' ἔπ' ἐν βίῳ σε τεύξ- ω μετόπιν τάλας; ξένοι ἔλθει' ἐπήλυδες αὐθις.	18
XO. τί ῥέξοντες κ. τ. λ. —		usque ad θροεῖν.	ἐπαδὸς. α.
	στρ. β'.		ἀντιστρ. β'.
XO. βαθί νυν ὦ τάλαν ὡς σε κε- λεύομεν		ὦ δαίμων· ἀπόλωλ' ὁ τάλας· ἀλλ'	
ΦΙ. οὐδέποτε' οὐδέποτε' ἴσθι τόδ' ἔ- μπεδον	25	ὦ ξένοι ἔν γε μοι εὐχος ὀρέξατε	

οὐδ' εἰ πυεφόρος ἀστεροπητῆς

ΧΟ. ποῖον ἔρεῖς τόδ' ἔπος; ΦΙ. ξί-
φος εἰ ποθεῖν

βροντᾶς αὐγαῖς μ' εἰσι φλογίζαν

ἢ γένυν ἢ βελέαν τι προπέμψατε 34

ἔρρέτω Ἰλιον οἷ' ὅ' ἐπ' ἐκείνῳ

ΧΟ. ῥεξεῖς τίνα σοὶ παλάμην ποτὶ;

πάντες, ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς

ΦΙ. κρᾶτ' ἀπὸ κάρθρα τεμῶ φο-
νία χερσὶ

ἄρδρον ἀπῶσαι

30 πάντα νοσῶδη.

ΧΟ. τί ποτε, κ. τ. λ. usque ad finem.

ἐπαρδός. β.

V. 2. Ex ἱλίας εἰ σὺ τὰν ἐρῶ ἱλίας ὕστατον: respicit Philoctetes ad verba novissima Chori commonefacientis quomodo stias misēriās Philoctetes evitare potuerit. V. 3. Alterum πάλιν in v. 6. trajeci: mox vocibus transpositis mutavi ἐμοὶ ἄξιον in ἐμ' ἀπάξων. V. 11. ἱμῶν vulgō reduplicatur, et οὐν deest. V. 13. Post ἔλθης inseritur ἐκείνου e depravatā scriptura vocis ἐκείνου interpretantis scilicet ἀρτίου. V. 35. Ald. ῥίξκ. Alii ῥίξκας. Ipse ῥίξκας de quo genere verborum adi Piersōn. Moer. p. 14. B. V. 37. Ald. φονῆ φονῆ ἴσως ἤδη. In particula hujus diarii; quæ prodiit mense Junio A. D. 1810. scripsi notas quasdam in Sophoclis Philoctetem: ibi conjeci legendum φονῆ φονῆ νοσῶδη. at tunc temporis non perspectam habui, æque ac hodie, metri rationem; alioqui vidissēm alterum φονῆ esse delendum. Hac occasione data moneo, si cujus id scire intersit, editiones, quas Botheus et Erfurdcius procuraverant, mihi ad manus non fuisse notas illas conscribillant. Ne quis igitur me plagii insimulet. Quas conjecturas mihi alteruter præripuerit ad v. 156. 367. 1250. 1461. sua secum habeant et servant.

Nunc ad Euripidem accedo. Carmina ejus nonnulla Monostrophæ sagacitati aliorum commendavi ad Troad. Append. p. 146. quibus alia quatuor nunc addi possunt. Verum diu est ut inter meas Schedas ea omnia in ordine disposita conjeci, nondum certior factus indicio Seidleri in libro de Versibus Dochmiacis peculiariter scripto et edito Lipsiæ anno MDCCLXXI. quod Hermannus Cantus Choricis Herculis Furentis e numero Monostrophorum exemit. Hermannianæ editionis exemplar, nondum in has terras importatum, mihi comparare nequeo. Ignarus igitur quid inter nos conveniat, quid intersit, et furandi vel suspicione immunis, ad meam quoque mentem carmina illa exhibebo, vere et ex animo gavisurus si talem Virum mihi consentientem invenero. Sic lege,

Herc. F. 1016. et sqq.

στρ. α'.
'Ο φόνος ἦν, δν' Ἀργολὶς ἔχει πάτρα,
τότε μὲν περιστάμωτατος καὶ ἀ-
φραστὸς }
τῶν Ἑλλάδι γ' ἀπὸ Δαναοῦ παίδων
τὰδ' ὑπερέβαλεν παρίδραμεν
τὰ τότε κακὰ τάλαν· 5
αὐτογενεὶ μῶρῳ μενοεικένου Πρῶκης
στρ. β'.
ἴδωθε (κλήθρα κλίνονται διάνοχα)

ἀντιστρ. α'.
φόνον ἔχω λῆξαι τιθέμενον Μούσαις· 7
σὺ δὲ τέκνα τρίγωνα τεκόμενος }
τάδε δαίσας
σὺν λυσσάδι κατειργάσω μοῖρα·
εἰς τίνα στέναγμον ἢ γόνον
ἢ φθιτῶν ἀσι-
δαν, τίν' Ἀἰδῶ χόρον ἱακχήσω; 12
ἀντιστρ. β'.
ἴδωθε τάδε τέκνα περὶ πατρὸς ἀλλοῖα.

ὕλην ὑλῶν δόμων 14 κείμενα δυστάνου 18
 ἐρεῖσμαθ' Ἡρακλείων ἀμφὶ δέμας }
 ταῖς, }
 ἐρεῖσμα καὶ πολὺβροχ' ἀμ- }
 μάτων. }
 εὐδοντος ὕπνον δεινὸν ἐκ παίδων }
 φόνου }
 ἀμφὶ κίοσιν ἀνημμένα λαίνοισ.

ὁ δ', ὥς τις ὄρνις ἀπτερον καταστένων 21
 αἰδῖνα τέκνων, πρεσβὺς ὑστέρῳ ποδὶ
 πικρὰν διάκων ἤλυσιν ἀρεσθ' ὅδε·

στρ. γ'. ἀντιστρ. γ'.
 'ΑΜΦ. Καθμῖοι γέρον- } 23 ΧΟ. οἴμ' ὅδε φόνος ὅσος· } 36
 τες οὐ σῖγα σῖγ- }
 α; τὸν ὕπνω παρει- }
 μένον ἱάσατ' ἐκ- }
 λαθέσθαι κακῶν· }
 ΧΟ. σὲ δακρύοις }
 στένω πρέσβυ καὶ }
 τέκνα καὶ τὸ καλλ- }
 ῖνικον κᾶρα. 27
 'ΑΜΦ. ἐκαστέρῳ προβάτε· μὴ }
 κτυπεῖτε μὴ ψοφεῖτε μὴ }
 'γέρετ' ἐν αἰδῖα }
 τὸν ὑπνώδε' ἀπ' εὐνᾶς 31
 μὴ δέσμ' ἀνεγειρόμενος }
 χαλάσας ἀπολῇ τὸ πάλιν }
 τὰδ' ἔδη πατρῷα μέλαθρ- }
 ᾧ τε καταραξῇ. 35
 στρ. δ'. ἀντιστρ. δ'.
 ΧΟ. θάρσει· νῦξ ἔχει βλέφαρα }
 καὶ δὲ σῶ. }
 στέναξ' οὖν τέκνων }
 ὀλεθρον σέθεν· 'ΑΜΦ. ὁρατ', } 50
 οὐ τὸ φᾶος γε λιπῶν }
 φεύγω κακῶς τάλας· ἀλλ' εἴ }
 με καί- }
 νει κατέρ' ὄντα, }
 πρὸς τε κακοῖς κακὰ βή- }
 σεται πρὸς τ' 'Εριν- 55
 νύσι σύγγονον αἴμ' ἔξει· }
 φύγετε, γέροντες, ἀποπρὸ δαμᾶ- }
 των· }
 ΧΟ. τότε θανεῖν σ' ἔχρην ὅτε δά- }
 μαρτι σᾶ }
 φόνον ὀμόσπορον }
 ἐκπράξειν ἔμελλ- }
 ες Ταφίων περίκλυστ- 60
 ον ἄστῳ περβήσας· 'ΑΜΦ. διώ- }
 κετ' ἐκ- }
 φεύγετε μαργὸν }
 ἄνδρ' ἐπεγειρόμενος }
 πάλιν ἔπειτα Καδμ- }
 μείων ἀναβαλχεύσει, 65
 τάχα φόνον ἕτερον ἐπὶ φόνου }
 βαλίων.

V. 2. Pro ἄφραστοι, quod nuspiam in malo sensu accipitur, dedi
 ἄφραστοι: quam facile excidere potnerit φ, si cum ε jungatur, omnes
 norunt. Aliis fortasse placebit ἀραιῶς. Mihi ἄφραστοι: cf. Hippol.
 822. V. 3. Vulgo Ἑλλάδι τῶν τοῦ Δαίδαλου παίδων. Duplicem articulum
 frustra defendit Seidlerus p. 139. Dici potest τῶν τοῦ Δαίδαλου sub-

audito παιδων in oratione quidem soluta; sed articulos Lyrica respuunt. Ante Ἑλλάδι intellige φόνων in: mox τοῦ in ἄπο mutavi.— 6. Pro διογενί Tyrwhittus ιδιογενί: at in talibus usurpant Tragicī αὐτός compositum: cf. supr. 839. αὐδότη φόνω: Agam. 1582. αὐθιγταις θανάτοις. Æschyl. Fragm. Incert. 128. teste Hesychio Αὐτοθιγμῶνος πύμνω: Suppl. 66. αὐτοφόνος: similiter αὐτοάντης, αὐτοσφαγῆς, αὐτοφόντης, αὐτοχειρ, quorum omnia exstant apud Sophoclem. Apud Æschylum Suppl. 7. reperias αὐτογενή in alio sensu: si quis igitur reponit Αὐτοδικαί, aliquatenus se tueri poterit auctoritate Hesychii. V. 7. Pro τυόμενος Μοῦσαις, quod vel nullo vel humili sensu effertur, reposui τήμιονος Μοῦσαις præbentem materiem Musis: quot poetæ de Procne cecinerint, quis nescit. V. 8. Ald. τυόμενος ὡ δαίς: ipse dedi τυόμενος τὰς δαίσεις: alii aliter tentant. V. 11. Scaliger restituit αἰδῶν vice αἰδῶν. V. 17. Vice πρὸ, quod metrum non patitur, dedi περι. V. 19. Pro ἐκπιδων φόνου emendavi ad Troad. Append. p. 165. ἐκ παιδων φόνου, post caedem liberorum: cf. infr. 41. ἔπτοι ἰδόμενος et supr. 1013. Εἰδῶ δ' ἰ τλήμων ἔπτοι οὐκ εἰδόμενος Παιδῶς φονίους: mox Ald. αἰδῶν. H. Steph. et MS. E. αἰδῶν quæ est. gl. V. 25. Vulgo ἰδόμενος λαβῆναι. Inserui α, quod sæpe excidit. Hinc corrigit Burnsius Æschyl. Suppl. 1016. et corrigi debent loca quam plurima Tragicorum. V. 29. Collato Orest. 141. hic reposui ψοφίτι vice βροίτι. V. 30. Pro τὸν εἰδόμενον dedi ἐν εἰδῶ τὸν: mox ἐπὶ τῷ αὐτῷ εἰδῶν vice ἐπὶ τῷ αὐτῷ. V. 33. Vulgo ἀπὸ πάλιν: inepte; non id timuit Amphitryon ne Hercules experfactus urbem dirueret, verum ædes solummodo paternas: dedi igitur ἐν πάλιν: vid. Person. apud Monk. Hippol. 182. de permutatis πάλιν et πάλω dixi ad Troad. 468. Sed cf. infr. 64. V. 34. Ex ἀπὸ διερui τὰς ἰδῶς; Corruptum ἰδῶς sæpius: vid. ad Troad. Append. p. 141. V. 38. Vulgo ἀδύνατον. At sæpe ἀ privativum cum οὐ commutatur. In Choeph. 643. οὐ θυμίστως legitur vice ἀθυμίστως. V. 39. Pro μάτω lingua postulat μάτων vel mox βαλὼν pro βάτω. Frustra hunc locum allegat Elmsleius ad Heracl. 559. ut probet quòd subjunctivus singulariter æque ac pluraliter in prima persona usurpari possit, idem fere dicturus atque let us apud Anglos. V. 50. Vulgo Στίμαζα νῦν. Στίμαζα τίμωον ἔλεγον ἰὰ μοῖ σίτω τι παιδὸς αἰ αἰ δ' ἐπὶ τῷ. Horum nonnulla metrum indicat abundantia: neque enim quidquam in Antistrophe videtur deesse. Unde venerit interpolatio, nisi e Persarum fine, ubi similia quidem reperias, ignoro. V. 54. Vulgo μέντοι: at Hercules nova facinora, matre et liberis interfectis, si in se rediret, non meditaturus esset. V. 56. Vulgatum ἔμ non intelligo. Olim quidem legebatur αἰμ' ἔχω in Orest. 1037. Ἄλλε τὸ ματὴρ αἰμ' ἔχω sed MSS. αἰμ' ἔχω δὲ σ' οὐ κτενῶ. V. 64. Vulgo πάλιν. vid. ad 33. mox ἔπτοι inserui, quod sæpe participium sequitur; vid. Bl. ad Prom. 802.

Hæc excipiet Carmen Oreste desumptum, quod primus ipse, nī fallor, in suos numeros restitui. Potest quidem mihi præripere Hermannus in dissertatione De Usu Antistropharum, cujus mentione sæpius facta mihi salivam movit Seidlerus: sed, nondum libro Hermannī inspecto, cupiditatibus meis satisfacere nequeo, mox fortasse gaudio meum animum implebo, Viri scripta pervolvens, quicquid obgiant homunciones ἀμύττω, de Tragicis et literis Græcis in univrsum plurimum et optime meriti. Interim lege,

ὅσαπερ ἔδρακον ἔδρακον
ἐν δόμοις τυράνων.

70

ΧΟ. Σαφῶς λέγ' ἡμῖν αὐθέκαστα τὰν δόμοις·
τὰ γὰρ πρὶν οὐκ εὐγνωστα συμβαλοῦσ' ἔχω.

στρ. β'.

ἀντιστρ. β'.

ΦΡ. προσεῖπεν δ' Ὀρέσ-
τας Λακαιναν κόραν
ὦ Διὸς παῖ θῆς Ἰχν-
ος πῆδ' ἀνδρ' ἀπο-
στασα κλισμοῦ Πέλοπος
ἐπὶ παλαιοπάτορας ἔδρ-
ας ἴν' εἰδ-
ῃς λόγους τοὺς ἐμούς.

73

προσεῖπ' ἄλλος ἄλλ-
ον πεσὼν ἐν φόβῳ
μή τις εἴη δόλος·
καδοκεῖ τοῖς μὲν εὖ
τοῖς δ' ἐς ἀρκυστάταν
μηχανὰν ἐμπλέκειν
Τυνδαρίδι
μητροφόντας δράκων

81

86

πορφυρέων πέπλων ὑπὸ σπό-
του ξίφει σπάσαντες ἐν χε-
ροῖν φόνιός τε δράκων ξύνετος πολέ-
μου πιστός τε φίλοις θρασύς ἀλκὰν
ἀμφὶς ἄλλος·
ἄλλοθεν δι-
νασεν ὄμμα μὴ
τις παρῶν τύχοι.

ἐπωδός. β'.

90

στρ. γ'.

ἀντιστρ. γ'.

ἄγει δ' ἄγει νιν· ἂ δ' ἐφείπ-
ετ' αὐτὸν πρόμακτις ὦν ἔμελλ'·
ὁ δὲ ξύνεργος ἄλλ' ἔπρασσε,
ἴων κακὸς Φωκεὺς λέγων τ'
“οὐκ ἐκπόδων ἴπ’.” ἀλλ' αἰεὶ
κακοὶ Φρύγες· κακὴν δ' ἄλλ-
ον ἄλλοθεν
τοὺς μὲν ἐν σταθμοῖσιν ἱππι-
κόισι τοὺς δ' ἐν ἐξέδραισι
τοὺς δ' ἐκαῖθεν τοὺς δ' ἐκαῖθεν
διαρμόσας ἀποπρὸ δεσποίνης·
εἰς κόμας δὲ δακτύλους θι-
κῶν Ὀρέστας
ἀρβύλαν προβάς Μυκηνίδ'
ᾧμοις ἀριστεροῖσιν ἀνα-
κλάσας δέξην παῖειν λαίμ-
ων ἔμελλεν εἶσω μέλαν ξίφος.

97

103

110

ἀχέϊ δόμοισι θύρετρα· καὶ
σταθμοὺς μοχλοῖσιν ἐκβαλόν-
τες, ἐνθ' ἐμύκνομεν, βοη-
δρομοῦμεν ἄλλος· ἄλλοθεν
ὁ μὲν πέτρους δ' ὁ δ' ἀγκύλας
ὁ δὲ ξίφος πρόμακτον ἐν
χεροῖν ἔχων·
ἦλθε δ' ἄντα Πυλαΐδης τοῖος
ὅλος· Ἐκτωρ Φρύγιος οὐ λί-
αστος ἢ τρικόρυθος Αἰῶς
ὃν εἶδον ἐν Πριαμίσιν πόλει.
ὡς καὶ περὶ δ' ὀρεστέροι γυ-
ναικὸς ἀντί-
οι σταθάντες, “Ἐν νόμῳ
θανεῖ, κακῶς κακὸς σ' ἀπο-
κτείνει πόσις, κασιγνή-
του προδούς ἐν Ἀργαῖ θανεῖν γόνον.”

115

120

126

α δ' ἴαχον

ἀνίαχε

λευκὸν ἐμβαλοῦσα πῆχυν στήθεσι
ἐκτόπησε κρατὰ μέλειον πλαγὰ
φυγάδι ποδὶ χρυσόσάνδ-
αλον Ἰχνης ἔφερεν ἔφερε
φάσγανον δ' ἀκμάς ξυνήφα-

ἐπωδός. γ'.

130

137

μεν τότ' ἦν ἰδεῖν διαπρε-
 πείς ἐγένοντο Φθίγγες, εἰς ὅσον ἀλκῆς
 ἦσσαν· Ἑλλάδος ἐγενόμην αἰχμῆς
 ὃ μὲν οἰχόμενος φυγὰς ὃ δὲ νεκρὸς ὦν
 ὃ δὲ τραῦμα φέρων Ἄρεος ὃ δ' ὅσσοις
 δειδισσόμενος
 θανάτου προβολάν.

142

στρ. δ. 144
 νεκροὶ δ' ἐπικτον οἱ δ' ἔμελλ-
 ον οἱ δ' ἔκεινθ', ὑπὸ σκότου δ'
 ἔφευγον·
 ἔμολε δ' αἰ τάλαιν' Ἐρμιόνα δό-
 μους
 ἐπὶ φόνῳ χαμαιπετεῖ ματρὸς, αἰ

νιν ἔτεκεν τλάμων, ἄθυρσοι δ'
 οἷά νιν δραμόντε βακχάδες σκύμ-
 ον χερσὶν ὀρεῖαν ξυνήρπασαν·

πολύπονα, πολύπονα πάθεα
 Μενέλαος ἀνασχόμενος
 ἀνόνητον ἀπὸ Τροίας
 Ἑλένας λάβε τὸν γάμον.

ἀντιστρ. δ. 152
 πάλιν δὲ τὰν Διὸς κόρα
 ἐπὶ σφαγὰν ἔπεινον αἰ δ',
 (ᾧ Ζεῦ καὶ
 γὰ καὶ νῦν καὶ φῶς) ἐκ θαλάμῳ }
 ἄφραν· }
 τὸς ἐγένετ' ἀπὸ τ' ὀμμάτων, φαρ- }
 μάκοις }
 ἢ μάγων τέχναις, κλοπαῖς τ' ἐκ
 θεῶν τὰδ' ὅσπερ οὐ κάτοιδαν· ὀρεπ-
 την γὰρ ἐξέκλεπτον πόδα·

ἐπαδός. β'.

Si unquam alias, nunc certe scio, mihi Divam Criticem favere. Etenim hic Cantus Choricius, diu tenebris obductis, suo tandem nitore effulsit. Neque ad rem tantam promovendam verba ne viginti quidem per Carmen longissimum mutantur necesse est. In membris sententiarum trajectiendis, liberiores viam sum persequutus. Unde perspicitur ut in Epodis id notabile eveniat quod semper duo versus ejusdem generis sibi proxime adhaereant. Idem accidit et in Ione; de quo loco mox agam. Nunc de mutationibus dicendum est. V. 4. Vulgo τὸ τῆς ἐριδύγου κυκλοπύρου: quod stare potest. Mihi tamen displicent ἔριδος et κύρου bis de re eadem usurpata. Dedi ἔριδι μυγίνας ὑπέρταρ: cf. Iph. A. 793. Πατρίδος ἐλεμίνης Δι' αἶαν κύρου Δαλιχαύχνης γόνου· Εἰ φάτις ἔτυμος γ' ἦλθ' ὡς ἔτιμος Λίδα σι μυγίσι ἔριδι πταμέτη Διὸς ὅταν ἀλλάχῃ δέμης, ἢτ' ἔν δίλοις Πιρίσι μῦθος Τὰδ' ἐς αἰετῶνους ἥτορ· ἄλλως παρὰ καιρόν. Sic enim legi debet locus partim ex aliorum partim mea conjectura. Scaliger primus vidit ibi excidisse μυγίνας. V. 7. Alteram δυσιλίνας in δι' ἐλεμίνης mutavi: et mox erui ἰὸ τλάμων ex ἱαλίμων. V. 14. Pro ἐκ βαίοντος πίφινγα dedi ἄνατος ἐκπίφινγα. Quoties ἄνατος corrumpatur omnes norunt: vid. ad Phoen. 1018: locus Aristophanis, quem ibi innui, est Plut. 886. ubi lege, Ἄλλ' οἷα ἀνατὶ (vulgo ἄνατ.) συκοφάντεος δέγματος. V. 24. Pro κυκλίῳ lingua postulat κυκλοῦται circumdat terras: et mox ἱλισσεμίνης reposui vice ἱλίστων. V. 51. Hic versus alia quadam sede positus sic legitur—ἢ πύλαι φείγης φέβω: sed nondum Phryx pugnae mentionem fecerat: ideoque non habuit quod timeret. Dedi ἢ (nunc) mox φέβων vice φέβω. Si loca omnia apud Tragicos allegarim, quibus φέβων restitui debeat, plane molestus fuerim. Uno tantum exemplo contentus ero. In

Herc. F. 811. lege Ἡ δυσχίμυ ἄνακτος, Ὅς τῷ, οὐδ' ἔρῳ, φθάσει Ζεφύφρον
 ἐς ἀγώνων ἀμιλλαν et in Strophico Σπαρτῶν ἰὺ ἰφάμην γίνος : Quod ad sen-
 tentiam confer ibid. supr. 728. ὃ γέροντις εἰς λόχον (vulgo καλὸν) Στύχμ
 βρόχοις : δ ἀρκύνι ἰμβήσεται (vulgo γινήσεται) Ζεφύφροισι : cf. et Electr.
 965. Orest. 1308. Bacch. 835. V. 58. Vulgo ἀ δὲ λίον ἡλακάτα νήματα
 δ' ἴτε πίδα. At mihi quidem non liquet quid sibi velit ἴτε πίδα : ibi
 latet ἰστοπίδα, vox ad rem textoriam pertinens ; transposui igitur
 ἡλακάτα et ἰστοπίδα : quarum vocum altera significat lignum illud erectum,
 malo navis simile, de quo lana pendebat : altera lina cingentia ipsum colli
 orbem significat. V. 66. Vulgo ἄβριμα ἄβριμα αἰ αἰ inserui ; μαι ob
 μα omissionem et reposui ΑΑΑ vice ΑΙ ΑΙ. De voce δᾶ vid. Bl. ad Prom.
 584. V. 69. Vulgo ἄπτε pro ὄσπτε : error sollemnis : Corrige ὄσπτε
 in CEd. C. sub finem. V. 78. Vice προπάταρος — παλαιῆς dedi παλαιοπά-
 τος. Exstat παλαιομάτος in Nostri Suppl. 628. V. 103. Dedi
 ἄλλοι : cujus gl. est ἐν στήγαις : corruptela ἄλλοις : Idem erratum in 106.
 cf. 44. 115. Vulgo ἰαχᾶ quod stare potest : sed adeas Elmsl. ad
 Heracl. 122. Pro εἰς dedi τοῖς ob sequens illud εἰς : mox οὐ λίσσος vice
 ἄλίσσος, nisi ᾧ privativa sit longa syllaba. V. 139. Ex τότε δὲ τότε erui
 τότε ἢ ἰδίῳ : sæpe ἰδίῳ cum adjectivis jungitur cf. Choeph. 174. Προφιεῖς
 κέρως ἰδίῳ. V. 142. Ex Ἄρισος hac trajecto et ὃ erui ὄστος : mox
 ΔΕΙΔΙΣΣομενος ex ΔΕΑΙΣΣομενος. Ad vivum pingitur illud ὄστος
 διδισσόμενος, quod sane faciunt ii, qui plagam expectant imminentem.
 154. Vice διάπερ δαμάτων, quod abundat post ἐκ θαλάμων, reposui
 ἀπὸ τ' ἰμμάτων. Similiter in Orest. 1317. restituitur τολουρὲς οὐτ' ἀπ'
 ἰμμάτων vice οὐσα δαμάτων : quam conjecturam ad Troad. 950. satis
 adstruxi Hesychii verbis. Τολουρὲς, μακρόθεν ἀπὸ θύας. Similiter apud
 Hom. Il. X. 454. Ἀπ' οὐατος ab Hesychio interpretatur μακρὰν τῆς
 ἀκροῦς. Harpocratio citat ex Demosthene Ἀπὸ τοῦ πρὸς ὀφθαλμοῦ et exponit
 per ἀπὸθεν. Cf. Soph. CEd. C. 15. ἀπ' ἰμμάτων πρὸς, procul ab oculis.
 His tandem scriptis video versum a me omissum, Πῶ δ' ἄρ' ἀμύνει εἰ
 κατὰ στήγας Φρύγες, qui poni debet ad finem strophæ γ', nec tamen
 sibi versum responsurum in Antistrophe habet.

Hæc carmina suo ordine excipient reliqua Euripidea Monostropha ;
 et deinceps fortasse Cantus quidam tam Sophoclis tam Euripidis qui
 Anapæsti vocantur illegitimi.

Dabam Etone Aprilis Prid. Kalend. A. D. 1813.

OBSERVATIONS

ON THE

Romaic or Modern Greek Language,

AS IT IS SPOKEN IN THE IONIAN ISLANDS.

Extracted from Mr. Waller Wright's HORÆ IONICÆ.

THE dialect in general use throughout these islands and the adjacent
 part of the continent of Greece is the Doric ; but corrupted by the in-
 troduction of a great number of Italian words, and some of Turkish
 origin, which have, for the most part, been naturalized by the addition
 of Greek terminations.

The radical words of the modern Greek, in general, bear a near affinity to those of the ancient language : and the principal differences between the two are those of pronunciation and inflection.

The first of these is the invariable observance of accent, and disregard of quantity ; which, although they may be tolerated in ordinary conversation or in the reading of prose authors, by destroying the melody of rhythm, considerably detract from the beauties of Homer and Theocritus, and are still more sensibly felt in the works of the tragedians and lyric poets.

It would be too bold to attempt to determine how far the force of the vowels, diphthongs, and certain of the consonants in the modern system of pronunciation, may correspond with the usage of the classical ages : but the difference between the English and Romain pronunciation of the Greek may be principally reduced to the following table :

α is pronounced as *a* in the Italian.

{	<i>ι</i> <i>αι</i> <i>υ</i>	}	<i>e</i>
---	---	---	----------------

{	<i>ι</i> <i>υ</i> <i>οι</i> <i>ου</i>	}	<i>i</i>
---	--	---	----------------

ου as *u* in Italian, or *oo* in English.

α, ω { as *o* without any difference as
to the quantity, and indeed
frequently inverting it.*

υ after a vowel becomes a consonant, and is sounded as *v*, which sound is also common to the *β*; thus, βασιλεὺς is pronounced *vasilevs*. *χ* is a peculiar national letter of a harsh guttural sound, resembling, but somewhat more aspirated than the German pronunciation of the letter *g*; and

δ has the force of the softened *th*, as in *thee*, *thou*, &c.

With respect to inflection, the modern Greek seems to be very deficient ; and indeed that defect is chiefly supplied, as in other modern languages, by prefixing prepositions to mark the relations of the substantives, and conjunctions to distinguish the moods of the verbs.

In the latter, the aorist is the past tense most commonly used ; and the preterite and its derivatives are formed in all the voices respectively, by the auxiliaries *ἔχεν* and *εἶναι*.

The infinitive is no longer in use, but its place is supplied by *ῥα* (the contraction of *ιναι*) prefixed to the verb in the subjunctive mood ; by a singular anomaly, however, in conversation, the infinitive mood of the verb *εἶμι*, is almost the only part used when speaking in the present tense.

Another peculiarity of the modern Greek is the adoption of the inde-

* Thus *Ἄνθρωπος* is pronounced as if written *Ἀνθρέπκως*.

finite article, in conformity also with the genius of other European languages : *ὁ* in the masculine and *ἡ* in the feminine serve for all cases without any inflection.

In consequence of these differences, the ear which is accustomed to the English pronunciation of the Greek language seeks in vain for that full sonorous cadence which early habits have taught us to admire, and finds in its stead an acute, stridulous combination of sounds, which is far from being either agreeable or harmonious ; while the mind is disgusted at the barbarous structure of a dialect which confounds the anomalies of ancient and modern grammar.

I do not presume to extend these observations beyond the limits of the Ionian islands ; though, from the few opportunities which I have had of listening to the conversation of the Albanian soldiery, I believe that, as far as relates to pronunciation, they may be equally applicable to the people of that district, who are reported, in other respects, to speak the Romaic dialect with a degree of purity much nearer to that of the Ancient Greek : while (singular as it may appear) the natives of Attica, though still remarkable for wit and acuteness of intellect, speak a more barbarous jargon than even the inhabitants of the Ionian Islands. Much has been done, since the first connection of the court of St. Petersburg with the Greeks of the continent, towards purifying the Romaic, and reducing it to the form of a regular dialect, and many works in that language have been published at Trieste.

The Legislative Assembly of the Seven Islands had also decreed, that after ten years no other language should be used in the promulgation of the laws, the public records, pleadings, and process of the courts of justice.

What might have been the effect of this regulation it is impossible to determine ; but I am much inclined to suspect, that the improvement of their literature would never have maintained an equal pace with the rapid progress of their political corruption.

Poems, BY THE KING OF PERSIA.

FATH ALI SHAH,¹ the powerful monarch who at this time governs Persia, is celebrated for being, not only a munificent patron of learned and ingenious men, but himself the author of a *Diwan*,² or collection of elegies and sonnets. Mr. Morier, in his Travels lately published, (p. 186) informs us, that the king's chief poet receives from his majesty a gold

¹ بابا خان called, before he ascended the throne, قثم علي شاه *Khan*.

² Of a Persian *Diwan* or *Deewana* دیوان the greater part, in general, consists of short *ghazals* غزل (sonnets or odes.)

*tomann*² for every couplet, and once obtained the remission of a considerable debt by the composition of some pleasing verses. The government of Kashan, one of the chief cities in Persia, was the reward of poetical excellence, according to Mr. Scott Waring, who, in his "*Tour to Sheeraz*" (chapter xxiv.) has exhibited a specimen of the king's amatory productions.

The four poems, which we subjoin, were first translated into French, and there is reason to believe, have not, until now, appeared in the English language. For the notes we are indebted to a friend.

I.

She, who is the object of my love, has just declared that she will not grant me another kiss, but at the price of my existence. Ah! why have I not a thousand lives that I might sacrifice them all on these conditions.

The flame, which she has enkindled in my heart, is so bright, that it dazzles the universe: it is a torch inclosed within crystal. This heart is a christian temple wherein beauty has established her sanctuary; and the sighs, which escape from it, are like the loud-ringing bells.³

Ah! too fascinating object! how dangerous are thy looks! they wound indifferently the hearts of young and old.¹ They are more to be dreaded than the fatal arrows of the mighty *Toos*.²

Delight us with a glimpse of thy lovely form: charm our senses by the elegance of thy attitudes: our hearts are transported by thy glances. The proud peacock, covered with confusion, dares not display before thee, the rich and pompous variety of his plumage.

Thy ebon ringlets are chains, which hold monarchs in captivity, and make them slaves to the power of thy charms.

The dust, on which thou treadest, becomes an ornament worthy of the imperial diadem of *Caus*.⁴ Haughty kings now prostrate themselves before *Khacau*,⁵ since he has obtained a favorable look from the object of his love.

² The *Tomann* تومان is a handsome gold coin, bearing on one side the king's titles, and, on the other side, a date, with the name of the city where it was struck. It is not equal in thickness to an English Guinea; and in value it is something less than a pound.

³ Bells are not used by the Mohammedans in their Mosques, or *Mesjeds*, but a person, called the *Mawczu*, summons the people to prayers from a *Minareh*, or tower, at certain stated times.

¹ طوس *Toos*, the son of *Nouder*, نودر makes a conspicuous figure among the princes and warriors celebrated by *Ferdoosi* in his *Shahnameh*, or "*Book of Kings*;" and he is also mentioned in the *Chronicle of Tabri*, as a *Serhang* سرهنگ or general, employed by the Persian monarch, *Cai Caus*, against *Afrasiab* (King of *Turcomania*) five or six centuries before Christ.

⁴ Supposed to have been *Darius*, the *Mede*, by some historians. To the name *Caus* کاوز the title کب *Cai* is often prefixed.

⁵ This poetical surname خاقان *Khacau*, adopted by *Fath Ali Shah*, signifies *Emperor* or *King*; and must not be confounded with خاقانی *Khacani* the name of another Persian poet, who flourished in the sixth century of the *Mahammedan* era.

II.

That blessing, which the fountain of life bestowed in former ages on *Khezr*,¹ thy lips can communicate in a manner infinitely more efficacious.

Nature, confounded at the aspect of thy lovely mouth, conceals her rubies within a rock.

Our hearts, ensnared by those eyes which express all the softness of amorous intoxication, are held captive in the dimples of thy chin.

Love has excited in my soul a fire, which cannot be extinguished :— my bosom is become red with flames, like a parterre of roses. This heart is no longer mine; it hangs suspended on the ringlets of thy hair: and thou, cruel fair! thou piercest it with a glance of thy cold disdain. Ah! inquire not into the wretched *Khacan's* fate. Thy waving locks have deprived him of reason; but how many thousand lovers, before him, have fallen victims to the magic of thy beauty?

III.

My soul, captivated by thy charms, wastes itself away in chains, and bends beneath the weight of oppression. Thou hast said "love will bring thee to the tomb, arise and leave his dominions." But, alas! I wish to expire at thy feet rather than to abandon altogether my hopes of possessing thee. I swear by the two bows, that send forth irresistible arrows from thine eyes, that my days have lost their lustre: they are dark as the jet of thy waving ringlets; and the sweetness of thy lips far exceeds, in the opinion of *Khacan*, all that the richest sugar-cane has ever yielded.

IV.

The humid clouds of spring float over the enamelled meads, and, like my eyes, dissolve in tears. My fancy seeks thee in all places; and the beauties of nature, retrace, at every moment, thy enchanting image. But thou, O cruel fair one! thou endeavourest to efface from thy memory the recollection of my ardent love—my tender constancy.

Thy charms eclipse the glowing tulip :—thy graceful stature puts to shame the lofty cypress. Let every nymph, although equal in beauty to *Shireen*,² pay homage to thy superiority; and let all men become like *Ferhad*³ of the mountain, distracted on beholding thy loveliness.

¹ The prophet *خضر Khezr*, (whom some mistake for Elias) is said to have discovered and tasted the *amb-i-keyst* آب حیات or "waters of immortality;" and consequently to be exempt from death.

² *Shireen* شیرین the favorite of *Khosroo*, surnamed *Parveez* (that monarch, whom the European writers style *Chosroes*) is no less celebrated on account of her beauty than for the passion with which she inspired *Ferhad*.

³ Of this unfortunate lover (*Ferhad* فرهاد) the romantic story has been told by *Nizami*, *Hafez*, *Emir Khesroo* of Delhi, *Ashraf*, *Wehshi*, and many others. The mountain, to which our royal poet alludes, is the *کوه بیستون Kook Bisatoon*, (near Kirmanshah, in the province of Cardistan) where are still visible many

How could the star of day have shone amidst the heavens, if the moon of thy countenance had not concealed its splendor beneath the cloud of a veil? Oh! banish me not from thy sight—command me, it will be charitable, command me to die. How long wilt thou reject the amorous solicitations of thy *Khacan*? Wilt thou drive him to madness by thy unrelenting cruelty? Is he doomed to endless tears and lamentations?

ANECDOTES

relating to THEOPHILUS, a Missionary to India in the fourth Century, collected from PHILOSTORGIUS.

THE following account of Theophilus Indus, extracted from Philostorgius,¹ will afford much matter of reflection to those who are engaged in oriental researches. It came in my way by accident, as I was examining the author for a very different purpose, and to me it was entirely new. I soon found, however, upon proceeding in my inquiry, that it had attracted the notice of various commentators, whose observations will occur in the following disquisition; and to these I have some remarks of my own to add, which may prove acceptable, as originating from one who has long been conversant in subjects of a similar nature.

Philostorgius is a writer of the fourth century, and one of the ecclesiastical historians published by Valesius (Henry de Valois); his estimation as an author does not stand high,—he was an Arian, and a most sturdy opponent of the Homoeousians; this circumstance led me to the perusal of his work, in which I should as readily have expected to find a dissertation upon Pindar, as the very curious history of Theophilus; but Theophilus was an Arian!

figures sculptured in the rock, which, by the romances of Persia, are ascribed to the statuary *Ferhad*. Among these sculptures, travellers have noticed the representation of a female; according to local tradition, the fair *Shireen*, mistress of King *Khosroo*, or Chosroes, and the fascinating object of *Ferhad's* love. As a recompense for clearing a passage over the mountain of Bisetoon, by removing immense rocks, which obstructed the path, (a task of such labor as far exceeded the powers of common mortals, by *Ferhad* however executed with ease) the monarch had promised to bestow *Shireen* on the enamoured statuary. But a false report of the fair one's death having been communicated in a sudden manner to *Ferhad*, he immediately destroyed himself, and the scene of this catastrophe is still shown among the recesses of Mount Bisetoon.

¹ It is, in fact, an extract from an extract, for Philostorgius is only extant in Photius.

Gibbon, with a spirit of industry which led him to consult a variety of authors whom he totally despised, has not failed to commemorate Theophilus and his mission. (Vol. II. p. 210.) His notice of him, however, is so brief, and so little applicable to the purpose of the present discussion, that the bare mention of it is sufficient.¹ La Croze has passed him in silence, although it more immediately concerns his History of the Malabar Christians, and would have carried his information two or three centuries higher than the period at which he commences his inquiries, on the authority of Cosmas Indicopleustes. But the notes of Valesius, the learned editor of Philostorgius, are the best commentary on the author, and have proved the best means of conducting me in the investigation of my subject.

Theophilus is styled Indus, as being an Indian, and, as will be proved immediately, a native of Ceylon; he is distinguished as a hostage sent by the king of that island to Constantine; and probably came with the embassy mentioned by Eusebius,² which was conducted by Metrodorus. This embassy came through Persia, and Metrodorus complained, that he had been robbed by the king of that country, of pearls and other jewels, which his master had intended for the Roman emperor. Eusebius does not specify from what kingdom this embassy came, but uses the term Indian generally. The presents themselves, however, bespeak the pearls of Ceylon; and the route through Persia proves that it came from some country to the eastward of Arabia; a circumstance necessary to notice, as the Abyssinians in that age were frequently included in that comprehensive appellation.

The date of this embassy is fixed by Valesius in the thirty-first year of the reign of Constantine, and this is the principal ground for supposing that Theophilus arrived with it, for if he was then, as our author asserts, a very young man, it gives time for his instruction, conversion, ordination as a priest, and consecration as a bishop, in which character he returned to India in the following reign of Constantius.

How an ambassador from India bore the Greek name of Metrodorus, does not immediately appear, but may be accounted for two ways, either by supposing him converted, as Theophilus was, or else by a conjecture, that he was one of the Greek merchants of Egypt, who traded to the east, or had resided there as a factor, and whom the king of Ceylon had nominated to the office as pos-

¹ Gibbon refers to the observations of Godefroy and Herbelot. Jacques Godefroy published Philostorgius in 1642, but I have not been able to consult his edition. Wilford has noticed Theophilus in the *Asiatic Researches*.

² Vita Constantini, lib. iv. c. 50. Note 2.

setting the language of the sovereign to whom the embassy was addressed.

The name of Theophilus, we can more readily suppose to have been given, when a native Indian was baptised, and possibly suggested by the mention of it in St. Luke. Such a convert would naturally be styled Theophilus Indus, (Theophilus the Hindoo) to distinguish him from numberless Greeks who bore the same name.

Why a king of Ceylon should be under the necessity of sending hostages¹ to a Roman emperor, is a dubious question; but as embassies had been sent to Augustus from the sovereigns of Malabar and Guzerat, it should seem that the commerce between Egypt and India required such intercourse upon different occasions; and as we learn from the digest, that this commerce was in full vigor much later than the reign of Constantine, it is reasonable to suppose, that the merchants had established settlements or factories on the coast of that island, which required such securities as hostages, to preserve their immunities, or ensure their personal safety.

Ceylon was at that time the centre of the commerce between the countries further to the east and Egypt; for though we learn from Ptolemy, that the Greek merchants had factories in the Golden Chersonese, as early as the reign of Adrian, the regular fleets from Egypt went no further than the coast of Malabar or Ceylon, because it was a voyage which they could complete within the compass of a year; and that Ceylon was the island from whence this embassy came, may be proved by the expression of Philostorgius, who says, that the island was styled Diboos;² this, in the pronunciation of the Greeks, is Divoos, or Divus; now it is well known that Dive, Dib, Dweep, and Din, are generic terms to express an island in Sanscreeet, and its cognate dialects, and that Seren-dib, or Selen-dib, is the island of Ceylon. This was stated in my commentary on the Periplus, and is confirmed by Ammianus Marcellinus,³ Vossius, and Valesius.

Theophilus, according to his historian, came very young to Europe in the 31st year⁴ of the reign of Constantine, answering to 337 of our era, and he returned on his mission to India in 356. This space gives nineteen years for his conversion, ordination, &c.

¹ καὶ ὁμηρίαν. If this expression were not precise, I should rather suppose that Theophilus was in the suite of the embassy, than an hostage.

² Διβόως γ' ἑστὶν ἀπὸ τοῦ ἡ νῆσος χύμα. Ancient Commerce, vol. ii. p. 495. From Vossius, Gibbon supposes it to be the Maldives.

³ Lib. xxii. p. 306. Divis et Serendivis. In Philostorgius, Diboos is a single island.

⁴ These dates are fixed by Valesius.

&c. and we are informed that his consecration was performed by bishops of his own persuasion, that is, by Arians. Eusebius, who was almost an Arian, had ordained him deacon, and Constantius, who was a favorer of this sect, or Heresy, preferred an Arian bishop¹ to any other for the mission he was now meditating to several countries in the east. Philostorgius likewise informs us, that he was a person of the strictest morals, and soundest faith, (meaning Arianism) but inclined rather to a monastic life, than the business of the world. Constantius, however, called him into action, and having determined to give as much consequence and magnificence to the mission as its importance demanded, ordered it to be accompanied with two hundred horses of the finest Cappadocian breed, appointed transports for the purpose, and put on board a variety of the most expensive presents, in order to excite the curiosity, and conciliate the good-will, of the different nations that were to be visited.

The first destination of the voyage was to Arabia Felix, at that time under the dominion of the Homerites, who had put an end to the dynasty of the Sabeans, and chosen Taphar for the residence of their sovereign, in preference to Saba, the ancient metropolis. Taphar is still in existence, according to Niebuhr, who has rightly conjectured that the Apha of the Periplus was the modern Dafar; the Taphar of Philostorgius establishes this conjecture for a truth.

The mission, we may conclude, embarked at one of the ports of Egypt on the Red Sea, as Arsinoë, Muos-Hormus, or Bereké. This, however, is not noticed; but upon its arrival in Arabia, it proceeded to the capital, where it was found that the Arabians retained so much evidence of their descent from Abraham, that they performed circumcision on the eighth day; but they were, nevertheless, idolaters, sacrificing to the sun and moon, and other deities peculiar to their country. There was likewise a large number of Jews mingled with the natives.

Here Theophilus commenced his mission, by preaching Christ to the Homerites, and exhorting them to abandon the superstition of their fathers: but in making this attempt, he experienced the greatest opposition, not from the natives, but from the malignity of the Jews. The extraordinary works² that he exhibited, and the profession he made that the Christian faith was irresistible, which he urged in two or three of his discourses, soon reduced

¹ It is remarkable that Philostorgius does not use the term *ἐπίσκοπος*; on this occasion, but *ἐπίσκοπος*, the same distinction as would be equivalent in our language between bishop, and superintendant, or overseer.—Valesius.

² *παράδοξος ἔργα*. Are miracles insinuated by this expression?

the Jews, and all other opponents, to utter silence. The king, or chief, he found more tractable, and more disposed to listen to his pious exhortations; from him he obtained leave to build three churches, one at Taphar, the metropolis, another at Adana, (Aden) a port beyond the Straits on the ocean, where there is a Roman emporium, and a third near the entrance of the Gulph of Persia, where there is a Persian mart; and these he constructed, not out of the money entrusted to him by the emperor, but at his own expense.

The mention of a Roman and Persian emporium causes a doubt here, whether they were marts in the possession of those two empires, or whether they were established ports for the commerce of the respective powers under the dominion of the sovereign of the Homerites. The latter may be deemed the most probable, as the churches seem to be erected by permission of that sovereign, and if his power extended over the whole sea-coast on the ocean, as this seems to imply, the dominion of the Homerite must have comprised a larger portion of Arabia, than has fallen to the lot of any other native power upon record, for Aden² is at the western angle of the peninsula, and the Persian mart, whether Maskat or Sohar, is in Oman, at the eastern extremity. A fact of still greater importance is likewise to be inferred from these transactions, which is, that the oriental commerce of Egypt was still in full vigor in the time of Constantius.

Aden had been destroyed by the Romans at the commencement of this commerce; we find it now restored again, and flourishing under a native prince; and such vicissitude has been the lot of this place down to the present time, according to the prevalence of foreign,³ or various native powers in different ages. Sohar was formerly the oriental mart of Oman, as Maskat is at present. Either of these ports, as lying near the Straits, might be the Persian emporium visited by Theophilus, for Oman has always been the most commercial and civilized of the Arabian provinces, and the present Imam has larger dependencies than any of his predecessors; he is in possession of a formidable fleet, and an extent of commerce in the Indian ocean, which begins to interfere with the interest of our own East India Company. If, therefore, Theophilus planted churches in the metropolis, Aden and Maskat, it is just

¹ νόμισμα ἐμπορίου is the general term used in the Periplus for marts of this sort.

² The mart was fixed at Aden as early as the time of Ptolemy Philadelphus. Agatharchides. Maskat and Sohar are both between Ras-el-Had and Mosandon.

³ It was taken by the Turks soon after the discovery of the Cape of Good Hope: it was afterwards under the Imam of Sana, and has now a native Sheik. Niebuhr.

where the Propaganda would have wished to have placed them at the present time, were not the Mahomedan superstition an insuperable obstacle to the attempt.

Theophilus, as soon as he had accomplished this undertaking, to the best of his power, and, as far as opportunity served, had dedicated the churches and furnished them with ornaments, such as he was able to procure, proceeded to the island of Diboos, (Ceylon) the country where he was born, and from thence he passed to various other countries in the peninsula of India.

In several places, he found churches already established; and in all he corrected such irregularities in practice and discipline, as were not conformable to the usages he had remarked in the service of the Greek church. One was, that they continued sitting during the reading of the Gospel; and there were other circumstances not strictly correspondent to the rules of the church. All these improprieties he reduced into better order, so as to make their form of worship more reverent, and more agreeable to the commands of God. But their profession of faith he ratified and confirmed, for it wanted no correction, as they had invariably¹ professed, from the time² of their conversion, that the Son³ was of a *different substance*⁴ from the Father; and the original doctrine they had received, had, from the beginning, set them right in the object of their worship.⁵

A variety of reflexions occur from the perusal of this part of the narrative, which have given rise to my desire of laying this disquisition before the public.

For, in the first place, we have here, as far as my inquiries enable me to state, the first account of a Christian church on the coast of Malabar and Ceylon, which still exists under the denomination of Christians of St. Thomas. Such a church, the Portuguese found upon their first discovery of India, in the latter end of the fifteenth century; the same church, Cosmas Indicopleustes found in the sixth, and we have here a proof of its existence in the fourth; with the additional intelligence that it had been established at a much earlier period. We learn, likewise, that there were regular places of worship, regular congregations, and a ser-

¹ ἀκαταρτίτως—inviolably, is the strong expression of the author.

² ἐξ ἀρχῆς is the term used, which Valesius renders *ab ultima antiquitate*.

³ Those who, with Gibbon and his school, consider the ἁποδόσεις, ἁμοιούσεις, and ἰσιπύσεις, as employed in speculative intricacies only, or metaphysical distinctions, would do well to consult Gudworth's intellectual system (Book 1. c. 4.) which, if they would do, however they might be disposed to make a mockery of the discussion, they would find it no easy task to reply to the argument.

⁴ ἰσιπύσεις, the term adopted by the Arians in opposition to the ἁποδόσεις of the orthodox.

⁵ τὸ αὐτὸν σίβει.

vice not differing much in point of practice from that of the Greeks. If the original work of Philostorgius were extant, we should, in all probability, have derived many more circumstantial particulars of this extraordinary mission; but we have the account only in the abstract of Photius, and as he was highly orthodox, it is natural to conclude, that he has recorded no more of this Arian mission than was necessary to keep up the thread of the narrative; he is throughout extremely indignant at the conduct of the Heretic, and in this very passage styles him an impious wretch.¹

Had the case been otherwise, we might possibly have learnt from Philostorgius himself, when, and by whom, this church was planted. La Croze rejects the tradition of St. Thomas's preaching to the Indians, and derives the title of this church from Thomas² of Edessa, a Nestorian, who was raised to the patriarchate of Persia, and whose episcopal seat was at Seleucia, or Ctesiphon, on the Tigris, in Assyria, and at that time the capital of the Persian empire. This is the reason that *the Liturgy* of the Malabar Christians is to this day Syriac, though as little understood by the people, as the Greek Liturgy by the Copts, or the Latin by the Roman Catholics; we know likewise, that the Malabar bishop was consecrated by the Catholicos or primate of Ctesiphon,³ and still is, or, was till within these few years, consecrated by the same superior, who has since changed his residence to Mosul on the Tigris.

But, however dubious the apostleship of St. Thomas may appear, it must be allowed, that a church existing in the form this was, when visited by Theophilus, must have been of considerable standing: but if the establishment cannot be carried up to the age of the apostles, the most natural communication would be, either from the Gulph of Persia, or from Egypt, by the Red Sea. This intercourse with Malabar was annual. The experiment of a mission was suitable to the zeal and spirit of the times; or though no mission were appointed, Christian merchants, as well as others, would sail on board these fleets; and merchants, at that early period, were as anxious as priests to promote the interests of their religion. Frumentius, the apostle of Abyssinia, was a merchant.

The Arian heresy of this Indian church is not easy to be accounted for in so early an age, unless such tenets were current in Egypt before Arius set the world in flames; and though the modern faith of this church is styled Nestorian, and their Catholi-

¹ ὡς φησὶν ὁ ἐκκλησιαστικὸς οὐτοῦ.

² Montfaucon Præfatio ad Cosmam, p. x.

³ Seleucia and Ctesiphon are only separated by the Tigris, and are now called Al-modain the two cities.

cos, at Mosul, a Nestorian, Nestorius lived near a century later than Arius; so that his Heresy answers the purpose no better, neither can we learn how those who were Arians in an early age, became Nestorians in a later, unless Thomas of Edessa, in correcting a greater error, introduced a less. The Arians maintained that the Son was a creature, and that there was a time, when he was not; but Nestorius was as hostile to Arianism as the Orthodox themselves; he subscribed to the decrees of the council of Nice, and held, in conformity to them, that the Son was of the same substance with the Father. But he had a new doctrine of his own, which he proposed publicly, soon after his advancement to the patriarchal throne of Constantinople; which was, that there were two distinct persons¹ in the Son, as well as two natures. This question caused a great schism; the doctrine was condemned by the churches of Alexandria and Rome, and produced, finally, the deposition of Nestorius from his see. His deposition, however, did not crush the Heresy: it spread widely among the Asiatic bishops, and prevailed more especially in Persia; from Persia it spread over several of the more eastern churches, and all our early travellers, such as Marco Polo, Rubruquis, Carpin, &c. inform us, that wheresoever they met with Christians in the east, even as far as China, they were Nestorians.

This is only worthy of notice so far as it concerns the Malabar Christians, of whom I have been speaking, in consequence of the mission of Theophilus; for as soon as the Portuguese had established their dominion upon that coast, the priests at Goa formed a plan for reconciling these Nestorians to the church of Rome; and whether we consider the arts or the power employed to promote this object, it produced one of the most grievous persecutions² their church ever experienced, before the last, and almost fatal invasion of Tippoo Sultan. There is still a schism in this church between those who have been reconciled, and those who adhere to the national faith; and this division is the more to be lamented, as the number of Christians on the coast and in Travancore, are said to amount to two or three hundred thousand, with an hundred and fifty thousand in Ceylon. Ill-instructed as these poor natives may be, they might afford a solid foundation to

¹ It is well known that the adoration of the virgin advanced very early, with hasty strides, both in the eastern and western churches, and the title of the mother of God was a favorite expression of their devotion with the emperors, with the priesthood, and more especially with the people. This title was scrupled by Nestorius, who maintained that she ought to be styled, not the mother of God, but the mother of Christ. This doctrine was so unpopular, that he was contradicted publicly during his discourse, and in his patriarchal pulpit; and it produced an insurrection of the people. Perhaps if it had not been for this, his heresy would have been less regarded.

² For the whole of this, see La Croze's *Christianisme des Indes*.

erect a Christian church in India, so much recommended by many benevolent persons in our own country. The difficulty must be to subdue their prejudices; but if that is insurmountable, some steps might be taken to give them instruction in their own way, and remove their ignorance; for it is better that they should be Christians of any denomination, than that they should sink again into idolatry: of this there seems to be some danger, if the latest accounts, received from that part of the world, are to be credited.

Whether the heresy of this church went the full length of Arianism in the time of Theophilus, cannot now be ascertained; but if it fell short of the Nicæan orthodoxy in any degree, no doubt but an Arian would hail the correspondence with his own tenets, and readily confirm them in their faith. We cannot help taking an interest in such a community, separated from Christendom by half the circumference of the globe, and preserving the light of the Gospel through such a succession of ages, (probably) from the second century after Christ to the present day. The mission of Theophilus carries the account up to the middle of the fourth, with sufficient proof that the establishment was not then novel, but had existed for a considerable space of time previous to this visit of the missionary. Such a church, erroneous or not, is respectable for its antiquity; if ours is purer, let us pray to God that it may prove equal in duration.

The mission of Theophilus, however, did not end with Ceylon and the coast; the narrative of Philostorgius, briefly as it is preserved in the extract of Photius, carries him back to Arabia, and from thence to the Ethiopians called Auxoomites, who dwell upon the left-hand side of the coast within the straits of the Red Sea; these are the Abyssinians, whose capital was at Axuma. The account closes with saying, that after setting matters in order here, he returned again to Constantinople, where he was most graciously received by the emperor, but not appointed to any particular see; that is, he was what the church of Rome calls a bishop in partibus, and lived respected by those of his own persuasion, as the very pattern of perfection.¹

It is matter of concern, that Photius is so abrupt in his account; for we have other authorities which lead us to think, that if Theophilus regulated the churches in India no better than he did in Abyssinia, his visitation was not important; for even if he was received in that country, he was not listened to. This is inferred from a letter of Constantius to the kings of Abyssinia, requesting them to send Frumentius out of their country, as a teacher of

¹ καὶ τοὶ ὡς περ ἄγαλμα δι' ἁγίων.

false doctrine. This could arise only from the suggestion of Theophilus, who, we may conclude, found that the Abyssinians were not Arians, nor willing to be made so; neither was the doctrine of an Arian likely to be received while Frumentius continued in the country.

If the work of Philostorgius were extant, we might have found in it the counterpart of this transaction,—the opposition that Theophilus experienced, and his inducement to apply to Constantius for support. At present, our evidence rests upon the inference drawn from this letter: the letter itself will prove that this evidence is substantial.

Constantius Victor Maximus Augustus, to Aizānas and Sasanus.¹

“The knowledge of what is good, is to us a matter of the greatest interest and concern, and in this respect, I think, that our attention is due to all mankind, so that they may pass through life with confidence, by having a knowledge of such things as relate to God, and an unanimity of sentiment in their pursuit of truth and righteousness. It is with this view that we address ourselves to you. Wishing to impart to you the same instruction which the Romans have, (in matters of faith) and desirous that you may hold the same doctrine as our church, we exhort you to send Frumentius out of your country into Egypt, and place him under the direction of George,² the most reverend patriarch, (of Alexandria) and the other bishops of that province, who have proper authority to judge and determine all questions relative to the true faith. For you ought to know and remember, that you alone pretend to be ignorant of what is too well known to all others, that Athanasius consecrated Frumentius a bishop, and that Athanasius stands charged with a thousand errors, from which he has never been able to clear himself, and for which he has justly been deposed from his see. He is at this time a fugitive, wandering in utter want and wretchedness, from place to place, as if he could, by the change of his situation, escape from the reproaches which attend him.

“If Frumentius, however, will submit, of his own accord, it is agreed on all hands, that he ought to be acknowledged as a bishop, if he will prove himself worthy of the office, by subscribing to the laws of the church, and professing the faith now established; if he will give an account of his consecration, and his conduct through life, and submit to the authority of those whose province it is to judge matters of this sort.

¹ No title is given them in the original.

² George was the patriarch intruded into the see on the expulsion of Athanasius, and an Arian.

"But if he procrastinates, or remains contumacious, it is a clear proof that he is induced by the persuasions of Athanasius, the most wicked of all men; and that he himself stands convicted of impiety, in the same degree as his adviser. In this there is danger, that if he is allowed to approach Axuma, he may not only corrupt your subjects by his abominable doctrines, and create confusion and disturbance in your church by his blasphemies, but may likewise bring down ruin and destruction on your whole nation. But I am persuaded, if he should return again to his ministry, after receiving the instruction which he may derive from George, and others, (of the same persuasion) who are capable of giving him the most correct information, (in matters of faith) he will receive great benefit by communication with that most venerable prelate, and be able to establish the most perfect order in your church.

"God preserve you, my most honored brethren."

[From *Athanasius*, Tom. i. p. 696. Ed. Cologne 1686; *Apologia ad Constantium*.]

It must appear evident from this letter, that if Theophilus visited Abyssinia, he could not have set the church in order, as Philostorgius asserts, for if he had been able to drive out Frumentius by his own efforts, he would have had no occasion to apply to Constantius for his assistance. Fortunately, neither the arts of Theophilus, nor the threats of the Emperor prevailed; the Abyssinians never became Arians, neither are they so at this day; they afterwards admitted the much more harmless heresy of Eutyches, who taught that there was only one nature in Christ. This doctrine prevailed considerably in the East, and probably came into Abyssinia soon after the council of Ephesus, about the year 450, through Egypt; for from that country, the Abyssinians have always received their patriarch. The council of Chalcedon in 451, in which Eutychianism was condemned, is still held in abhorrence by them, according to Bruce.

Some few circumstances more, relating to Theophilus, we collect from Philostorgius. For we find (Lib. iv. c. i.) that he was party to the reconciliation between Constantius and Gallus; and when Gallus was afterwards defeated in Noricum by Barbatio, that Theophilus, who had attended him, protested against his banishment into one of the islands of Dalmatia; upon which occasion, Theophilus was himself banished, as the partisan of a rival, by Constantius. He was recalled again, however, by the same emperor, and this Arian performed an extraordinary cure upon the

¹ Mr. Salt has very curiously made use of this Letter in illustration of an inscription he found at Axuma.

Empress, by prayer and imposition of hands; our author does not call it a miracle. The next chapter concludes the history of this Indian, with his final banishment to Heraclea in Pontus. The most singular circumstance is, that the women joined with Basilius his accuser, in obtaining this order from the Emperor;—could we suppose the Empress party to this conspiracy of the women, she must have been the most ungrateful of her sex, for her disease was of such a nature as no historian but Gibbon¹ would take a pleasure in recording.

Whether this account of a Hindoo bishop will afford matter of amusement, I pretend not to determine: to me it was novel and curious, and as such I offer it to the public. Philostorgius does not fall in every reader's way,—he is an indifferent writer, and a sad Heretic; but the particulars I have collected from him, as far as my knowledge goes, are no-where else recorded; they coincide with matters that have long occupied my attention, and had I met with them sooner, would certainly, in a smaller compass, have entered into my disquisitions respecting India.

I have only one remark to add, which is, that if Theophilus was a Ceylonese, as Philostorgius asserts, he was a Black, to a certainty; for his historian, upon the first mention of Diboo, or Ceylon, says that the natives of this Island are styled Indians. Of consequence, therefore, if Hindoos, they were Blacks: with this observation, I submit my Black Bishop to the candor of the reader.

W. VINCENT.

Error in Milton's Latinity noticed, and Passages in Milton, Sophocles, and Æschylus, explained by the Doctrine of the Association of Ideas.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HAVE been lately engaged in the perusal of Dr. Charles Symmons's *Life of Milton*, (2d Edition 1810.) a most interesting, and

¹ Gibbon's brilliant talents are seldom misapplied, unless when he is indulging in sarcastic remarks upon religion, or giving a zest to a licentious anecdote. His natural powers, his acquirements, his knowledge of mankind, and his extensive view of his subject, would have placed him in the first rank of historians: but he has too frequently sacrificed the fair fame, which these excellences would have ensured, to wanton scepticism and unseasonable ribaldry. See Porson, in the Preface to his *Controversy with Travis*.

most elegant work ; and I beg leave to submit to the consideration of your readers one or two remarks, which occurred to me at the time. The eloquent writer says in p. 140. : " Of the three excellent Latin Epigrams, in which Milton has celebrated this fascinating woman, (Leonora of Este, with whom Tasso was deeply enamored,) the second is so admirable, that our readers would have cause to complain of us, if we were to refer them from our own page to any other, for the gratification of perusing it :

Ad Leonoram Romæ Canentem :

Ep. VII.

Astera Torquatum cepit Leonora poetam,
Cujus ab insano cessit amore furens.
Ah miser ! ille tuo quanto felicius ævo,
Perditus, *et* propter te, Leonora, foret !
Et te Pieria sensisset voce canentem,
Aurea maternæ fila movere lyræ ;
Quamvis Diræo torsisset lumina Pentheo
Sævior, aut totus desipuisset iners ;
Tu tamen errantes cæca vertigine sensus
Voce eadem poteras composuisse tua ;
Et poteras, ægro spirans sub corde, quietem
Flexanimo cantu restituuisse sibi."

I shall not stop to argue the point of taste as to the propriety of the praise, which Dr. Symmons, with whom I am generally inclined to agree, bestows upon this Epigram, or to question the use of *et* before *propter*, though it is certainly not obvious, and perhaps not altogether defensible, but I shall content myself with remarking that whoever reads the two last lines with ordinary attention, cannot fail to see that *sibi* is here indisputably wrong ; and it is indeed a matter of surprise to me how so glaring a fault could have escaped the eye of so careful an observer, as Dr. Symmons is upon other occasions. When I first perceived it, I showed it to my learned host, Dr. Parr, who was reading in the same room with me, and he instantly assented to the propriety of the remark.

Again, in p. 105. the Doctor says : " In that exquisite passage—

How sweetly did they float upon the wings
Of silence through the empty vaulted night,
At every fall *smoothing the raven-down*
Of darkness till it smiled :

if our rapture would suffer us to be sufficiently composed to consult our reason, we might, perhaps, justly question the propriety of the length, to which the poet's fancy has carried him. Darkness may aptly be represented by the blackness of the raven, and the stillness of that darkness may be paralleled by an image borrowed from the object of another sense—by the softness of down ; but it is surely a transgression, which stands in need of pardon, when, proceeding a step further and accumulating personifications, we invest this raven-down with life, and make it to smile. One of the least able and least specious of my public critics, in a periodi-

cal publication, (*The Literary Journal*), which, after struggling for a short time in weak and doubtful existence, is now extinct, has dogmatically pronounced me to be guilty in this observation of a gross mistake, asserting that it is darkness itself, and not its raven-down, which is here personified by the poet. I am willing to receive correction from any hand, however generally feeble and insufficient; but in the present instance, I must be pardoned by the critic if I reject his correction, and adhere to my original remark: the thing, which is smoothed, in this passage, is evidently the thing, which is made to smile: if we alter the sentence, and, instead of using the auxiliary preposition, employ the inflected possessive of darkness, which is of course grammatically the same, every doubt will be removed from the question: to smooth darkness's raven-down till it smiled, must surely be to make the raven-down smile. The critic was led to this unlucky opportunity of exhibiting his sagacity by the place, which darkness occupies in the sentence."

If this sensible writer had been acquainted with the doctrine of the association of ideas, as a mean of illustrating language, a topic, upon which I have much insisted in the *Classical Recreations*, he would have seen that the most satisfactory method of accounting for the use of the word *smiled*, as applied to *down* in this passage, is by referring it to the previous word *raven*;

(Smoothing the raven-down
Of darkness till it smil'd)

which insensibly became the predominant idea, so as to render the poet blind to the impropriety of making the *down* to *smile*. It is upon the same principle, that we are to explain the word *converse* in the *Paradise Lost*. Bk. i. 184.

" While we perhaps
" Designing, or exhorting glorious war,
" Caught in a fiery tempest, shall be hurl'd
" Each on his rock transfix'd, the sport and prey
" Of wracking whirlwinds, or for ever sunk
" Under yon boiling ocean, wrapt in chains:
" There to converse with everlasting groans;"

else the expression is not quite defensible; and it cannot be paralleled by the two passages of Demosthenes, which I give from Reiske's *Index Græcitatibus Demosthenæ*, though they may at first seem to justify it; because it is one thing to say συμβίῳ τυχῇ, which is a correct metaphor, and it is another thing to say to converse with groans—Ἐγὼ μὲν οὖν τοιαύτῃ συμβιβίαμα τύχῃ 313. 5. ἀγαθὴ δὲ τύχῃ συμβιβισμένος, τῆς ἡμῶς ἐς Φαύλης καταγορεύς.

I add two more instances from Milton—

" The towers of heaven are fill'd
" With armed watch, that render all access
" Impregnable; oft on the bord'ring deep
" Incamp their legions, or with obscure wing
" Scout far and wide into the realm of night,
" Scorning surprise. Or could we break our way

" By force, and at our heels all hell should rise
 " With blackest insurrection, to confound
 " Heav'n's purest light, yet our great enemy,
 " All incorruptible, would on his throne
 " Sit unpolluted, and th' æthereal mould
 " Incapable of stain, would soon expel
 " Her mischief, and purge off the baser fire
 " Victorious."

Paradise Lost, Bk. II. v. 129.

Who but Milton ever applied the word *impregnable* to the noun *access*? and Milton himself would never have done it, if he had not been thinking of *towers*. The other example is too obvious to make it necessary for me to dwell upon it. The following note, written more particularly for the *Germany* of Tacitus, is added here, because it contains some remarks upon a very obscure passage in the *Choephora* of Æschylus.

C. 23. *Potui humor ex ordeo, aut frumento, in quandam similitudinem vini corruptus*. This is the celebrated *ale* of the Goths, the *zythum* of the Egyptians, the *Cochia* and *Ceria* of the Hispani, the *Cervisia* of Gaul, agreeably to the words of Pliny L. II. c. 32., and in the *Animadversa* Hadriani Junii L. II. c. 12. Roterodami 1708. p. 126-34. *Corruptus* is here changed, brought by fermentation into a resemblance of wine, like the *διαφθίσις* of the Greeks: upon the words *φθίσις*, *φθίσις*, *διαφθίσις*, *διαφθίσις*, *σμερθίσις*, *ἀφθαρτίς*, in this sense, the reader may, if he pleases, consult the *Classical Recreations* pp. 254-9, 486-8., as well as the *Classical Journal*, No. XII., where, in the *Strictures* on Professor Monk's *Hippolytus*, I have produced additional instances: I shall here add one or two other passages, which have subsequently fallen under my eye. Themistius *Orat.* XXII. *de Amicitia*, Ed. Harduin, Parisiis, 1684. p. 272. says elegantly, *δραστηκώτατον γὰρ μὴν πρὸς θήρας φίλου φάρμακος ἡγάτιον τὸν ἔλαιον· ἢ καὶ σφοδρὰ ὑποπτοι αὐτὸν εἰ πόλεως πεποιήκασιν, ὥς καὶ τοῦλαιον αἰ μυροποιμαὶ ἐπιβουλή γὰρ τῶν πύλας οὗτοι μὴ τοῦλαιον, εἰ δὲ [πύλας] τὸν ἔλαιον διαφθίρουν*. Thus too, we have in the *Choephora* of Æschylus, τ. 1012.

*φίλου δὲ κακὸς ἐν χροῶν συμβέλλεται,
 πολλὰς βαφὰς φθίρουντα τοῦ ποικίλματος.*

Stanley translates these words by *Cædis vero tinctura post tempus diuturnum conficitur, varios colores vestis corrumpens*; Heath by *Cædis vero tinctura cum tempore concurrit*; Schutz says *φίλου κακὸς est sanguinis ex vulneribus scaturigo, de qua etiam post longum tempus fierat conjecturam facere ex maculis, quæ vestis colorem multis locis mutaverint*. The Scholiast, however, does not understand by *πολλὰς βαφὰς* multis locis with Schutz: his words are, *ὡς πολυτιλοῦς ἔσται*

τοῦ ἱματίου καὶ ἡφανισμένου τῇ αἵματι, and he is right: a rich garment, because it had been dipped many times in purple; for, as I have shown in the *Classical Recreations* p. 413., the dress of royal women was silk, or cotton in its finest state, stained with purple: I understand φόνου κακῆς with Dr. Butler to mean the stain of blood, and I understand with Heath, συμβάλλεται ἐν χρόνῳ to mean, agrees with the time: the circumstance of this stain of blood, which besmears the rich garment, so exactly corresponds with the time of the murder, as to bring the fact home to the perpetrator: δι is here equivalent to γὰρ, and thus we have a very simple interpretation, which connects the whole passage together. I strongly suspect that βαφεὶς πολλὰς was suggested to the mind of the poet by the previous mention of a stain, φόνου κακῆς, and that this use of φθίγειν, here in its proper sense, originated in the double meaning of φόνος, slaughter, and blood, which instantly occurred to the poet. What an influence this doctrine of the association of ideas has upon the choice of words, is shown by me in the *Classical Recreations* pp. 318-31, 185, 204, 255, 370, 372, 391., and the inquiry has been pursued in the Review of Mr. Blomfield's *Prometheus Desmotes*, and of the Edition of Cicero's two Treatises in the *British Critic*. I shall here give one or two additional instances, and mark in Italics the words, in the choice of which the principle has operated insensibly:

"High on a throne of roval state, which far
 "Outshone the wealth of Ormus and of Ind,
 "Or where the gorgeous East with richest hand
 "Show'rs on her kings barbaric pearl and gold,
 "Satan exalted sat, by merit rais'd
 "To that bad eminence; and, from despair,
 "Thus high uplifted beyond hope, aspires
 "Beyond thus high."

Milton's *Paradise Lost*, II. v. 1.

"For, while they sit contriving, shall the rest,
 "Millions that stand in arms, sit ling'ring here,
 "Heav'n's fugitives?"

Bl. II. v. 54.

We have in the *Theban Œdipus* v. 166.

ἔλθῃτε νῦν, ὦ πόποι,
 ἀνέριθμα γὰρ φίλων πέματα,
 νεοὶ δὲ μοι πρόπας στόλος,
 οὐδ' ἔτι φροντίζεις ὄγχας,
 ὃ τις ἀλ' ἔσται.

Mr. Elmsley (Oxonii 1811,) reads well οὐδ' ἔτι for οὐδ' ἔτι: it is pretty enough in the Scholiast, and Suidas, who follows him, to say, ὄγχας, ἀλλογορικῶς ἢ βοήθεια, but I would ask whether in the whole range of Greek literature a single passage can be produced from any other writer to justify the use of ὄγχας for βοήθεια? But till such a passage is produced, I shall be satisfied with my own idea, which is that ὄγχας was suggested to the mind of the poet by the previous word στόλος. We have another instance in the 30th verse of the same play,

Αἰδῆς ὑπερωμεῖς καὶ γλοῖς πλουτίζονται.

Who does not immediately see that *πλουτίζονται* was suggested by the instantaneous recollection of *Πλούτος*, or *Pluto*? Yet the sensible Spanheim, in the *Observationes in Callimachum*, Ultrajecti 1697. p. 749., gravely, (*risum teneatis, amici?*) says, when he is speaking of the term *Pluto*, "Neque vero id ob latentes in terræ visceribus opes, sed ob aliam ejusdem appellationis causam, juxta Sophoclem *Œd. Tyr.* v. 30." But to return to *Æschylus*, and his *φθίγειν*. This occasional sense of the word in the *Tragic writers*, which I have supported by indisputable examples, had escaped the observation of a scholar so profound as Valckenaer, for he says in the *Diatrise in Euripidis Dramatum Reliquias*, p. 75.: "J. Piersopus Præfat. in *Mærid. Attic.* ex Philostrati aliorumque Locis suspicabatur p. XLIV. sic expleri posse senarios Euripidæ

φθίγεις δὲ ψυχῆς ὅδ' ἡναιάν φύνει
γυναικωμένη διακρίπης μεφώματι,

aut etiam putabat διακρίπης legi posse: qui *corruptunt indolem suam*, recte quidem dicuntur τὴν φύνει διαφθίγειν, ut Luciano in fine *Somnii*, φύνει οὐκ ἀγαθὴ διαφθίγειν, et significatum voluit Zethus Euripidis, *Quid—necas* [wrong, he should have said, *corruptis*] *rectam indolem?* sive *præclaram ingenii indolem*: sed neque illud φθίγειν sic, ut puto, adhibetur apud Tragicos, neque adeo liquet quo nitatur." The πολλὰς βαφαῖς τοῦ ποικίλματος of *Æschylus* is equivalent to the ἡματιὶν βαπτῶν ποικιλιέσθων of Aristophanes *Plut.* v. 530., where L. Kuster has a most admirable note upon the words of the Scholiast, βαπτὰ γὰρ ἡματία φερούσιν οἱ τυμβῆες, πρὸς τὸ φαίνεται αἵματι εἰς φθορὰν, a note which is omitted in Beck's continuation of Invernizio's Edition.

E. H. BARKER.

Haslon, April 5th, 1813.

Critical and Explanatory Remarks on *ÆSCHYLUS'S SEVEN AGAINST THEBES*, with *Strictures on the Notes and the Glossary to Mr. BLOMFIELD'S Edition.*

NO. I.

V. 18. πανδοκοῦσα. Mr. Blomfield says on this passage, "πανδοκοῦς est diversorii magister:" Again in p. 171. on v. 858. πανδοκος, Mr. B. says, "Sophocli in *Inacho diversorium vocatur πανδοκος ξενόστασις.*" Mr. B. seems to have studied Greek orthography with considerable attention, and I hope that he will pay similar attention to Latin orthography. "Parci *Lex. Crit.* p. 345. ex Libr. Dausquii testatur veteres ita locutos, nempe *deverti, devertere, decersari, decersorium, non diversorium*: cf. simul Gell. L. 12. c. 11." C. Falster's *Suppl. Lat. Ling. sive Obs. ad Lex. Fabro-Cellarianum*, Flensburgi, 1717. "Devertere,

Verr. i. 6. ad hospites meos ac necessarios *deverti* potius: sic utrumque verbum e MSS. scribitur: male vulgo *diversari*, *diverti*, ut *diversorium* pro *deversorium*: v. Heinsius ad Ovid. *Am.* ii. 6. 9. et præterea quos laudat Burm. ad Petron. 10. Sc.: *deverti* est aliquo se convertere, in quo tamen etiam respicitur ad locum unde veneris, sed *diverti* dicitur de duobus, qui *diversam* viam instituunt, unde ipsum *diversum* est, et illud *diversi abiere, divortium, &c.*" J. A. Ernesti's *Clavis Cic.*

V. 46.

πόλι κατασκαφᾶς

θίντες.

All the instances of the words *κατασκαφή*, and *κατασκάπτειν*, cited in Mr. B.'s *Glossary*, represent them as used in their proper sense, which is the destruction of towns and buildings by sapping their foundations; but they are also used metaphorically, as in the following passages: "v. 222. τῶν αὐδομαίων συγκατασκάπτειν, i. e. cognatorum eversores, comparatione a mœniorum subversione sumta, qua metaphora usus est etiam Euripides *Orest.* v. 733.

συγκατασκάπτοις ἂν ἡμᾶς, κοινὰ γὰρ τὰ τῶν φίλων, ubi Schol. τὸ κατασκάπτειν, κυρίως ἐπὶ πόλεως, ἐνταῦθα δὲ καταχρηστικῶς εἰρηται." J. Potter's *Comment. in Lycoph. Cassand.*, Oxon. 1702, 2d Ed. p. 136.

V. 361.

ἄστ'

ἐλπίς ἐστι νύκτερον τέ-
λος μολεῖν, πολυκλαύ-
των ἄχων ἐπὶ ῥόθον,

where Mr. B. says: "368. ἐπὶ ῥόθον, interpretes vertunt *adjatrix*, ut in *Il.* Δ. 390. Ψ. 770. malim *obruens*, velut *aqua*, vide supra 7." The word, I may observe by the way, occurs not in v. 368, but in v. 364. The Gloss on v. 7., to which Mr. B. refers, is this: "πολύρροθος, *multiloquax*, a ῥόθος, ὁ ἀπὸ τῶν κυμάτων ψόφος: Hesych. (vid. *Gloss.* in *Prom.* 1084.) quæ vox de clamore adhibetur *Pers.* 406.: composita ex ea amat Noster: inf. 271. λόγους ταχυῤῥόθους, 364. ἐπὶ ῥόθον. *Pers.* 367. πόρους ἀλιῤῥόθους. *Agam.* 191. παλιῤῥόθους. *Choeph.* 425. 456. ἐπιῤῥόθω: inf. 176. διαῤῥόθω: *Sophocl. Trachin.* 263. πολλὰ μὲν λόγους Ἐπεῤῥόθησε, *conviciatus est.* *Antig.* 413. ἐπεῤῥόθους κακοῖσιν." The scholiast B. says on the passage, which we are discussing, ἐπὶ ῥόθον, αὐξητικόν: Stanley translates it by *liberatorem*, and says in a bracketed addition, "ἐπὶ ῥόθον, *adjutricem, auxiliatorem*, Hesych. ἐπὶ ῥόθος, ἰσχυρὸς, adjutor auxilium ferens cum magna animi alacritate, vox *Homericæ*;" and I have little doubt that this is the true meaning of the word in this place. Alberti says on the passage of Hesych. "ἐπὶ ῥόθους, ἰσχυρὸς, ἐπικουρὸς, βοηθός, confirmat Etymol. et ex eo Phavor. ἐπὶ ῥόθος, ἐπικουρὸς, βοηθός, &c.: similiter Suid. ἐπὶ ῥόθος, βοηθός, ut et Schol. *Hom.* *Il.* Δ. 390." We have in Toup's *Emend. in Hesych.* Vol. iii. p. 261. Ed. 1790.: "ἐπιτάῤῥοθος, ἰσχυρὸς, βοηθός, σύμμαχος: sic Q. Calaber, *L.* v. v. 254.

λέξατο μ' ἐκ πάντων ἐπιτάῤῥοθον,

sic quoque mox usurpat ἐπὶ ῥόθον, v. 257.

ἤγαγον Ἀτρεΐδην ἐπὶ ῥόθον:

vide Hesych. v. ἐπιρρόθος, et nos inf. ad h. v. p. 1., ubi corrigendum monuimus." Again in p. 335. Toup cites Apollon. Rhod. II. 225.

ἴσχω δ' οὐτινα μῆτιν ἐπιρρόθον,
and adds, "auxiliatricem, interpretes ibi ineptit." Homer II. A. says,

εἴ που τις καὶ ἐμοὶ γε θεῶν ἐπιτάρροθός ἐστι,

where Eustathius, p. 849. Ed. Rome, has the following remark: Τὸ δὲ 'Επιτάρροθος, ὅτι πλεονασμὸν ἔχει τῆς 'Ταρ συλλαβῆς: ἐπιρρόθος γὰρ ὁ σπουδαῖος ἐπικούρος καὶ μετὰ ῥόδου βοηθῶν: καὶ ἀλλαχούθ' δηλοῦται: Again in p. 1329, II. Ψ.

καὶ οὐδὲν ἔτι, ἀγαθή μοι ἐπιρρόθος ἐλθὲ ποδῶν,

where Eustathius says, Τὸ δὲ 'Επιρρόθος, πρωτότυπὸν ἐστὶ τοῦ ἐπιτάρροθος.

V. 367. σπουδῇ διώκων πομπίμους χνόας ποδῶν.

On the word χνόα Mr. B. refers us to his Gloss. on v. 141., where we find these words: "χνόα, axis extremitas, Hesych. χνῖαι, αἱ χοινικίδες, αἱ τῶν ἀξόνων σύριγγες (v. infra 189.) atque ita Schol. Soph. Elcc. 717.: idem in v. κνώδης, χνόην δὲ μέρος τοῦ ἄξονος, ἡ χοινικίς, ubi legendum videtur partim ex Hesychii sensu, partim ex collatione Schowiana, κνόην δὲ, μέρος τοῦ ἄξονος, περὶ ὃ ἡ χοινικίς: notæ adjicias" [the note is this: "χνῖαι, nescio annon rectius scriberetur κνῖαι, Hesych. κνώδης, ὁ τοῦ ἄξονος ἡχος, λέγεται δὲ καὶ κνόη, καὶ ὁ τῶν ποδῶν ψόφος: αἷς Αἰσχύλος Σφιγγί: sc. α κνώω, κνώω, fluxere κνώδης et κνόα, ut α βέω, ῥοῦς, et ῥόα, α χέω, χοῦς, et χνόα: in Sophocle editur χνόα:"] "Photii Lex. κνώδης, τὸ πρὸς τῷ ἀκρωτίῳ ἄξονι τοῦ τρέχοντος: auctor Rhesi 118. ἀντύγων χνόας." The Schol. A. says on the passage in the *Seven at Thebes*, χνόας ποδῶν, μεταφορικῶς εἶπε τὰ ἄκρα τῶν ποδῶν, ἄλλως, τὸ συνεχὲς κίνημα τῶν ποδῶν παραβόλως χνόας εἶπεν, τὸ γὰρ ἄκρον τὸ ἐντίθεμενον τῇ χοινικίδι, χνόη καλεῖται. The Schol. B. says, χνόας, τὰ ἄκρα, ἥτοι τοὺς πόδας: Stanky translates the phrase by *missorios axes pedum*, but says in a note, "χνῖας ποδῶν, Hesych. Κνόην, τὸν τῶν ποδῶν ψόφον." Neither Dr. Butler, nor Mr. Blomfield, seem to have noticed the following important and most satisfactory passage of E. Spanheim in the *Obs. in Hymn. in Apoll.* v. 37. p. 101. V. II. Ed. Ernesti Lug. Bat. 1761.: "Bene autem hic Scholiastæ glossam, quamquam alienam omnino ab h. l. χνόας, ψόφος, ξυσμός, ex Hesych. interpretatus est idem Vulcanius, ac sicut eikem glossa, duo priora illius verba quod adinet, præclara lux accedit ex Æschylo Sept. Theb. v. 379.

σπουδῇ διώκων πομπίμους χνόας ποδῶν,

festino gradu accelerans missos strepitus pedum: non ut ibi χνῖας ποδῶν absurde per *axes pedum* reddit interpretes: χνόη nempe ibi idem quod χνόας pro ψόφος, sicut utraque vox eo sensu ap. Hesych. etiam legitur, χνόην, τὸν ποδῶν ψόφον, quæ glossa est hujus Æschylei loci; item, χνόας, ξυσμός, ψόφος, φθόγγος: ita alibi in eodem hujus Tragicæ Dramatæ v. 115. occurrunt ἀξόνων χνόαι, quæ nihil aliud ibi quam *rotarum strepitus*, ut ea de re pluribus quandoque ad ipsum Æschylum." We are decidedly with Spanheim in this interpretation, the knowledge of which would probably have deterred Schutz from writing the following note: "Hanc locutionem, præsertim extra canticum, justo nimis turgidam et catachresticam esse non diffiteor, quanquam ea fortasse pro diverso linguarum ingenio mollius ad Græcorum quam ad nostrorum

hominum aures accidit; certe ad verbum translata nobis quidem toleranda non videretur, veritas autem audaciori metaphora non deest: ut enim, qui celerius curru vehitur, facit ut rotæ celerius circum axes convertantur, ita qui se ad cursum dat, pedibus citatiorem motum imperat: *πόμπιμοι χνόαι ποδῶν* dicuntur, quia ut sessorem currus, sic pedes corpus hominis promovent, et quo tendit animus eum *deducunt*."

V. 450. *πωλικῶν θ' Ἐδωλίων*. Mr. B. has omitted this sense of *πωλος*, *πῶλικός*: "Hephæst. p. 6. v. 17.

ἔστιν ἄκμων καὶ σφῦρα νεανία εὐτριχὶ πάλῳ:

—*πῶλος* hic videtur esse vertendum per *puellam*, non autem per *puerum*, multoque sæpius illa, quam hac, significatione occurrit: ita e. g. ap. Eurip. in *Hecuba* v. 144.

ἦξει δ' Ὀδυσσεὺς ὅσον οὐκ ἤδη,

πῶλον ἀφέλξων σῶν ἀπὸ μαλῶν,

Schol. scribit, *πῶλον* τὴν παῖδα λέγει μεταφορικῶς:—adde eund. in *Androm.* v. 621.

μήτε δώμασιν λαβεῖν

κακῆς γυναικὸς πῶλον,

et in *Rheso* v. 261.

ὅς ἐπὶ πῶλον,

ὅς ἐπὶ τὰν Τροίαν χι-

λόναν ἤλυθ' ἔχων στρατίαν:

hinc *πωλικὸν* dicitur id, quod ad *puellas* pertinet, sic ap. *Æs. Sept. ad Theb.* v. 460.

πωλικῶν

θ' Ἐδωλίων ὑπερκόμπω

δορί ποτ' ἐχαλαπάξει,

ad hæc alter Schol. *πωλικῶν Ἐδωλίων* exponens, scribit, *παρθενικῶν καθεδρῶν, puellarum thalamos* ibi intelligas velim." G. D'Arnaud's *Specimen Animadv. crit. ad aliq. Script. Gr.*, Amst. 1730. p. 107.

V. 533. *γοργὸν δ' ὄμμ' ἔχων*, where Mr. B. says, "*γοργός, torvus, Onomast. cet. vide Valck. ad Eurip. Phæn. p. 240.*" but I am decidedly with G. D'Arnaud: "Anacr. *Ode. xxix. v. 12.*

μέλαν ὄμμα γοργὸν ἔστω,

ex h. l. clarissimum in modum patet, vocem *γοργός* significare *acrem* (ut recte vertit Barnesius), vel *alacrem*; attamen a plerisque interpretibus exponitur *trux*, ut apud *Æsch. in Sept. ad Theb.* v. 543.

γοργὸν δ' ὄμμ' ἔχων, προσίσταται,

acrem oculum habens, adstat, et ap. Eurip. in *Androm.* v. 458.

νῦν δ' εἰς γυναῖκα γοργὸς ὁπλίτης φανὴς,

nunc vero contra mulierem *alacer* videris bellator, cujus loci constitutio ipsa ostendit, non *terribilem*, ut interpres, sed *alacrem* esse vertendum: per *alacer* verti etiam potest *γοργός* ap. eund. ibid. v. 1123.: eleganter adspectus aquilæ dicitur *γοργός* apud Alciphr. L. III. *Ep. 59. καὶ μέγαν αἰτὸν, γοργὸν τὸ βλέμμα, acri adpectu*, quæ dicitur omnium volucrum maxime *acrem* habere visum: ap. Plutarch. *Symp. L. II. Problem. 8.* ista verba (loquitur de equis, quos insecuti fuerint lupi) δὲ ζῷ τὸ σύμπτωμα τοῦτο θυμικωτέρους καὶ γοργοτέρους ποιεῖ τοὺς ἵππους, videtur ita esse vertenda, quam ob causam hic casus ferociore et alacriore faciat

eqnos: apud Aristanetum etiam L. 1. Ep. 4. γοργῶς ponitur pro *alacriter*: de oculis quoque dicitur γοργῶπός, ut ap. Eurip. in *Rheso*, v. 8.

λύσον βλεφάρων γοργῶπὸν ἔδραν,
 λείπε χαμῆνας φυλλοστρώτους
 Ἐκτωρ,

solve acrem sedem palpebrarum, quo tamen in loco γοργῶπὸν verti posset, ut fecit interpres, per *trucem*, quod etiam innuit Suidas: inde est γοργῶπός, femininum, quod epitheton Palladi tribuitur apud Soph. in *Ajace*, v. 451.; vertendum autem est per *acres habens oculos*: γοργῶπὸν de oculorum fulgore posuit Æs. *Prom. V.* v. 356.

ἐξ ὀμμάτων δ' ἥστραπτε γοργῶπὸν σέλας."

G. D'Arnaud's *Spec. Animadv. Crit. Scrip. Gr.* Amst. 1730. p. 24.

V. 796. πόλις δ' ἐν εὐδίᾳ τε, καὶ κλυδωνίῳ
 πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο.

Mr. B. thus explains this passage: "*ἄντλος*, *sentina*, urbs non ad aquam exantlandam redacta est, i. e. aquam non admisit: hoc rectius credo quam cum Scholiasta et Pauwio *ἄντλον* pro *ὑδωρ* positum intelligere: sed vide Interpp. ad Hesych. in v. et quem citant, Eurip. *Hec.* 1009." I am by no means inclined to agree with Mr. B.'s view of this passage, nor do I see how he can, by legitimate consequence, arrive at his interpretation; for he says *urbs non ad aquam exantlandam redacta est*, but how can *ἄντλον οὐκ ἐδέξατο* have this signification? He then explains his own explanation by the words *aquam non admisit*, but this is to come at the very interpretation which he rejects; for it makes *aquam* and *sentinam* synonymous, *aquam* (i. e. *sentinam*) *non admisit*. I conceive the Scholiast A. to be perfectly right in his explanation, which is this, *ἄντλον*, *ναυάγιον*, *πλημμύραν κύματος*, τὸ ὑδωρ, *ἄντλον* δὲ λέγεται, τὸ ἀπὸ τοῦ κλυδωνος εἰσερχόμενον ὑδωρ: ἐτοίμως οὖν οἱ ναῦται ἐξαντλοῦσι καὶ ἔξω τὸ τῆς θαλάσσης ὑδωρ ἐκφέρουσι, ἐξ οὗ καὶ τὸ καλούμενον *ἄντλητήριον*. The Schol. B. also says, *ἄντλον*, *κῦμα*, *ἀπόλειαν*: Stanley thus translates the passage, *Fluctuum crebris ictibus non sentinant*, and presents us with an excellent note: "[Suidas, *ἀντλία*, τὸ τοῦ πλοίου εἰσερεῖν ὑδωρ, *aqua quæ natim intrat*: *ἄντλον* δέχεσθαι, *sentinam accipere*, quod veteribus Latinis uno verbo *sentinare*, i. e. *periclitari*, a *natibus*: Festus, *Sentinare*, *satagere*, dictum a *sentina*, quia multam aquam navis cum recipit, periclitatur, Cæcilius in *Æthione*, *Cum Mercurio capit consilium, postquam sentinat satis*: Paulus, *Sentinare*, *satagere*, dictum a *sentina* navis, quam quis ut aqua liberet evacuare contendit: itaque *sentinare* subtiliter periculum vitare, Cæcilius, *capit consilium postquam sentinat satis*: ad q. 1. Jos. Scaliger: Gellius, inquit, XIX. 1. *Tum postea complorantibus nostris omnibus atque sentinantibus, dies quidem tandem illuxit, sed nihil de sævitia remissum*: ubi manifeste *sentinare* est quod hic ait Paulus, *periculum vitare*: at in vulgatis codicibus contaminatissimus est locus ille; sed proprie *sentinari* est *satagere ad sentinam*, unde *sentinatores*, quibus cura sentinæ delegata in navi: Paulinus ad Macarium de naufragio, *Unum ex omni numero nautarum senem sentinando deputant*: item, *Quid huic, queso, obfuit seni persona sentinatoris, et in nautis vilissima?* Hæc Scaliger." Pauw also, who has, by some strange accident, deviated into sense, says

rightly: "τὸ τῆς θαλάσσης ὕδωρ, junge Hesych. in ν. ἄντλον: μοχ κλυ-
δωνίου πηγαίς copulandum." "Ἄντλον οὐκ ἐδέξατο is, then, clearly, *did*
not spring a leak. I shall cite the following note of G. D'Arnaud:
"Hesych. Ἄντλον—τινὲς δὲ τὴν θαλάσσαν:—explicatio convenire pot-
erit loco Hom. *Odys.* M. v. 410.: describit procellam,

ὅπλα τε πάντα (navis)

εἰς ἄντλον κατέχυντο:

vulgo tamen ἄντλον ibi explicant de illa navis parte, in quam omnia
confluebant eluvia; dicitur etiam ἀντλία, sic vetus Schol., sic quoque
Eustathius: eadem est ratio versus 478. *Odys.* O.

ἄντλα δ' ἐν δούπησι πέσουσ' ὡς εἰναλίη κῆξ:

pro mari tamen sine dubio sumitur ab Eurip. *Hec.* v. 1025.

ἀλμυρόν τις ὡς

ἔς ἄντλον ἐμπεσών,

Paraphrastes εἰς ἄντλον, ἥτοι πέλαγος μὴ ἔχον λιμένα, ἐμπεσών, et hunc
forte respexerit versiculum Hesychius." G. D'Arnaud's *Lect. Gr. ad*
Hesych. L. i. c. 1. p. 17, 8. Eustathius says, upon the first passage of
Homer, "Ἄντλον δὲ, ὁ τόπος, ἐνθα ὕδωρ συρρέει τὸ τε ἄνωθεν, καὶ τὸ ἐκ τῶν
ἀρμονιῶν· ὃ δὲ ἄντλιαν ἢ κοινὴν γλῶσσαν φησὶν, ὅτι δὲ καὶ ἡ παλαιὰ, ὡς
ἄλλοι οἱ εἰπὼν οὕτως, Ἄντλος, ἀντλία, δεξαμενὴ. λέγεται δὲ φησὶ καὶ γαῦ-
λος ἢ ἀντλία· ἐντεῦθεν δὲ τὸ ἀγγεῖον, ᾧ ἀντλεῖται τὸ τοιοῦτον ὕδωρ, ἀν-
τλίον φασὶν ἐκαλεῖτο· κατὰ δὲ τινὰς, καὶ ἀντλιαντήρη λέγει οὖν τῶν τις
παλαιῶν, ὅτι ἀντλιαντήρα κἀδδὸν δὲ οὐδὲν λέγειν χρῆσις δὲ τοῦ ἄντλου
καὶ παρὰ τῷ Ὀπκιανῷ, p. 1728. Ed. Rome. Alberti on Hesychius
refers to "Pind. *Pyth.* viii. 14. ibique et ad *Olymp.* ix. 79. Schol."

Hatton, April, 1813.

EDMUND HENRY BARKER.

NOTICE OF
XENOPHONTIS ŒCONOMICUS EDIDIT GULIELMUS KÜ-
STERUS, *Lipsiæ*, 1812. pp. 266. octavo.

WE beg leave to introduce this work to the notice of the student, as
he will find it to contain much valuable and original matter, both criti-
cal and explanatory. The notes, which are subjoined to the text, are
often taken from Schneider and Zeunius, upon whom the editor ani-
madverts with freedom, but he seems to have neglected no sources of

information, which were accessible to him, to have amassed with diligence whatever he thought would throw any light upon the matter or the language of his author, and to have studied the tract itself with attention. The Notes abound with critical observations, which are incidentally applied to the illustration of passages in other works; and we shall lay many of them, without any comments, before our readers, to enable them to form a just estimate of the editor's talents. This will be the more acceptable, as there is no Index of the authors cited, illustrated, and corrected in the notes. At the end of the book we have an Essay, consisting of six pages, entitled, *Benjamini Weiskii De Xenophontis Oeconomico Dissertatio qua docetur cum non tam ad docendum, quam ad delectandum esse conscriptum, ostenditurque illa Delectatio e quibus Rebus oriatur*. An excellent, but brief, *Index Græcitatæ* is subjoined, so that the book may be used for schools, particularly as there is no Latin version opposite to the text. Our readers may be a little amused with the account, which the Editor gives to us in his extraordinary Preface; and we shall therefore transcribe it entire:

"Credo ego vos, sævi iudices, quum hunc libellum legeritis, irasci, quod, etiamsi multa in eo et varia rerum contineantur genera, ea ipsa tamen nunquam, vel latius pateant, quam, ut ad locum quemque idonea et apta censerî possint, vel iracundius proferantur, quam, ut humanitatis et modestiæ, uti decet, ratio habita esse videatur. Verum si quis vestrum aut vitæ meæ cognoverit tempora, aut disciplinæ cursum, is et hoc, quod feci, non improbabat, et nemini profecto, in quacunque ejusmodi causa, magis, quam mihi, putabit parcendum esse. Primum enim miles ego fui acer, belloque ferox, ad vimque paratus, thoraca indutus,

Ære caput fulgens, cristaque hirsutus equina.

Pascebam propexam in pectora barbam, terrorem virginibus, delicias sociis meis, qui eam blanda mulcebant manu. Postea, cum hoste aliquando pugna conserta, capite graviter vulnerato, quum primum vulnus sanatum esset, dimissus, in prædiolum meum me contuli, ibique ea studia, quibus puer delectabar, retenta animo, longa annorum serie intermissa revocavi. Habebam autem Servum, qui, ut fere Socrati Aristophaneo a *τοῦδ' ἄνδρ' ἄνδρ' ἄνδρ'* dicebatur, ita mihi, vice paulim inversa, a *Hod' ἄνδρ' ἄνδρ' ἄνδρ'* vocabatur. Hunc quum me tutum videret libris circumseptum, item incessit lubido literis se dandi, ut, qui in summis periculis fidelem se mihi et probum præstiterat, idem hac in re pari mecum frueretur sorte. Hic servus intra ipsum anni spatium tantos fecit progressus, ut, quum ego Xenophontis *Oeconomicum*, quem statim inter legendum notis illustrabam, a me pertractari animadvertisset, ipse illico me rogaret, ut se in muneris hujus societatem adsumerem. Quod ego feci et lubenter, et non sine aliqua utilitate. Atque hanc quidem rem ita instituebamus, ut, quum ab initio notas una conscriberemus, invicem altero meditante et dictante, altero dictata calamo excipiente, aliquanto post, quæ ad interpretationem reliqua erant, inter nos æqualiter distributis, neuter alterius auxilio aut consilio uteretur, sed pro se quisque, quod videretur cunque, in chartam conjiceret.—At quæ tandem hæc est liberos edendi ratio?—Hæc, utrunque sicut, nihil curo equidem; consilium enim, quod in hujus editione libri sequutus sum, hoc fuit, ut iis in quorum ego notitiam veni, ostenderem animi mei alacritatem durissimis illis militiæ

laboribus non esse magnopere ad harum litterarum studia debilitatam. Quod reliquum est, moneo vos, iudices, si forte in viros quosdam doctos, ut Zeunium, Schneiderum, alios, nimis videar sævius fuisse, id ne mihi meæque tribuatis iracundiæ; nam, quamvis mihi, utpote qui e nobili sim genere oriundus, quidlibet audendi libera semper fuerit potestas, tamen illa ipsa, quæ duriora esse videantur, non a me, sed a servi procacitate profecta sunt; cui aliquando hac de re ita succensebam, ut eum, nisi tanta me semper coluisset fide, vel humi prostravissem, ut conspersisset cerebro viam——

ἀλλ' ἵτ' ἐς λόγους ἅπαντες,
δεῦρο, δεῦρο, δεῦρο, δεῦρο."

To show the propriety of the last sentence in this singular preface, we shall cite the following note, which occurs in the 15th page. It may serve as a model to scholars for the *Billingsgate style of writing*, which has, of late years, become so fashionable among certain periodical publications of our own country:

"περιπεριμάναι, o talpa cæcior Zeuni, quam absurdas tu in hoc loco gessisti partes! qui glandes prætulisti frugibus, aut qui tam obtusus fuisti, ut aurum non potueris discernere a ferro! qui cum uteris codice Guelferbyitano, qui suppeditat elegantissimum illud περιπεριμάναι, nihil vidisti et retinuisti περιπεριμάναι: nisi illud Schneiderus in medium protulisset, forsan ne nunc quidem legeremus: quocirca valeas stipes, tuumque stuporem o! fuge, in sepulchro serves!"

But we shall now proceed to make some more useful extracts, premising that we cite them only as specimens of the editor's abilities, and not as points of criticism, where we either agree with, or dissent from, him entirely.

Propertius emended in p. 8.

"μή πωλούμενοι μὲν γὰρ etc.: neminem offendat γὰρ pluribus vocabulis subjectum: non ita rara sunt hujus positionis exempla; quam vulgo putantur: exempla congegisset diligentia cl. Schæferi in *Melett. crit. in Dionys. Halic. Art. Rhetoric.* p. 76. et Abreschius in *Lectt. Aristenet.* p. 255: neque Latini hanc positionem particulæ nam respuunt; qua ductus observatione corrupto Propertii loco medicam manum afferam: legitur hic locus in *Eleger.* 11. 10.

Non tot Achemeniis armantur Susa sagittis

Spicula quot nostro pectore fixit amor.

Hic me tam graciles retuit contemnere Musas,

Jussit et Ascreum sic habitare nemus:

pro tam graciles, quod jure displicuit Jacobsio in Euripid. *Tragæd.* p. 173. qui emendat nimis audacter *Castalides, lego nam graciles.*"

Plato illustrated in p. 9.

"*Phædr.* p. 247. ed. Heind. § 53. ἢ δ' ἴσται τοῦτο εὖτως ἔχει, μὴ ἄλλο τι εἶναι τὸ αὐτὸ αὐτὸ κινεῖν, ἢ φέρειν, ἢ ἀνάγειν, ἀγινεῖν (leg. ἀγίνεσθαι) τι καὶ ἀθάνατον ψυχὴν ἀνάνη, et paullo ante § 51. ἀρχὴ δὲ ἀγινεῖν (lege ἀγίνεσθαι, mirum est hoc Heindorfium neglexisse): qui locus cum nec a Mureto, nec ab Heindorfio, nec a Buttmanno probe sit perspectus, non possum quin, hac opportunitate oblata, quasi præteriens doceam, quid et quale sit id, quod Plato significare voluerit; omnia enim plana erunt, si mecum ita locum intellexeris, *Principium non gignitur; nam si principium ex aliqua re nasceretur, non posset illud ex principio nasci, quandoquidem illud ipsum principium est; quocirca oriri deberet ex re, quæ non est principium*: ita emendatione hic locus egere non videtur."

Sophocles emended in p. 85.

“συναύξοιμι, Schol. ad Sophocl. *Ajacet*, v. 537. ed. Lobeckii ad v. ἀφελοίμι observat, ἀφελοίην ἢ αἰπῶν, ποιητικὴ δὲ ἀδελφά οὗτος οἶστω χρῆται τοῖς ἀδελφικοῖς, sed vel hic locus magno est documento scriptores Atticos neque vulgarem formam respuere: cf. J. Pierson. in *Animadv. ad Marin Atticistam*, p. 326.: hac autem opportunitate data non possum quin corrupto Sophoclis loco medicam manum adhibere coner: legitur hic locus in *Electra* v. 1067. ed. Erfurdt.

ἀχόρευτα φέρουσ' ὀνειδῆ
 ὅτι σφισὶν δὴ τὰ μὲν ἐκ δόμων
 νοσοῦσιν· τὰ δὲ πρὸς τέκνων
 διπλῇ φύλακι οὐκέτ' ἐξισούται:

νοσοῦσιν quod correxerat Erfurdt., nunc ipse improbat; nec verò conjectura ab eodem ad h. l. proposita placet, quandoquidem νοσοῦσιν, sic enim ibi corriget, hoc sensu usurpari non solet, νοσῶν autem solennis ista de re vox sit: corrigas sodes,

ἀχόρευτα φέρουσ' ὀνειδῆ,
 ὅτι σφισὶν δὴ τὰ μὲν ἐκ δόμων
 νοσοίη· τὰ δὲ πρὸς τέκνων
 οὐκέτ' ἐξισούται:

forma enim νοσοῦσιν cum exquisitior vulgari sit, facile obliterari potuit: vide de illa forma Piersonum ad *Marin* l. l. Hen. Stephanum in *Appendice ad alia Scripta de Dialecto Attica*, p. 148. init. Markland. ad Eurip. *Suppl.* 898.: præterea constat inter omnes viros doctos Græcis familiarissimam esse hanc rationem dicendi, ut sermo oratione obliqua institutus in rectam decursu verborum deflectatur: cf. Matthiæus in *Gramm. Gr.* p. 710.: vestigia neminem emendationis retinere videtur Triclinius, qui habet νοσῶ δὲ, nisi forte legendum est, quod olim mihi in mentem venerat,

ὅτι σφιν ἤδη τὰ μὲν ἐκ δόμων
 νοσεῖ δὲ, τὰ δὲ πρὸς τέκνων
 οὐκέτ' ἐξισούται:

nam in Codd. omnibus, et editt. Aldina et Brubachiana legitur σφισιν ἤδη, in alio codice σφισι γ' ἤδη, σφισιν autem et σφιν commutata sunt in libris veteribus: vid. C. F. Heinsich. ad Hesiodi *Scut. Hercul.* v. 348. offendo tamen in ratione particularum ἤδη—δὲ, quanquam tria, quantum equidem sciam, loca inveniuntur ap. Eurip. ubi dictum est δὲ—ἤδη.

Sophocles emended in p. 210.

“ὅτι ὑπερβυγίσις ἀλοῶσι τὸν οἶτον (sc. οἱ ἄνθρωποι), eadem loquendi ratio est in Sophocl. *Ced. Col.* v. 658.

πολλὰ δ' ἀπειλαί, πολλὰ δὲ μάτην ἔπη
 θυμῷ κατηπείλησαν, ἀλλ' ὁ νοῦς ὅταν
 αὐτοῦ γένηται, φροῦδα τ' ἀπειλήματα:

sic enim hic locus est interpungendus, quod nemo interpretum intellexit: a Brunckio enim ita est, non dico emendatus, sed contortus,

πολλὰς δ' ἀπειλάς, πολλὰ δὲ μάτην ἔπη
 θυμὸς κατηπείλησεν· ἀλλ' ὁ νοῦς ὅταν
 αὐτοῦ γένηται, φροῦδα τ' ἀπειλήματα:

at ne commemorem truculentam hanc esse cædem, quid tandem hæc sibi vult sententia, *Multas minas tanquam multa vana verba ira solet minari: sed si mens se collegit, evanescunt minæ?* nimirum nihil aliud hoc est, atque *Ira multa minatur, quæ vana sunt—sed vana ea sunt cum*, etc., neque enim in hac, si recte eam Brunck. procedere volebat, orationis forma, anticipari debebat notio minarum inanium, quæ in sequenti demum enunciatione exprimendæ

erant: eodem atque alio vitio laborat Toupii correctio in *Emendatt. in Suid.* Vol. III. p. 327.: mea emendationis sensus hic est, *Multa minæ, multa sunt vana verba; animo enim ira æstuante, minari quidem solent homines, sed si mens sui composita est facta, evanescunt minæ*, quem sensum optime expressit Schol. πολλοὶ ἄνθρωποι πολλὰ ἀπειλήσαντες ἐκ θυμοῦ, πίπταντες τὸν θυμὸν καὶ τὸν καθίστη-
κόντα τοῦ ἀναλαβόντος, ἱπταίνοντο τῶν ἀπειλῶν: vide de hoc usu *pluralis tertie personæ*, apud Græcos quidem, Jac. Bastium in *Epist. crit.* p. 142.; neque enim insolens hæc est loquendi ratio apud Latinos, qua de re monuerunt Burman-
nus ad Phædr. L. III. Prol. Scaliger ad Catull. *Carm.* II. et alij."

Sophocles explained in p. 211.

"πάντα ὁμοίως, sæpe conjungitur ὁμοίως cum πᾶς: iterum Xenophon in *Hieron.* c. VII. § 3. ἐπὶ σιτίσι γε καὶ ποτίσι καὶ ὕπνοις καὶ ἀφροδισίοις πάντα ὁμοίως ἡλεσθαι ἴσμεν τὰ ζῶα, et in *Cyropæd.* L. VIII. c. 2. sect. 20. ἰγὼ—δὲ μὴν οἱ θεοὶ ὄντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις ἐποιήσαν ὁμοίως πίνοντας πάντας, τούτου μὴν οὐδὲ αὐτὸς δύναμαι περιγυῖσθαι, κ. ε. λ. Sophocles in *Ajace*, v. 1353. ed. Lob.

ἢ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ,

quem non magis intellexit eruditissimus editor, quam censor ejus in *Ephemeridibus Jenensibus*: hic quid de h. l. exposuerit, nunc quidem non memini, hoc tamen memini, falsa eum exposuisse: Lobeckius commentatur in Adnotatt. ad h. l. de formula ὁμοῖα ἑαυτῷ ποιῖν, *facere quod cuique consentaneum sit*, quod quidem quomodo ad h. Sophoclis l. pertineat, fateor ego me prorsus non videre: sed mirum profecto duos vel sagacissimos viros in hujus interpretatione loci lapsos fuisse; nihil enim omnino habet difficultatis, et qui ad eum interpretandum, nulla præjudicata opinione deceptus, accedat, primo statim adspectu, quid significetur intelliget: jusserat enim Ulysses Agamemnonem, ut mortuum Ajacem sepeliri pateretur; se enim optare, ut etiam ipse, si vita aliquando excesserit, sepeliretur, et æquum esse, ut quisque, quod ipse concupisceret, idem aliis optaret contingere: cui quidem respondet Agamemnon,

ἢ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ,

i. e. profecto quilibet pariter, quacunque parat, sibi parat; etenim ὁμοῖα est pro ὁμοίως conjungendum illud cum πᾶς: dativus αὐτῷ autem est ille, quem Grammatici dicunt, dativus commodi; hanc enim interpretationem unam omnium verissimam esse ostendunt, quæ respondet Ulysses,

τῷ γὰρ με μᾶλλον εἰκός, ἢ 'μαυτῷ πονεῖν;"

Euripides emended in p. 204.

"Infeliciter conatus est (Aug. Boeckhius ad Platon. L. I. *De Legg.* p. 146.) emendare Eurip. *Alcest.* 130. vulgatam lectionem,

πάντα γὰρ ἤδη τετέλεσται βασιλεῦσι,

πάντων δὲ θεῶν ἐπὶ βωμοῖς

ἀμόρραντοι θυσίαι πλήρεις

οὐδ' ἐστὶ κακῶν ἄκος οὐδέν,

metro sane prorsus pessumdatō: quam ob rem, quum Scholiastes ad verba *τετέλεσται βασιλεῦσι* hanc adjunxerit interpretationem, αἱ ἰδαι ποιῖν, *τετέλεσται Ἀδμήτη certissime corrigere* sibi videtur vir eruditissimus,

πάνθ' ἃ ὕψ' ἔδει, τετέλεσται βασιλεῖ

πάντων δὲ θεῶν ἐπὶ βωμοῖσιν,

sed hoc uno in loco duplicem profudit errorem vir eruditissimus, alterum, quod priore versus fecit omni cæsura numero destitutum, alterum quod scripsit βωμοῖσιν brevi ultima: quanquam hæc quidem vitia condonanda ei sunt, cum commentatio illa de Minoe tribus annis ante sit edita, quam libellus de metro Pindarico, unde verisimile est, nondum eum tum quidem temporis, quomodo versus anapæsticus metiendus esset, satis calluisse: Schol.

autem expositio nihil est, nisi expositio formulæ, πάντα τετέλεσται, quæ quum a subtilioribus dialecticæ legibus paullo sit alienior, facilius a poeta proficisci potuit, quam πάντ' ἢ γ' ἔτι τετέλεσται, aut simile quid: eodem, quo illud dictum est, modo apud Demosthenem in *Orat. in Mid.* ab init. legitur, πάντα ποιῶντο; τούτου καὶ τιναν ἄλλον ὑπὲρ αὐτοῦ, οὗ ἐπίσθη (sc. ὁ δῆμος) et Xenophont. in *Anab.* L. III. c. 1. sect. 35. ἡμῶν δ' ἰγῆμαι πάντα ποιητῆς, ὥς μήποτε ἐπὶ ταῖς βαρβαρίαις γινώμεθα, et sæpissime omnino hæc invenitur loquendi ratio: equidem ita puto constituendos esse illos Euripidis versus,

πάντα γὰρ ἤδη νῦν τετέλεσται
 βασιλεῖ, πάντων θεῶν δ' ἐπὶ βωμοῖς
 αἰμόρραντοι θυσίαι πλήρεις,
 οὐ δ' ἔστι κακῶν ἄχος οὐδέν:

particula νῦν, cum ad sensum quidem non multum faceret, facillime potuit omitti a librariis; conjungitur autem sæpissime cum ἤδη: Plato in *Sophist.* p. 233. Α. ἀγὶ ἐν, νῦν γὰρ ἡμέτερον ἔργον ἤδη τὸν θῆρα μηκέτ' ἀνιῖται. Aristoph. *Nub.* v. 293. καὶ θέμις ἐστίν, νυνὶ γ' ἤδη, καὶ μὴ θέμις ἐστὶ, χρεῖα, et v. 325. ὡς οὐ καθορῶ, παρὰ τὴν εἴσοδον ἤδη νῦν καὶ μόλις αὐτάς, cui respondet Socrates,

νῦν γέ τοι ἤδη καθορᾷς αὐτάς, κ. τ. λ.

quamquam v. 325. corruptissimus est, qui quomodo sit purgandus, ut felici aliquo casu ego inveni, ita nunc quidem studiose celabo: particulam δὲ in tertio loco posui, ut Eurip. in *Iphig. Taur.* v. 105.

τὸν τοῦ θεοῦ δὲ χρησμὸν οὐ κακιστόν,

Aristoph. *Lysistr.* v. 37.

περὶ τῶν Ἀθηναίων δ' οὐκ ἐπιγλωττήσομαι,

Sophocl. *Philoct.* v. 959.

φόνον φόνου δὲ ῥύσιον τίσω τάλας:

vid. Ludov. Abresch. *Animadv.* ad *Æsch.* L. II. p. 392. et in *Lectt. ad Aristot.* L. II. p. 252.: scribendum præterea est, ut feci, οὐ δὲ disjuncte pro οὐδὲ ob sensum, quod notent tirones velim, cum unum tantum, præter hoc, meminerim exemplum, ubi item, ut disjunctim scribatur, necesse sit, i. e. Sophocl. *Elect.* v. 130.

οἶδα τε καὶ ξυνήμι τάδ', οὐ τι με
 φυγγάνει, οὐ δ' ἐθέλω πολιτεῖν τόδε."

Sophocles illustrated in p. 192.

"Monet me dictio πῆραν λαβόντες, ut quasi præteriens, Sophoclei Ajacis initium tractem; illo enim de loco ut meum exponam iudicium, excitat me eruditissimi viri Christiani Augusti Lobeckii ad h. l. disputatio; illi enim versus, quorum, ut spero, ad plerosque venit notitia, sic leguntur,

ἀεὶ μὲν, ὃ καὶ Λαέρτιου δέδοκκά σε
 πείραν τιν' ἐχθρῶν ἀρκάσαι θηρώμενον:

recte sane contempsit in h. l. vir summus eorum sententiam, qui πῆραν ἀρκάζειν de incundis consiliis cogitarunt: recte idem fecit hoc, quod e re venatica lucem petendam esse existimavit, sed non recte, ut videtur illud, quod ἀρκάζειν de captandis auris interpretatus est; multum enim interest, verbo ἀρκάζειν utrum ὁσμά addantur, an aliud quidvis, et si potuit dici πνύματα ἀρκάζειν, non potuit continuo eodem sensu et eadem imagine πῆραν ἀρκάζειν: verum ἀρκάζειν est nihil aliud quam deprehendere, et complectitur *eritium* venandi (τοῦ θηρώμενου), quod apud nos est *fangen*: eadem res dicitur apud Platonem *De Legg.* L. I. p. 334. A. Tom. II. Ed. Steph. κλέψαι τὰ τῶν πολλοῦ βουλήματα καὶ τὰς ἄλλας πράξεις."

Euripides emended in p. 196.

"Elegans et genuinum est ἰγνώσει δὲ γι: usurpantur enim hæ particule tam potissimum, cum alter alterius sententiæ addit aliquid, vel corrigendi et emendandi, vel explicandi, et illustrandi, vel augendi, et amplificandi causa, idque modo interposito, modo non interposito alio verbo: in Aristophanis *Nub.* v. 1505. Ed. Brunck., cum Socrates vociferatus esset,

οἱ μοι τάλας, δέλαιος ἀπεπνιγῆσομαι,

addit Chærephon suæ fortunæ lamenta,

ἐγὼ δὲ κακῶδαιμων γε κατακαυθήσομαι:

in Eurip. *Herac.* v. 109. cum Chorus dixisset impium esse facinus, supplices contemnere, adjungit Copreus, v. 109.

καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,
εὐβουλίας τυχόντα τῆς ἀμείνωνος:

in Eurip. *Helen.* v. 517. male vulgo

κακῶν δέ θ' ἡμῖν ἔσχατον τοῖς ἀθλοῖς
ἄλλους τυράντους, αὐτὸν ὄντα βασιλέα,
βίον προσαιτεῖν:

Lobeckius ad Sophocl. *Ajac.* v. 534. p. 302. corrigit κακῶν τῶν ἡμῖν ἔσχατον, etc.: verum, etiamsi usus ille pronominis demonstrativi tragicis satis sit frequens, ut Eurip. in *Hippol.* v. 431.

μόνον δὲ τοῦτο φάσ' ἀμιλλᾶσθαι βίῳ
γνώμην δικαίαν καγαθήν, ὅτ' παρῇ,

aut in *Phæn.* v. 545, Ed. Pors.

καίνο μᾶλλον, τέκνον,

ἰσότητα τιμᾶν κ. τ. λ.

et sæpe alibi, tamen multo facilius corrigendi ratio est hæc,

κακῶν δέ γ' ἡμῖν ἔσχατον τοῖς ἀθλοῖς:

cf. præterea de hoc particularum δὲ γι et usu, et significato Ric. Porsoni notam ad Eurip. *Orest.* v. 1234."

Homer emended in p. 91.

"Τίκων παιδετροφία—auctor Xenophonti hujus loquendi rationis fuit Homerus, qui in *Il.* II. 475.

ᾧσ' αἰπόλια πλατὲ αἰγῶν αἰπόλοι ἄνδρες,

Odyss. L. xx. v. 173.

Μελάνθιος αἰπόλος αἰγῶν,

ibidem L. xiv. v. 101.

τόσσα συῶν συβόσια τόσ' αἰπόλια πλατὲ αἰγῶν:

quanquam hunc versum corruptum esse numeri modique coarguunt: equidem duplicem habeo emendandi viam, corrigens, vel,

τόσσα συῶν συβόσια τόσ' αἰπόλια πλατὲ αἰγῶν,

vel,

τόσσα συβόσια συῶν, τόσ' αἰπόλια πλατὲ αἰγῶν:

συβόσια habet Etym. Mag. p. 205, 55.: quod autem ad contractionem bisyllabi συῶν in unam attinet, habet certe Euripides in *Phæn.* 1327. Ἐρινύων trisyllabum: v. Porson. ad h. l."

NOTICE OF

ARISTOPHANIS OPERA QUÆ SUPERSUNT OMNIA, GRÆCÆ, CUM
COMMENTARIIS J. F. FISCHERI: EDIDIT C. T. KVINOEL.
VOL. I. CONTINENS PLUTUM. GIESÆ, 1804. pp. 360. Octavo.

EVERY work, written by so celebrated a scholar as J. Fr. Fischer, demands the attention, and cannot fail to receive the applause, of the literary world. The work before us is as yet but little known in this country, and we have therefore determined to introduce it to the notice of our juvenile readers. Beck's *Commentaries*, which is a continuation of Invernizius's edition of Aristophanes, professes to give only extracts from the Notes of J. F. Fischer. But, in the view, which we shall take of them, we shall consider them not so much as referring to the text of Aristophanes, as containing an excellent body of criticism. We greatly doubt whether any other commentary upon Aristophanes can display so much information upon the text itself, in so small a compass, as is here presented to us. Fischer always writes with great brevity and great perspicuity, and generally with a great knowledge of the topics, which he selects. He seems to despise an idle parade of references, and never presents us with large quotations, but is content with producing a few instances to establish his point. We know no critic, who is less studious to exhibit his own learning, and more solicitous to inform his readers. There is no preface to the volume, either by the Author himself, or by the Editor.

Ἀργαλέος, its derivation and meaning.

“ Ἀργαλέος ductum est a nomine ἄλγος, ut βαρβαλέος a nomine θάρρος: v. Suidas v. ῥωγαλέον: nam littera ρ etiam in aliis verbis mutata reperitur ab Atticis in litteram λ, quod genus ποδαργία pro ποδαλγία, ἀμέργω pro ἀμέλγω: vid. Schol. vet. et Dorvil. et Etym. M. h. v. et Eustath. ad *Il.* β'. p. 218. et *Odyss.* δ. p. 1511. Rom.: ἀργαλέον igitur significat, ‘quicquid molestum, grave, difficile, miserum est.’ Schol. uterque alique Grammatici illud interpretantur verbis βαρὺ, χαλεπὸν, δύσκολον, δυσχερὲς, λυπηρόν: add. Phav. v. ἀργαλέον: atque hæc ratio præstare videtur rationi eorum, qui illud profectum putant a nomine ἔργον. v. Schol. vet.: nam primo desidero adjectiva similia: deinde durum videtur dicere ἀργαλέον contractum esse ex ἀεργαλέον, ita ut α habeat vim augendi, et intendendi, nam Hesych. ἀργαλέω ἀργῶ.” page 4.

Τυγχάνειν, with a participle, the principle of it explained.

“ Λέξας τύχη autem, auctore Schol. vet. dictum est περιφραστικῶς, ἀντὶ τοῦ λέξῃ, add. Phav. v. λέξας τύχη: causa est, quia significatur res fortuita, non necessaria; nam τυγχάνειν est ‘propositum tenere, collineare:’ et opponitur τῷ ἀμαρτάνειν.” p. 7.

We have cited this passage, because we deem it not enough for the student to know that it exists in the Greek language; we should also wish him to know the principle upon which it rests.

Oὐδὲ γὰρ, 'ne hilum quidem,' Origin of the Phrase.

"Οὐδὲ γὰρ, 'ne minimum quidem, nihil,' Scholl. vett. explicant βραχὺ, τὸ τυχόν, ὀτιοῦν, Hesych. τὸ ἐλάχιστον: est loquutio proverbialis: v. Erasmus, p. 674. quæ unde ducta sit, non omnino constat; nam γὰρ dicuntur 'unguium sortes,' ὁ ὑπὸ τῷ ὄνυχι ῥύπος Hesych. est 'genus quoddam numuli minuti;' est 'sonus vocis suum.' v. Schol. vet. cuius verba descripsit Phav. v. γὰρ, et Suidas h. v. atque hinc sumtam esse proverbialem illam loquutionem arbitror: aliter Herodi. Philet. p. 436. γὰρ οὕτως ἔλεγον τὸν ὑπὸ τῷ ὄνυχι τοῦ δακτύλου ῥύπον, ἀπὸ δὲ τούτου καὶ πᾶν τὸ βραχύτατον." p. 17.

We are not altogether satisfied with this origin of the proverbial expression, the evolution of which may be destined to adorn the pages of another critic. It is singular enough that the correspondent phrase in the Latin, 'ne hilum quidem,' is just as difficult to account for, and, as far as our information extends, has been as unsatisfactorily explained. We shall quote from Martinus's *Lex. Philolog.* Ultrajecti 1697. what is said upon the subject; and shall be glad to receive any communications upon the subject, from any of our learned correspondents.

"*Hilum* putant esse, quod grano fabæ adhæret, ex quo *nihil* et *nihilum*,' Fest. et Non. c. 2. '*Hilum* breve quiddam.' Lucil. l. 30.

'Quodque tuas laudes culpas, non proficis hilum.'

Ennius ap. Varr. l. iv. *De L. L.*

'Esse igitur corpus terram, quæ deperit, ipsam
Et capit, et neque jam dispensei conficit hilum:'

Scalig. ad Varron. 'Hic est minutum illud cavum in media vola, ab eo ὑποκοριστικὸν *hilum*: om̃i vellent ostendere parvum modum rei, putā aquæ aut similitum, *ne hilum quidem* dicebant, ostendentes volam manus: posset etiam *hilum* videri esse ex *filum*, sicut Hispanis *hilo* est *filum*, *nere*, *hilar*, quod Italis *filare*: in *Gl.* etiam est *illum* νάρθηκος τὸ ἐντός, quod intra ferulam."

Ῥήτορες, in a bad sense.

The following concise and clear Note deserves the attention of our readers;

"*Ῥήτορες* per se sunt, vel *magistri artis dicendi*, vel *oratores*; sed Aristophanis et Socratis ætate *Ῥήτορες* dicti sunt—ii, 'qui in concione ita verba faciunt, ut sua, non publica commoda spectent, qui ea suadent, quibus gratiam populi colligant, ita ut salutis publicæ rationem non habeant: qui adeo accusant, certe minantur accusare, apud populum cives bonos, quo gratiam populi colligant,—ut aliquid auferant: sic accipi debet nomen h. l. et ap. Platon. *Apol.* 10. 20.; nam numerantur a poeta in *ἀδικοῖς*. vid. 28. cf. ad v. 379. εἰ γὰρ 567 p. 24.

Λακεῖν, its various meanings.

“Λακεῖν proprie est ‘crepare, crepitum edere.’ *Gloss. vet.* λακῶ, *crepo*: Hesych. λακεῖν ψοῆσαι: item, λάκε ἰδιῶμα ἤχου—ἤχησεν: item, ἐλάχησεν, ἐψόφησεν: deinde *dirumpi*, ut *Act.* i. 18. ubi v. Boisius: Phavorinus, ἐλάχησεν, ἐσχίσθη: denique *profari, dicere*, quo sensu ap. tragicos sæpe, maximeque ap. Euripidem, legitur de hominibus: sed idem Euripides hoc verbo etiam de Apolline (τῷ Φοῖβῳ *Etym. M. h. v.*) usus est *oracula edente* consulentibusque respondente. v. Kusterus et Berglerus ad h. l.

Τί δ᾽ἔθ’ ὁ Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;” p. 28.

This is a clearer and better account of the word than is to be found in Mr. Blomfield’s *Seven against Thebes*, v. 141.: who has merely multiplied instances, without noticing the different senses, of the verb:

“Λήκω, *sono*, verbum obsoletum, cujus præteritum λέλακα ap. Tragicos occurrit, sed raro: vid. *Prom.* 415. λέλακα autem pro λέληκα, ut ἄρα pro ἄρηα: λακεῖν occurrit *Agam.* 616. *Sophoc. Antig.* 1094. ἔλακεν *Sophoc. Trachin.* 826. *Eurip. Orest.* 162. 323. quæ loca cf. cum *Aristoph. Plut.* 39. τί δ᾽ἔθ’ ὁ Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων, ubi recte Schol. τραγικώτερον—ὁ δὲ νοῦς, τί ἐφθέγγετο: ap. eundem hac voce utitur tragicus Euripides *Acharn.* 410. vid. *Pæc.* 381.”

And this is the more remarkable, because Mr. Barker, in the *Classical Recreations*, p. 167. who has cited *five* of the instances adduced by Mr. Blomfield, had explained from Lambert Bos, from whom Fischer took his note, the various meanings of this verb. He has also noticed the Homeric use of it, about which Mr. Blomfield is silent, in the first sense of *crepare, sonitum edere*, given to it by both Bos and Fischer, λάκε ὁ ὄστρακον.

Ἄσκειν, Error of H. Stephens and Ecchard noticed.

“V. 47. Ἄσκειν τὸν ἐπιχώριον τρόπον: v. ἄσκειν Stephanus in *Thes.* et Eccardus interpretantur *imbuere, instituere*, ut intell. κατὰ, præeunte Schol. vet.: at desidero, et simile exemplum hujus ellipseos, et usum verbi ἄσκειν, certe ap. Aristoph. qui etiam v. 50. μηδὲν ἄσκειν ὕγιες dixit pro *improbis studere, improbum esse*: ἄσκειν igitur est *studere, colere, sequi*.” p. 34.

Ἐκ Πατροκλέους, οἴκου not understood.

“Ἐκ Πατροκλέους, i. e. *e domo Patroclis*, non necesse est ut intelligatur οἴκου: nam ut v. 32. ὡς τὸν Θεὸν erat *in templum Dei*, ut v. 89. ὡς τοὺς δικαίους, *in ædes justorum*, ut v. 237. εἰς φειδωλὸν εἰσελθὼν est *in domum sordidi*: ita etiam ἐκ per se locum indicat: sic ap. Terent. *Phorm.* 5, 1, 5. quæ hæc anus est *exanimata*, a fratre quæ egressa est meo, i. e. *e domo fratris*.”

Fischer, has, in few words, ably established his point.

Τις, Magnitudinem notans.

"Κίνδυνός τις est *periculum quoddam*, h. e. *quoddam ingens*, ut Æsch. Socr. 3. 3. δέος τε, h. e. *magnus, ingens, timor*, et ap. Cic. 7. Ep. 1, 13. *Misericordia quædam*, h. e. *ingens*."

So, too, in Longinus, περὶ ὕψους c. 44. τῶσαύτη λόγων κοσμικὴ τις ἐπέχει τὸν βίον ἀφορία.

Κάπηλος, ἔμπορος, proper meaning of.

This unfortunate word has long exercised, and will continue to exercise, the sagacity of critics, while they are so regardless of its original meaning, to which every other may be easily referred, and which is clearly given by Mr. Barker, in the *Classical Recreations*, pp. 259, 60. 326. 353-60. 490, 1. The reader would do well to consult what Mr. Blomfield says on the *Seven against Thebes*, v. 541. Fischer's Note is very good, as far as it goes.

"Κάπηλος proprie est is, quæ (qui) vendit, emit vel ab αὐτοπώλῃ, vel ab ἐμπόρῳ, ut κάπηλος ἀσπίδων Pac. 446. v. Schol. ad Plut. 1156.: Salmasius Obs. J. A. p. 94. s.: sed maxime dicitur ita is, qui vinum aliunde venit, *caupo* s. *corpo*, atque adeo καπηλὶς *corpa*, ut h. l. id quod reliqua Bleusidemi verba satis docent. Schol. Dorvill. ἡ οἰνοπώλις v. 1121." p. 245.

The passage of the *Plutus* v. 435., upon which this Note is written, is this:

ἄρ' ἐστὶν ἡ καπηλὶς ἢ 'κ τῶν γειτόνων,
ἢ ταῖς κοτύλαις αἰεὶ με διαλυμαίνεται;

Fischer as clearly defines the word ἔμπορος in p. 291. on v. 521.:

"Ἐμπορος est proprie Lat. *mercator*, Gloss. vett. is, 'qui mare trajicit, et e terris alienis petit merces, quas vendat in terris suis:' vid. Horat. l. Od. l. 15, 17. Schol. ἔμπορος, ὁ πραγματευτὴς ἄνθρωπος, κυρίως δὲ ὁ πλέων θάλασσαν."

Δίκαιον, its forensic Sense.

"Δίκαιον dicitur 'quicquid facit et valet ad defendendam et confirmandam causam, adjumentum causæ, argumentum, ratio:' sic τὰ δίκαια ap. Xen. *Cyrop.* 3, 1, 8. et ap. Theophr. *Charr.* 17. 3. et *justa* ap. Terent. *Phorm.* 2, 1, 50. *præsidia* Cic. *Orat.* 2, 76." p. 271.

It is singular that Fischer should have overlooked Demosthenes, by whom τὰ δίκαια, in this sense, is frequently used, as Dr. Taylor has remarked, and as Mr. Barker has observed in the *Classical Recreations*, p. 330.

Μόχθος, πόνος, Distinction of Arnaldus overthrown.

"V. 525. ὥστ' αὐτὸς ἀροῦν ἐπαναγκασθεῖς,
καὶ σκάπτειν, τᾶλλα τε μοχθεῖν,

Nemo non videt μοχθεῖν respondere, ut παρῆν (vid. v. 254.) verbo Lat. *laborare* (Ter. *Heaut.* l. 1. 86.) opus rusticum facere, atque adeo

errare Arnaldum *Animadon*. qui præcipit *τόντιν esse laborem manuum, μόχθον laborem aerumnosum.*" p. 293.

ἱμάτιον, ῥάκος, pallium integrum, lacerum.

"V. 540. *ἀνδ' ἱματίου μὲν ἔχεν ῥάκος.*

Quum *ἱμάτιον* sit *pallium integrum*, apparet *ῥάκος* esse *pallium lacerum, et detritum*. Schol. D'Orv. *διεῤῥηγμένον χιτῶνα*; melius Hesych. *ῥάκος, διεῤῥωγὸς ἱμάτιον*: dictum est de hoc nomine ad *Matth. ix. 16.*" p. 306.

Our word *rag* clearly belongs to the same root, as *ῥάκος*.

ὑποκρούεσθαι, ἐπιπλήττειν, verbis lacessere.

"V. 548. *οὐ μὲν οὐ τὸν ἐμὸν βίον εἴρηκας, τὸν τῶν πτωχῶν δ' ὑπεκρούσω,*

ὑποκρούεσθαι h. l. est *verbis lacessere, exagitare, invehī: metaphora ducta est*, ut jam Schol. animadvertit, *ab iis, qui pulsent fides et necros sive manus, sive plectro*: Suidas interpretatur per *ἤλιξω*, Schol. vet. per *ἐφθεγγω*, Dorvil. per *ἐδήλωσας*, non omnino bene: illustrari potest usu v. *ἐπιπλήττειν* de iis, qui alios objurgant et increpant: nam verba factorum et orationis non raro vices permutare solent suas, quia facta et verba conjuncta sunt: Pollux ix. 139. laudat ex h. l. *ἐντεκρούεσθαι*, quod ait esse *νοθεῖν*." p. 314.

[The Volume ends with versæ 626.]

VALE.

— nec munera parva
Respueria. —

Si mihi Castalides citharæ divina dedissent
Fila Maroneâ sollicitare manu,
Fors meritis dignas potuissem solvere grates,
Fors hederâ cinctam ferret Etona rudem:
Sed malè, quæ tanti quæ tot cecinêre poetæ,
Arva forent tenui nobilitata lyrà:
Sit voluisse satis; nostri nec munere versûs
Pristinus exiguo diminuatur honor:
Sit neque simplicitas damno; sincera fidelis
Possit inornatâ voce Camœna loqui.
Arte carent numeri, pietatis scribere cogit
Nec species fictæ, nec simulatus amor;
Intûs agit studium, totoque in pectore regnat,
Pectus at ignorant pingere verba meum.
Hæc modò quæ possum discedens accipe, mater,
Et dare quæ nequeo plurima crede dari.

Heu! citius nigris hora advolitaverit alis,
 Linquere dilectos quæ jubet hora Lares.
 Amplius haud dabitur fugientes, spes ubi cursum
 Exstimulat, Musas nota per arva sequi;
 Amplius haud præses puerilia laude coronans
 Carmina, coelicolum tecta sub ipsa vehet:
 Quam toties stupui, me non doctrina vagantem
 Amplius hinc sophiæ viva docebit iter.
 Abstrahit hinc passus, procul hinc Rhedycina moratos;
 Corpore sin nequeo, mente relicta petam:
 Hinc pia mittentem crebrò vota audiet Isis,
 Audiet, et Tamæsi vota ferenda dabit.
 Quin mihi nulla dies hunc extorquebit amorem,
 Nulla sodalitii sors meminisse vetet;
 Crescet, in æternum crescet: nec, Etona, videbis,
 Quam puer excolui, non adamare senem;
 At face cùm trepidans pallescit vita supremâ,
 Pro te voce feram deficiente preces.

H. H. JOY.

Etona, 1804.

NOTICE OF
M. TULLII CICERONIS
 DE NATURA DEORUM
 LIBER QUARTUS.

E Perpetusto Codice MS. Membranaceo nunc primum edidit
P. Seraphinus, Ord. Fr. Min. Bononiæ, 1811. Oxonii, 1813.
 pp. 46, Octavo.

THE Editor of this *Book*, after the manner of Novel writers, who wish to attribute their work to some *magnificent*, because *unknown*, character, gives the following account of the manner in which he found the MS. and of his ideas of the probability of its genuineness.

Nuper, quum venissem ad institorem quendam in parochia mea, forte conplexi in tabernula ejus jacentem inter plures ad discindendum damnatos libros, quos coemerat in venditione publica librorum publicati cœnobii in Pignosia, codicem magna ex parte membranaceum, mutilum quidem et lacerum, a tineis corrosum, et a muribus male habitum, quem tamen mihi inspicienti statim commendabat Vita et Martyrium S. Brigittæ cum figura

coloratis. Quare statim hominem precibus aggressus sum, ut mihi dono daret illum librum. Ille vero non gravate fecit, sed dixit, mihi licere hunc librum mecum ferre, ex quo ipse nullum posset fructum capere, quia in latinis male versatus esset, et quia nemo vellet caseum aut butyrum in membrana fetida involutum accipere. Ita voti compos factus sum, et possessor antiqui voluminis.

Postquam me valde ædificaverat dicta illa Vita, pro qua ædificatione maximas habeo agoque gratias et Deo, omnis boni largitori, et mercatori, cui hoc munus debeo, et auctori, qui illam lectoribus ædificationem procuravit, cœpi etiam evolvere atque legere, quæ præterea in hoc tomo colligata erant. Inveniebam autem sub finem partem codicis antiquissimi, litteris majusculis exarati, laceri quidem, sed qui videbatur aliquid promittere. Quæ a muribus relictæ sunt, incipiunt a verbis :

altera apud Graios *Cynosura* vocatur,
altera dicitur esse *Helice*

et putabam initio, sermonem ibi esse, de *tonsura* et ordinibus monachorum, et de *S. Helena*. Sed quum consulerem doctissimum Scholasticum in proximo vico, codicem meum mecum sumens, ille mihi dixit, se ex versibus intelligere, de stellis esse sermonem, et suspicabatur statim, me habere Codicem librorum Ciceronis de natura deorum, quos puer legisse sibi recordabatur, et in quibus essent versus de sideribus. Et quum perlustraret aliquantulum membranas, invenit inscriptionem : M. Tullii Ciceronis de natura deorum l. III. et mox l. IV. Nec diu postea misit mihi libellum Norimbergæ impressum, et mihi scripsit, Ciceronem de natura deorum tantum libros III scripsisse, ut hic liber probaret. Ex illo, tum cognovi, codicem meum incipere capite 41 libri secundi. Sed probe notandum est, librum III finire his verbis : *Hæc quum essent dicta, discessimus.* In quo facile apparet, extrema illa verba libri III, quæ in impressis legimus, addita esse, ut opus hic finitum videretur. Addit autem, quod mirere, codex meus librum *quartum*.

The Author appears to be one of those well-meaning but overzealous men, who wish to draw instances of Christian doctrine from the most discordant and improbable sources. He seems particularly anxious to make Cicero speak like a sound Roman Catholic, and that too of some *regular* order.

Plurima vero sana insunt in hoc libello et utilia et *antiquitatem fidei catholicae demonstrantia*. Et secundum caritatem christianam existimandum est, Ciceronem, si nostri ordinis fuisset, in omnibus et singulis se orthodoxæ fidei ecclesiæ conformaturum fuisse. Quo magis huncce librum hucusque ignotum in semper majorem Dei gloriam publici juris facio, gratum facturum piæ Matri Ecclesiæ, et omnibus qui fidem veram antiquam uniceque salvificam profitentur et sedem romanam exosculantur.

An ingenious imitator of Cicero would have taken care to insert no words in his composition, that were not found in Cicero. His *Clavis Ciceroniana* and his *Nizolius* would have easily enabled him to find his authorities, and would have induced him to abstain from such words as *religiositas, universalitas, &c.* Yet we recommend the perusal of this curiosity to the Classical reader, and our thanks are due to the London publisher, Mr. Lunn, for an edition of it.

The Editor solemnly assures us, "testor, detestor, obtestor, et contestor per S. Franciscum Assisium," that he is not the author of the Book. Without appealing to St. Francis d'Assise, he would have readily convinced us by the style of his Advertisement. In disclaiming his knowledge of Greek, he proves his ignorance of Latin. "Græcæ linguæ ita ignarus sum, ut *ne quidem* unam litteram legere possim." We might quote grosser instances.

HERMOGENIS PROGYMNASMATA.¹

NO. III.

PRISCIANI GRAMMATICI CÆSARIENSIS

DE PRÆEXERCITAMENTIS RHETORICÆ EX HERMOGENE.

FABULA est oratio ficta, verisimili dispositione imaginem exhibens veritatis. Ideo autem hanc primum tradere pueris solent oratores, quia animos eorum adhuc molles, ad meliores facile vias vitæ institunt rite. Usi sunt ea tamen vetustissimi quoque autores, ut Hesiodus, Archilochus, Horatius. Hesiodus quidem, lusciniæ: Archilochus autem, vulpis: Horatius, muris. Nominantur autem ab inventoribus fabularum, aliæ Æsopiæ, aliæ Cypriæ, aliæ Libycæ, aliæ Sybariticæ. Omnes autem communiter Æsopiæ, quoniam in conventibus frequenter solebat Æsopus fabulis uti. Et pertinet ad vitæ utilitatem. Et est verisimilis, si res quæ subjectis accidunt personis apte reddantur, ut puta, de pulchritudine aliquis certat; pavo supponatur hic: oportet alicui astutiam tribuere: vulpecula est subjicienda: imitatores aliquos hominum volumus ostendere; hic similiis est locus. Oportet igitur modo breviter, modo latius eas disserere. Quomodo autem hoc fiet? si nunc narratione simplici proferantur, nunc etiam sermo indutis fingatur personis Exempli causa: *Simiæ convenerunt, et consilium habuerunt de urbe condenda: et quia placuit illis, paratæ erant incipere ædificationem: sed vetus inter eas prohibuit ab incepto, eas docens, quod facile capientur, si intra muros concludantur.* Sic breviter dices. Si velis producere, sic: *Simiæ convenerunt et consiliabantur de urbe condenda, quarum una in medium veniens concionata est, quia oportet ipsas quoque civitatem habere: videtis enim, aiebat, quod civitates habendo homines etiam habent domos singuli, et concionem universi, et in theatrum ascendentes delectant animos spectacionibus et auditionibus variis.* Et

¹ See No. XII. p. 396. In our next we shall conclude this article by giving the *Various Readings*, with some *Additional Annotations*.

sic proferes orationem, in orando dicens, quod et plebiscitum scriptum est, et finges etiam orationem veteris simiæ. Expositio autem fabularum vult circuituionibus carere, et jucundior esse. Sed oratio quæ utilitas fabulæ retegitur, quam *ἱμυδία* vocant, quod nos *affabulationem* possumus dicere, a quibusdam prima, a plerisque rationabilius postrema ponitur. Sciendum vero, quod etiam oratores inter exempla solent fabulis uti.

DE NARRATIONE.

Narratio est expositio rei factæ, vel quasi factæ. Quidam tamen *ῥηῖαν*, id est, *usum*, posuerunt ante narrationem. Species autem narrationis quatuor sunt, fabularis, fictilis, historica, civilis. Fabularis est, ad fabulas supradictas pertinens. Fictilis, ad Tragædias, sive comædias ficta. Historica, ad res gestas exponendas. Civilis, quæ ab oratoribus in exponendis sumitur causis. Nunc autem de ea, quæ ad exercitationem pertinet, dicemus, quam variis proferre modis solemus; per rectum, per inclinatum, per conjunctivum, per dissolutum, per comparativum. Per rectum, ut, *Medea Ætæ filia fuit, hæc prodidit aureum vellus*, et sequentia. Rectum autem nominatur, quod per totam vel ampliorem orationem, casum servat nominativum. Inclinata dicitur, in qua obliquis utimur casibus, ut, *Medeam Ætæ filiam dicunt amavisse Jasonem*, et reliqua; quia alios quoque casus assumit. Conjunctiva vero figura est, qua arguentes utimur, ut, *Quid enim non fecit Medea malum? non amavit quidem Jasonem? prodidit aureum vellus? interfecit fratrem* et sequentia. Dissolutum vero fit sic: *Medea Ætæ filia prodidit aureum vellus, Absyrtum interfecit*, et sequentia. Comparativum est hoc, *Medea Ætæ filia debens pudicitiam servare, turpitudine amoris prodidit eam: et quam decebat custodem fraternæ fieri salutis, interfecit fratrem: et quæ debuit tutari aureum vellus, tradidit insidiatori*. Et Rectum quidem historiz convenit; est enim planius: Inclinatum vero magis certaminibus rhetoricis. Conjunctum quoque ad arguendum accommodatius, Dissolutum autem perorationibus sive conclusionibus; est enim passivum, id est, affectus animi commovens.

DE USU.

Usus est, quem Græci *ῥηῖαν* vocant, commemoratio alicujus orationis, vel facti, vel utriusque simul, celerem habens demonstrationem, quæ utilitatis alicujus causa plerunque profertur. Usuum autem alii orationales, alii activi, alii mixti. Orationales sunt, quibus inest oratio sola, ut, *Plato dicebat Musas in animis ingeniosorum esse*. Activi vero, in quibus actus inest solus, ut, *Diogenes cum vidisset puerum agentem indecenter, pædagogum virga percussit*. Mixti, si addas; *percussit, dicens, quare sic erudisti?* Interest autem inter usum et commemorationes hoc: quod usus breviter profertur: commemoraciones vero, quas *ἀπομνημονεύματα* Græci vocant, longiores sunt. A Sententia vero differt: quod Sententia indicative profertur, Usus vero sæpe etiam per interrogationem et responsionem. Præterea quod Usus

etiam actu solent inveniri, Sententiæ vero in verbis tantum. Et quoniam Usus habet omnino personam, quæ fecit vel dixit : Sententia vero sine persona dicitur. Traduntur tamen differentiæ Usuum plures a veteribus. Alii enim sunt indicativi, alii interrogativi. Sed nunc ad instans veniendus ; hoc est, ad operationem et ordinationem ad Usus pertinentium capitulorum. Disponendum igitur sic, primum ut laus breviter dicatur ejus qui fecit vel dixit : deinde expositio ipsius Usus : hinc causa, ut, *Isocrates dicebat ; stirpem quidem doctrinæ esse amaram, fructum vero dulcem*. Laus : *Isocrates sapiens fuit* : et producis per tempora locum. Postea sequatur elocutio ipsius : non enim oportet nomen ipsum per se ponere, sed latius eam interpretari. Deinde a causa : *Maxima enim factorum per laborem perfici solent, perfecta vero afferunt jucunditatem*. Denique utendum a contrario ; *Nam vilissima rerum non egent labore, et finem terminum habent*. Studiosissimæ vero res e contrario. Post hæc comparatione : *Quomodo enim agricolas oportet laborantes in terra accipere fructus, sic etiam eloquentes*. Deinde ab exemplo : *Demosthenes inclusit sese in ædiculis ad legendum multo labore, post accepit fructum, coronas, prædicationes*. Deinde a testimonio : ut, *Hesiodus quidem dixit : virtutis viam asperam Dii fecere*. Alius poeta dixit : *Laboribus cendunt Dii nobis omnia bona*. Post omnia inferes exhortationem, *Quod oportet parere illi, qui dixit aut fecit*.

DE SENTENTIA.

Sententia est oratio generalem pronunciationem habens, hortans aliquam rem, vel deterrens, id est, dehortans, vel demonstrans, quale sit aliquid. Dehortans quidem, quomodo in illo Homérico, *Non oportet per totam noctem dormire consultorem* : et in illo Virgiliano : *Heu nihil invitis fas quenquam fidere divis*. Hortans vero, ut in illo, *Oportet pauperiem fugientem etiam latissimum pontum penetrare, et ad scopulos inclinare præcipientes*. Demonstrans vero qualitatem rei, ut, *prospere enim agentes indigni, occasionem accipiunt in sapientem malefaciendi*.

Præterea aliæ Sententiarum sunt veræ, aliæ verisimiles, aliæ simplices, aliæ conjunctæ, aliæ superlativæ. Veræ quidem, ut, *Non potest inveniri vita hominis carens molestia*, et, *Heu ! nihil invitis fas quenquam fidere divis*.

Verisimiles autem, ut, *Si quis cum malis conversatur libenter, nunquam de hoc bene interrogavi viro, sciens quoniam talis est, quales illi cum quibus conversatur*, et *Una salus victis nullam sperare salutem*. Simples vero, ut, *Possint divitiæ et clementes facere*, et, *Quid non mortalia pectora cogis Auri sacra fames ?*

Conjunctæ, ut, *Non bonum multos esse reges, unus rex sit*, et, *Obsequium amicos, veritas odium parit*.

Superlativæ, ut, *Nihil imbecillius homine terra pascit*, et, *Fama malum, quo non aliud velocius ullum, Mobilitate viget*.

DE OPERATIONE.

Operatio vero sententiæ consimilis est meditationi usus, de qua superius dictum est. Provenit enim a laude brevi ejus qui dixit, a

simplici expositione ipsius sententiæ, a causa, a contrario, a comparatione, ab exemplo, a iudicio, a conclusionem. Fit autem sententia, exempli causa, *Non oportet per totam noctem dormire virum multis consulentem.* Laudabis igitur eum, qui dixit, breviter. Deinde simplici expositione eloqueris sententiam, ut, *Non decet virum in summa potestate, multis præsidem, ab occasu solis usque ad ortum opprimi somno.* A causa: *Debet præses in curis semper esse: somnus vero curas omnibus aufert.* A contrario: *Contrarium est enim rex et privatus; et somnus et vigilia.* Quomodo ergo molestum non est, si privatus homo per totam dormiat noctem: sic intolerabile, si rex non vigiliis consulat cujusque sibi parentium saluti. A comparatione: *Quomodo enim gubernatores et si ceteri dormiant, soli pro communi vigilant salute: sic oportet imperatores curare pro suis.* Ab exemplo: *Hector enim noctu vigilans et curans, speculatorem ad naves Græcorum mittebat Dolonem.* Ab iudicio, ut, *Sallustius quoque hæc comprobatur dicens: Sed multi mortales dediti ventri atque somno, vitam sicuti peregrinantes transiere.* Conclusio vero habet exhortationem plerumque, ut, *Oportet et nos necessarias res suscipientes, nimia cura vigiliisque eis consulere.*

DE REFUTATIONE.

Refutatio est improbatio quam Græci ἀναστροφή vocant, rei propositæ. Confirmatio vero e contrario comprobatio. Quæ vero planissime sunt falsa, vel vera, nec refutanda sunt, nec confirmanda; quales sunt fabulæ Æsopi, vel historiæ indubitabiles. Oportet enim refutationes de illis rebus fieri, quæ ancipitem adhibent opinionem. Refutandum igitur ab incerto, ab incredibili, ab impossibili, ab inconsequente, ab indecente, ab incommodo. Ab incerto, ut, *Incertum erat tempus, in quo Narcissum fuisse dicunt.* Ab incredibili: *Incredibile est Arionem malis affectum voluisse canere.* Ab impossibili: *Impossibile erat Arionem a delphino servari.* Ab inconsequenti, quod contrarium dicitur; ut, *Contrarium erat voluisse perdere libertatem eum, qui eam servasset.* Ab indecenti; *Indecens erat Apollinem, cum sit deus, voluisse mulieri vim inferre.* Ab incommodo, cum dicimus, *quod neque prodest hæc audire.* Confirmes vero a contrariis.

DE LOCO COMMUNI.

Locus communis exaggerationem habet manifestæ rei, quasi ex argumentationibus jam peractis. Non enim quærimus in hoc, *an iste sacrilegus, vel vir fortis sit*: sed rei convictæ et manifestæ exaggerationem facimus, cui tamen legibus supplicium sit definitum, vel præmium. Dicitur autem communis locus, quia convenit contra omnem, verbi causa, *sacrilegum*: vel etiam, ut quibusdam placet, pro *omni viro forti*. Oportet autem sic progredi per inquisitionem contrarii, deinde ponere ipsam rem, post comparationem, quam sequitur sententia. Post eam conjecturaliter præteritam vitam crimineris a præsentibus; dehinc amoveas misericordiam per capita, quæ *finalia* dicuntur, id est, utili, justo, legitimo, honesto, et similibus, et per demonstrationem hujus rei actæ. Principia enim in loco communi pure non inveniuntur, sed usque ad formulam quandam servantur. Et ut exemplo

tibi manifestum fiat, sit Locus communis contra sacrilegum. Principia igitur dicenda sunt usque ad formulam hoc modo : *Omnes quidem oportet maleficos homines in odio esse vobis, iudices, maxime vero eos qui contra deus aliquid audent.* Secundum quasi principium. *Ergo si vultis facere, ut ceteri quoque sint pessimi, isti concedite: sin hoc placet minime, istum suppliciiis afficite meritis.* Tertium : *Videtur enim reus in periculum duci solus, re autem vera vos quoque in discrimen venietis. contemptio enim iurisyurandi et fidei religionisque violatio, nescio an minores habeat sacrilegio pœnas.* Post has igitur formulas principii, antequam in ipsam rem veniamus, de contrario est dicendum, quod leges constituerunt prudentissime, deos aris placari, templis eis deooverunt, donariis ornarunt, hostiis honores averunt, festis diebus redeuntibus celebraverunt ; et inferes etiam approbationem, tractando causam, quod iustissime has leges constituerunt. *Deorum enim placatorum providentia custoditur salva respublica, violatorum vero proditiōe corrumpitur.* Sic progredere ad propositum : *Quæ cum ita sint, iste quid ausus facere ?* et exponis rem, non quasi docens, sed quasi exaggerans, quod universæ nocuit civitati, et communibus et privatis rebus : et timendum est, ne tale scelus consequatur sterilitas frugum, ne hostium superemur armis, et similia. Post hæc ad comparationes venies, quod homicidis nullo est iste peior. *Quanta vero si differentia, conjicere possumus ex læsis : homicidæ enim contra homines audent.* *Sacrilegus autem in ipsos sceleratam exercet audaciam deos.* *Tyrannis iste simillimus, sed tamen et illis non omnibus, sed pessimis omnium.* *Illorum enim facinus est levissimum, quod sacratas diis divitias auferunt.* A majore vero ad minus comparationes per increpationem inducens, ne minuere crimen videaris : *Non est iniquissimum furem vel injuriosum affici supplicio, sacrilegum vero absolvi ?* licet autem præteritam ejus vitam a præsentī criminari, quod a parvis cœpit, et ad hoc pessimum facinus progressus est. *Ergo non solum sacrilegum, sed etiam furem atque effractorem et adulterum habetis.* Excuties et sententiam, per quam venit ad tale peccatum, *Quod nolens ingenue laborare, vel arando cibum acquirere, per sacrilegia vult divitias quærere,* si dicis contra sacrilegum vel homicidam. Præterea a consequentibus dicis, quod per hunc imminuta majestas templorum, infamati sacerdotes, segniores ad offerendum ornamenta delubris redditi cives. Utere autem amotione misericordiæ. Amovetur autem misericordia finalibus capitulis, id est, justo, utili, possibili, decenti, et descriptione ipsius injuriæ, ut, *Non istum mihi attendatis, qui nunc lacrymat ante vestrum conspectum ; sed illum contemnentem deos, adeuntem fana, evellentem donaria sacrorum : et post omnia perores in exhortationem desinens.* *Quid moramini ? quid cogitatis de eo, qui jampridem omnibus videtur damnatus.*

DE LAUDE.

Laus est expositio bonorum, quæ alicui accidunt personæ vel communiter vel privatim. Communiter, ut laus hominis : privatim vero, ut laus Socratis. Laudamus tamen etiam res, ut justitiam : et muta animalia, ut equum : necnon etiam arbores, et semina, et montes, et fluvios, et similia. Sciendum est autem, quod et Laus et Vituperatio sub uno eodemque genere referuntur demonstrativo, quod ex iisdem

locis utraque proficiscuntur. Quid autem interest inter has et Locum communem? videntur enim in quibusdam nimium esse conjunctæ. Hoc, quod in Loco communi pro viro forti dicentes, eo consilio dicimus, ut præmium petamus: Laus autem per se testimonium virtutis habet. Loca vero Laudis vel Vituperationis hæc sunt. Gens, ut, *Latinus, Græcus*. Civitas, ut, *Romanus, Atheniensis*. Genus, ut, *Æmilianus, Alcæonides*. Dices autem, si quid nascendo evenit viro, vel ex somniis, vel ex signis, vel hujuscemodi quibusdam prænunciationibus. Deinde sequitur victus, ut, in *Achille, quod medullis leonum pascitur est*. Hinc Educatio, *quomodo eruditus est apud Chironem*. Necnon etiam natura animi, corporisque tractetur, et eorum utrumque per divisionem. Dices enim de corpore quidem, *quod pulcher, quod magnus, quod fortis*. De animo vero, *quod justus, quod moderatus, quod sapiens, quod strenuus*. Postea laudabilis a professione, id est, *quod officium professus est philosophicum, vel rhetoricum, vel militare*. Omnibus autem est exquisitissimum de gestis dicere, ut, *militarem vitam degens, quid in ea gessit*. Laudabis etiam vel vituperabis extrinsecus, id est, *a cognatis, amicis, divitiis, familia, fortunis, et similibus*. Præterea etiam a tempore, *quantum vixit, multum vel parum*. Utrumque enim occasiones Laudis vel Vituperationis præbet. Ad hæc ex qualitate mortis, ut, *pro patria pugnans*, vel si quid mirabile in ipsa morte evenit: vel etiam ab eo, qui eum interfecit, ut, *Achilles ab Apolline interfectus est*: et exquirenda etiam, quæ secuta sunt post mortem, *si certamina in ejus honorem sunt celebrata, quomodo Patroclo ab Achille, et Anchisæ ab Ænea; si oraculum aliquod datum est de ossibus ejus, quomodo de Oreste et Palinuro*. Si filios habuit laudabiles, *quomodo Achilles Pyrrhum*.

Maximam vero occasionem in hujuscemodi orationibus suppeditant comparationes, quas pones, in quo loco tempus admoneat. Consimiliter autem muta quoque animalia, quo modo convenit, et loco in quo nascuntur, laudantur. A diis, in quorum sunt tutela, ut, *columba Veneri, equus Neptuno dicitur esse consecratus*. Præterea dices, quomodo pascitur, qualem habeat animum, quale corpus, quod opus, aut quid utilitatis, quale spacium temporis vitæ: necnon etiam comparatione, et omnibus accidentibus locis utaris. Res autem laudes ab inventoribus, ut, *venationem Diana invenit, et Apollo*: et ab his qui ea usi sunt, ut, *Heroes venationibus utebantur*. Maxima autem facultas in hujuscemodi rerum laudationibus datur, ex contemplatione eorum, qui eas res affectant, quales sint tam animis quam corporibus, ut, *venantes fortes, audaces, acuti, integri corporibus*. Hic non ignores, quomodo etiam deos debeas laudare. Similiter arbores, a loco in quo gignuntur, et a deo in cujus sunt tutela, ut *oliva Minervæ, laurus Apollinis*: etiam a pastu, quomodo pascuntur: et si multa cura egent, admireris: si sint parva, id quoque laudabis. Dices autem quomodo de corpore, staturam, pulchritudinem, pullulationem, quomodo de mali arbore, et quid utile habeat, in quo maxime morandum. Comparationes autem ubique assumendæ. Quinetiam urbium laudes ex hujuscemodi locis non difficulter acquies. Dices enim et de genere, quod indigenæ: et de victu, quod a deis nutriti: et de eruditione, quomodo a diis eruditi sunt. Tractes vero quomodo de homine, qualis sit statura, quibus professionibus est usa, quid gesserit.

DE COMPARATIONE.

Comparatio est vel similium, vel diversorum, vel minorum ad majora, vel majorum ad minora, collatio. Ea usi sumus etiam in communi loco augentes per comparisonem crimina. Assumitur tamen et in Laude et Vituperatione ejusdem rationis causa. Et quoniam tamen doctissimi oratores ea quoque per se pro exercitatione sunt usi, dicamus etiam de hac. Proecedentes igitur per loca laudationis, comparamus et urbem urbi, ex qua sunt viri, et genus generi, et victum victui, et professiones professionibus, et gesta gestis, et ea quæ accidunt extrinsecus, et diversos mortis modos, et quæ eam sunt consecuta. Similiter si arbores comparare volueris, conferes etiam præsentia eis numina; et loca in quibus nascuntur, et fructus, et utilitatem, et similia Res quoque si compares, dices qui primi eas invenerint, et eos conferes. Præterea qualitatem animi et corporis. Idem tibi sit præceptum in reliquis. Sic enim vel in omnibus vel in plerisque similia ostendimus, quæ comparamus. Est autem quando alterutrum præponimus comparando. Est autem quando alterutrum vituperantes, alterutrum laudamus: ut si comparemus justitiam et divitias. Fit autem comparatio etiam ad melius, ut si laudans Ulyssem, comparem illum Herculi, minorem similem majori virtutibus volens ostendere. Exigit autem hujusmodi locus fortem oratorem, et callidum et celerem, ut agiles possit sæpe facere transitiones.

DE ALLOCUTIONE.

Allocutio est imitatio sermonis ad mores et suppositas personas accommodata, ut, *Quibus verbis uti potuisset Andromache Hectore mortuo*. Conformatio vero, quam Græci *προσποποιία* nominant, est quando alicui rei contra naturam datur persona loquendi, ut Cicero patriæ et reipublicæ in invectivis dat verba. Est præterea simulacri fictio, quam Græci *ιδολοποιία* dicunt, quando mortuis verba dantur, quod facit Cicero pro Cælio, verba dans Appio Cæco contra Clodiam. Fiunt autem Allocutiones et finitarum personarum et infinitarum, ut, *Quibus verbis uti potuisset ad suos aliquis profecturus a patria*. Finitarum vero, ut, *Quibus uti potuisset verbis Achilles ad Deidamiam jam profecturus ad bellum Trojanum*.

Allocutionum vero quædam sunt simplices, quando supponitur aliquis ipse per se loquens: quædam duplices, quando ad alios loquitur. Per se quidem, ut, *Quibus verbis uti potuisset Scipio victor revertens*. Ad alios vero, *Quibus verbis uti potuisset Scipio post victoriam ad exercitum*. Ubique est servanda proprietas et personarum et temporum. Alia sunt. N verba juvenis, alia senis, alia gaudentis, alia dolentis. Sunt autem quædam allocutiones passionales, quædam morales, quædam mixtæ. Passionales sunt in quibus passio, id est, commiseratio perpetua inducitur, ut, *Quibus verbis uti potuisset Andromache mortuo viro*. Morales vero, in quibus obtinent mores, ut, *Quibus verbis uti potuisset rusticus, cum primum aspexit navim*. Mixtæ vero utrumque habent, ut, *Quibus verbis uti potuisset Achilles interfecto Patroclo*. Habet enim et passionem funeris amici, et morem de bello cogitant

sed operatio procedit per tria tempora, et incipit a præsentibus, recurrit ad præterita, et transit ad futura. Habet autem stylum suppositis aptum personis.

DE DESCRIPTIONE.

Descriptio est oratio colligens et præsentans oculis quod demonstrat. Fiunt autem Descriptiones tam personarum, quam rerum, et temporum, et status, et locorum, et multorum aliorum. Personarum quidem, ut apud Virgilium: *Os habitumque gerens et virginis arma Spartanæ*. Rerum vero, ut pedestris prælii, vel navalis pugnae descriptio. Temporum autem, ut, veris, ætatis. Status, pacis vel belli locorum, ut litoris, campi, montium, urbium. Potest autem et commixta esse demonstratio, ut, si quis describat pugnam nocturnam, ac simul demonstraret et rem et tempus. Convenit igitur res quidem describere ab antefactis et quæ in ipsis eveniunt, vel aguntur, ut, si belli dicamus descriptionem, primum quidem ante bellum debemus dicere delectus habitos, sumptus paratos, timores qui fuerunt: hinc congressus, cædes, mortes, victorias, laudes victorum; illorum vero qui victi sunt lacrymas, servitutem. Sin vero loca vel tempora vel personas describamus, habebimus aliquam etiam narrationem, de qua supra docuimus, et a bono vel utili vel laudabili rationem. Virtus autem descriptionis, maxime planities, et præsentia, vel, significantia est. Oportet. n. elocutionem pene per aures oculis vel præsentiam facere ipsius rei, et exæquare dignitati rerum stylum elocutionis. Si clara res est, sit et oratio similis: sin summissa, huic quoque aptabitur qualitas verborum. Sciendum autem, quod quidam non posuerunt Descriptionem in præexercitamentis, quasi præoccupatur et in fabula et in narratione. In illis enim quoque describimus et loca et fluvios, et personas et res. Sed quoniam quidam eloquentissimorum eam quoque tradidere inter Præexercitationes, non incongruum est eos imitari.

DE POSITIONE.

Positio est deliberatio alicujus rei generalis ad nullam personam certam pertinens, vel aliquam partem circumstantiæ, ut, si tractemus, *an navigandum, an ducendum uxorem, an philosophandum*, non addentes cui; sed ipsam rem per se et per accidentia requirentes, ut, *an illa res sit facienda, quam facientibus solet illud et illud accidere*. Quod si finitam assumamus personam, et sic deliberemus, non Positio jam, sed Suppositio est, quæ magis ad controversias pertinet. Sunt igitur positionum aliæ civiles, aliæ privatæ. Civiles quidem quæ communibus, et ad civilitatem pertinentibus subjacent opinionibus, ut, *an Rhetoricæ dandum studium*, et his similia. Non civiles vero vel privatæ, quæ sunt proprie aliquarum disciplinarum et eas profitentium, ut, *an pilæ formam habeat mundus, an multi sint mundi, an ignis sit sol*. Hæ enim quæstiones ad philosophos pertinent. Nam oratores in aliis sunt exercitandi. Nominaverunt autem quidam has Activas, illas autem

inspectivas, sive intellectivas. Hæ enim possunt agi; illarum autem finis est inspectio, sive intellectus. Est autem inter Locum communem et Positionem hoc: quod locus communis convictæ et manifestæ rei est exaggeratio: positio autem dubiæ rei quæstio. Positionum autem aliæ sunt simplices, aliæ ad aliquid comparantur, et duplices videntur esse. Si enim dicamus *an luctationem exercendum*, simplex positio: sin vero *luctationem exercendum an agricul'turam*, duplex. Oportet. n. ab altero dehortari, in alterum hortantem. Dividuntur autem positiones capitulis quæ *finalia* nominantur, id est, justo, utili, possibili, decenti. Ut justum est, *ducere uxorem; et quod a parentibus acceptimus, reddere vitæ*. Quod prodest. *Multa enim ex nuptiis accidunt solatia*. Quod possibile: *A similibus enim facile possumus ducere*. Quod non decet *more ferarum degere*. Hoc modo confirmes. Refutes autem ex contrariis, necnon etiam incidentis objectiones reprobas. In peroratione vero hortationibus uteris, et communibus omnium moribus hominum.

DE LEGISLATIONE.

Legis quoque lationem in præexercitationibus ponunt: quoniam etiam in negociali, et lationibus legum, et accusationibus utuntur quæstione. Differentiam autem hanc esse dicunt quod in negociali circumstantia est, in præexercitatione non est: ut, *fert aliquis vendendos esse honores*, sine tempore et sine reliquis circumstantiæ partibus. Dividitur autem manifesto, legitimo, justo, utili, possibili, decenti. Manifesto, ut apud Demosthenem est, *facile est id hominibus, discere et cognoscere, simplicia et manifesta esse jura legum*. Legitimo, si dicamus, *quod contra veteres leges*. Justo, quando dicimus, *quod et contra naturam et contra mores*. Utili, quando dicimus, *quod et nunc et in futurum lædit*. Possibili, quando dicimus, *quod neque potest fieri*. Decenti, quando dicimus, quod *is, δεῖν, βλάπτει*.

FLEETWOOD'S "INSCRIPTIONUM ANTIQUARUM SYLLOGE."

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN examining, lately, the books of a deceased friend, I found the following inscriptions written upon some blank leaves in Fleetwood's *Inscriptionum Antiquarum Sylloge*; and if they contribute to the

amusement of your readers, I shall be happy in the thought of having communicated them to your useful miscellany.

London, May the 30th, 1813.

E. H. BARKER.

Bolognæ,

D. M.

Elia Lælia Crispis,

Nec Vir, nec Mulier, nec Androgyna,

Nec Puella, nec Juvenis, nec Anus,

Nec Casta, nec Meretrix, nec Pudica,

Sed omnia.

Sublata

Neque Fame, neque Ferro, neque Veneno,

Sed omnibus.

Nec Cælo, nec Aquis, nec Terris,

Sed ubique jacet.

Lucius Agatho Priscius,

Nec Maritus, nec Amator, nec Necessarius;

Neque mærens, neque gaudens, neque flens

Hanc

Nec Molem, nec Pyramidem, nec Sepulcrum,

Sed omnia

Scit et nescit cui posuerit.

I remarked, in the church of St. Dominic, at Rome, the tomb of a lady of quality named Margarita Rota de Taliacotio, over whom we read a long nauseous epitaph, which ends thus:

Paulus Manfredus, Hæres Usufructuarius,

Conjugi Dulcissimæ,

Assiduis Lachrymarum Guttis hunc Lapidem exaravit.

Blainville's Travels.

An antique marble, some years ago, was found near the Via Numentana. The inscription, or epitaph, engraven upon it, is as singular as any I ever saw in my travels. It is a short and scolding dialogue between a husband and his wife, both lying in one grave:

Vir. Heus! Viator Miraculum!

Hic Vir et Uxor non litigant. Qui sumus non dico.

Ux. At ipsa dicam.

Hic Bebrius Ebrius, me Ebriam nuncupat. Non dico amplius.

Vir. Heu! Uxor! etiam mortua litigas.

Blainville's Travels, 3. 19.

VIA COLLATINA.

I.

Dis Manibus
Sexti Perpennæ Firmi.
Vixi quemadmodum volui:
Quare mortuus sum nescio. Vide p. 303. Inscr. 3. 306. 4.

II.

Quo vadam nescio.
Invitus morior.
Valete Posthumi.
M. Posthumius Eques.

III.

Lucia Julia Prisca.
Vixit Annis xxvi.
Nihil unquam peccavit
Nisi quod mortua est.

An urn, containing the ashes of two very intimate friends, was lately dug up in the same road, with this curious inscription upon it:

D. M. S.

Urna brevis geminum quamvis tenet ista cadaver
Attamen in cœlo spiritus unus adest.
Viximus unanimes Luciusque et Flavius: idem
Sensus, amor, studium, vita duobus erat.

This epitaph plainly supposes the immortality of the human soul, and that this important article was formerly believed by many heathens. Ib. 30.

On each side of the Via Portuensis, are still seen some small remains of several ancient sepulchres, and, among others, those of the Sempronian, Petronian, Bæbian, and Annian families. Out of the ruins of this last was dug, not a great while ago, a marble sarcophagus, with this very remarkable inscription:

D. M.

P. Cornelia Annia. ne in desolata orbitate superviverem misera vivam me ultro in hanc arcam cum viro def. incompar. amore dilecto damnat. dedo. cum quo vixi annos xx. sine ulla *cobia* Libertabus que nostr. mando ut quotan. super arcam nost. Plutoni et Proserpinæ uxori man. que omnibus sacrificent rosisque exornent. 164.

COLLATION OF TWO MSS. OF SOPHOCLES.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I SEND you the various readings of two MSS. extracted from the margin of an Aldine Sophocles. From a note in the title-page, it appears that they were collected at Rome by Joannes Livineius, an eminent critic of the 16th century. I find in Foppens, Bibliotheca Belgica, Vol. 11. that he assisted Gulielmus Canterus in comparing Greek MSS. at Rome for the Antwerp Polyglott, which appeared, 1569—72. It was probably on this occasion that he collated Sophocles.

Foppens adds, that at his death he left Euripides, Athenæus, *aliaque de Græcis Latina facta & cum MSS. comparata*. See on CEd. Tyr. 1252.

Besides the various readings, there are many interlineary glosses and some scholia, both of which I have usually neglected, as the former are unimportant, and the latter differ but little from those already printed. Both seem to have been taken from the MS. marked V, as, with only one exception, they are confined to the four first plays, beyond which that MS. is not quoted.

CTESIPHON.

AJAX.

- | | |
|--------------------------------------|--|
| v. | v. |
| 6. τὰ κίονου] τὰ κίονου. p. v. | 222. αἰθωνος] αἰθωπος. v. |
| 32. αἶσσω] ἄσσω. p. | 225. ὑποκληζομένην] ὑποκληζομένην. p. v. |
| 64. ἄνδρας, κούχ] ἄνδρας, οὐχ. p. v. | 231. ξίφισι] ξίφισιν. v. |
| 75. ἄρης] ἀρεῖς. v. | 235. τὴν μὲν ἴσω] τὰ μὲν ἴσω. v. κατὰ τὸ σημασιόμενον. |
| 121. οὐδὲν] οὐδὲν. v. | 236. τὰς δὲ] τὰ δὲ. v. |
| 129. ἄρης] ἄρη. v. | 245. ἥδη κράτα-καλύμμασι] ἥδη τοὶ κράτα καλύμμασι. v. |
| 130. βάρι] βάθει. v. | 256. ἄπλωτος ἴσχει] ἄπλωτος ἔχει. v. ἡγουν ἡ μανία. |
| 180. μομφάν] μομφάν. p. v. | 358. αἶξας] ἄξας. p. v. |
| 185. τόσον] τ. σον. p. | 290. ἀφορμᾶς] ἰφορμᾶς. v. |
| 185. ποίμναισι] ποίμναις. p. v. | 301. ἐπαίξας] ὑπάξας. v. |
| 189. βασιλῆς] βασιλῆς. v. | 349. μόνοι ἡμῶν] μόνοι μῶν. p. |
| 193. ἄρη] ἄρης. v. | 349. μόνοι τ'] μῶνοι τ. p. |
| 194. μακροῖσι] μακροῖσι. p. v. | ἡμείνοντες] ἡμείνοντες. p. |
| 199. καγχάζονταν] καχαζόνταν. p. | 358. ἀλιαν ὅς] ἀλιαν ὅστ'. p. |
| 210. τιλιύταντος] τιλλεύταντος. v. | 365. δαίαις] δαίοις. v. |
| 210. εὐρηται καὶ τίφραντος. | 370. αἰ αἰ αἰ] αἰ αἰ αἰ αἰ. v. |
| 211. δουριάλατον] δουριάλατον. v. | |
| 216. ἡμῖν] ἡμῖν. p. v. | |

- v.
372. ὦ δύσμορος, ὅς χειρσί] ἰὼ δύσ-
μορος, ὅς χειροῖν. v.
380. Λαερτίου] Λαέρτιον. p. v.
384. ἰδοίμι νιν] ἰδοίμι δὴ. v.
387. ὦ Ζεῦ προγόνοι προπάτωρ] ἰὼ
Ζεῦ προγόνοι πάτερ. v.
390. ὀλίσας βασιλείς] ὀλίστας βα-
σιλῆς. v.
396. ἔλισθε μ', ἔλισθε μ'] μ' prius
om. p. v. posterius p.
400. ὄησιν] ὄασιν.
401. μ' Ἀδίδς] μ' ἁ Διδς. p. v.
406. τοῖ δ' ὁμοῦ] τοῖσι δ' ὁμοῦ. p.
407. μωραῖς δ'] μωραῖς τ. v.
412. ἀλίξῃσθαι] ἀλίξομαι. v.
414. πολὺν πολὺν με δαρόν τι δὴ]
πολὺν πολὺν δαρόν τί με. v.
416. μ' οὐκέτι] μ' οὐκ ἔτ'. p. v.
419. ἰὼ Σκαμάνδροιο] ὦ. p. v.
Σκαμάνδροιο. v.
420. εὐφρονης] εὐφρονης. p.
42. ἄνδρα με] ἄνδρα μὴ. v.
476. καπνίσσας] καπνίσσας. v.
499. δουλ οἱ] δουλαν. v.
543. λειψιμῆσιν λόγου] Schol.
ἡγοῦν οὐκ ἀπο: οἱ. ὁ γὰρ
τοῦς ἐν ᾧ [λέ] γος ἵσταται,
ὁρᾷ καὶ ἀκούει, κατὰ τὸν
ἐπὶ χερσιν.
546. νοσφαγῇ που τόνδε] νοσφαγῇ
τούτῳ γι. v.
554. Schol. μετ' ἀγνοίας τῶν οἰ-
κίων κακῶν ἀλυπτότατος ὁ
βίος. σιληνὸς πρὸς μῖδαν
παρ' ἀριστοτέλει εὐδήμῳ ἢ
περὶ ψυχῆς.
557. διίξης] διίξεις. v.
569. διίξη] διίξω. v.
585. δρασίης] δρασίεις.
598. αἰ] αἰδ. p. v.
603. λειμωνία] λειμωνῶν. p.
604. εὐνόμα] εὐνόμα. p. v.
608. αἶδαν] αἶδαν. p. v.
610. ἰώ] ὦ. p. v.
610. μοι μοι] μοι μοι μοι. v.
613. πρὶν δὴ] πρὶν εὔ. v.
614. ἐν Ἀρεῖ] ἐν Ἀρεῖ. p. v.
618. χερσ'] χερσῶν. p. v.
μείγιστ'] μεγίστας. v.
- v.
622-3. μὴν ἱτρεφός] ἱτρεφός μὴν. p.
632. στίγμοις] στίγμοισι. p. v.
634. κρείσσων γὰρ αἶδαν] κρείσσων
γὰρ αἶδαν. v.
637. γυνῆς πολυπόνοι] γυνῆς ἀρισ-
τα πολυπόνοι. v. πολυπό-
νοι. p.
645. ἄτιθε τοῦδε] ἄτιθε γι τοῦδε.
v.
668. τιμῇ] τί μὴ. v.
685. ἴσων] ἴσων. v.
695. ἀλίπλαγκτι] ἀλίπλακτι. v.
διότι ἐν τοῖς ἀκρωτηρίοις ἱτα-
μῶτο, ἵθα πλαζέται ἢ θά-
λασσα.
704. δάλιος] δάλιος. v.
712. μαραινὶ τι καὶ φλόγι] verba
τι καὶ φλ. γι videntur glos-
sema et alioquin versus
non respondent. Liv.
712. ἐξήνυσιν] ἐξήνυσ'. p. v.
715. φατίζαμ'] φατίζαμ'. p.
718. θυμῶν] θυμῶν. p. v.
730. κουλῶν] κουλῶν. v.
836. αἰ δ'] αἰδ'. p.
ταῖς βροτοῖς] ταῖς βροτοῖς. v.
867-8. πᾶ bis tantum. p.
870. ἰδοῦ, ἰδοῦ] ἰδοῦ ἰδοῦ τοι. p.
Ἡμί. præfigit v.
877. ἡλ. ου κολῶν] ἡλίου βολῶν. v.
881. ἴδρας] ἄγρας. v.
885. ἀμόθυμοι εἰ] ἀμόθυμοι γ' εἰ. v.
888. σχ. τλια γὰρ ἱμείγῃ τὸν] σχή-
τλια γὰρ ἱμείγῃ τὸν. v.
889. οὐρίῳ] οὐρίῳ. p.
890. λειψσιν] λειψσιν. p. poe-
tice.
900. ἰώ μοι ἱμῶν] ἰώ μοι ᾧ μ' ἱμῶν.
p.
901. ἰώ] ᾧ. p.
902. συναύταν] συναύταν. v.
902. ἰώ τάλας, ἰώ ταλαίφρων] ὦ
τάλας, ὦ ταλαίφρων. p.
908. ἰώ μοι] ὦ μοι. p.
909. ἀρ' αἰμάχθης] ἀρ' ἡμάχθης. v.
910. ἄφρακτος φίλων] φίλων ἄφρα-
κτος.
926. στερνέφρων] στερνέφρων. v.
927. ἐξανύσιν] ἐξανύσιν. p.

- V.
 929. τοῖά μοι bis. p.
 935. πημάτων] πύματος. p.
 945. οὔτε] οὔ. p. v.
 946. ὦ μοι] ἰὼ μοι ὦ μ'. p.
 951. ἀγαν γ' ὑπερβριθῖς] ἀγαν γι' ὅ
 ὑπερβριθῖς. p.
 956. πολύτλας] πτυλύτλας. p.
 957. τοῖς] τοῖσι. v.
 959. βασιλῆς] βασιλῆς. v. βασι-
 λῆς. p.
 969. τί δῆτα] πῶς δῆτα. v.
 974. ἰὼ μοι] ἰὼ μοι. v.
 994. ὀδῶν ἀπακῶν] ὀδῶν πακῶν.
 p. v.
 1008. τιλαμὸν σὺς] τιλαμὸν ὁ σὺς. v.
 1019. ἀπαρριφθήσεται] ἀπαρριφθε-
 μαι. v.
 1022. παῦραι δ' ἀφιλήσι μοι] παῦραι
 δ' ἀφιλήσονται. v.
 1028. θῶν τύχην] θῶν τὴν τύχην. v.
 1063. τισούτοι] τοιούτοι. v.
 1074. καθιστήκει] καθιστήκει. p. v.
 1113. ἐπάματος] ἐπάματος. v.
 1146. καυτ. λα] καυτίλων. v.
 1154. ὦ ἔρωπε] αἰθρῶπε. v.
 1161. ἀφίρεται γ' ὅν] ἀφίρεται γ' οὐν. v.
 1168. πλῆστοι] πλῆστοι. v.
 1186. πολυπλάκων] πολυπλάκ-
 των. p.
 1187. ἀπανστοι αἰὲν] ἀπανστοὶ γ'
 αἰὲν. v.
 1192. ὠφίλι] ὄφιλι. v.
 1196. Ἀρη] Ἀρη. v.
 1197. ἰὼ πόνοι πρόγονοι πόνοιν] ὦ. v.
 μόχθοι πρόγονοι μόχθων. p.
 1199. ἐκίτος] κίτος. p. v.
 1211. καὶ πρὶν μὲν ἐννοχίου] πρὶν μὲν
 οὐν ἐννοχίου. v.
 καὶ πρὶν ἐννοχίου μὲν. p.
 1241. φανοῦμεθ'] φανοίμεθ'. v.
 1242. ἀρκίσι] ἀρκίσοι. v.
 1253. πλευρὰς] πλευρὰ. p. et πλευρὰ
 et πλευρὰν e v. notatas.
 1265. σφῶν] σφῶν. p. v.
 1272. κἀνόντ'] κἀνόντ'. p. v.
 1284. ἤλθ' ἐναντίος] ἤλθιν ἀντίος. v.
 1296. φυτύντας] φυτύντας. p. v.
 1315. ἦ γ' ἱμοί] ἦ γ' ἱμοί. v.

- V.
 1332. αἰκοι γ' ὅν] αἰκοὶ γ' οὐν. p. v.
 1339. οὔκουν] οὐκ αὖ γ'. v.
 1358. ἐκμληκτοὶ βροτῶν] ἐκμληκτοὶ
 βροτῶν. v.
 1393. Λαίρτων] Λαίρτιον. v.
 1410. Ὀγών] Ὀγών. v.

ELECTRA.

43. ὑποπτεύουσιν] ὑποπτεύουσιν. v.
 91. ὑπολυφθῇ] ἀπολυφθῇ. v.
 121. ἰὼ] ὦ. p. v.
 124. ἀθιωτάτας] ἀθιωτάτας. v.
 126. χυρεῖ] χυρεῖ. p. v.
 129. γυθίλα—πατίετον] γυθίλα—το
 κίων. v.
 139. γόισι] γόισιν. p.
 146. ὅς τῶν] ὅς τῶν. v.
 148. ἴτων ἐλαφύριται.] ἴτων γ' ἐλαφύ-
 ριται. v.
 152. αἰ αἰ] αἰ. v.
 155. ὅ τι] ὅτι. p.
 175. ἐν οὐρανῷ] ἐν om. p.
 181. βουνοῖμα] βουνοῖμα. p. v.
 184. ὁ πολὺς] πολὺς. p.
 185. ἀπολίλοιπον] ὑπολ. v.
 189. ἀπὲρ εἰ τις] ἀπὲρ τις. p. v.
 201. αἰεῖμα ἰλθοῦσ'] αἰεῖμα ἰλθοῦσ'.
 p. v.
 206. χιρῶν] χιρῶν. p.
 209. οἷς θιὰς ὁ μέγας] αἷς ὁ μέγας
 θιὰς. v.
 216. ἐμπίπτεις] ἐπιπίπτεις. v.
 221. ἠγαγκάσθην ἐν δυνόει] ἠγαγκάσ-
 θην δὲ v.
 225. με βίος ἔχη] μ' ἔχη βίος. v.
 249. ἀπάντων] πάντων. p. v.
 250. ἐντίβια] ἐντίβια. p.
 τοί
 309. πολλὰ γ'] πολλὰ γ'. v.
 314. ἦ δ' αὖ] ἦ καὶ. v.
 τοί
 346. ἔπειθ'] ἐπεί θ'. v.
 360. μίλλαι τις] μίλλαι τις. v.
 364. οὐ κερῶ] οὐκ ἐρῶ. p. v.
 371. αὐτῇ] αὐτῇ. v.

- V.
 375. ταύτην μακρῶν] ταύτην τῶν μακρῶν. V.
 378. ἐξέρῳ σοι] ἐξέρῳ τοι. V.
 379. λήξοις] λήξεις. V.
 385. βιβουλεύονται βιβουλεύονται. V.
 405. ἐκπαρένῃ; παῖ] ἐκπαρένῃ; τῷ. V.
 414. σμικρὸν] σμικρῷ. V.
 427. μοι κίση] μ' ἐκίση. V.
 440. τάσδε μοι δυσμενίς] τάσδε δυσμενίς. P. V.
 443. τὰδ' οὐν] τὰδ' ὄν. V.
 479. ὕπιστί μοι θράσος] ἔπιστί μοι θράσος. V.
 480. κλύουσιν] κλυούσῃ. V.
 487. εἰν αἰκίαις] ἐν αἰκίαις. P. V.
 492. ἐπέβα] ἐπέβαν. V.
 496. ἡμῖν] ὑμῖν. V.
 505. πολυπόνοες] πολυπόνοες. V.
 511. αἰκίαις αἰκίαις. P. V.
 513. οὐ τις πῶ ἔλασεν] οὐ τι πῶ ἔλασεν. P.
 515. πολυπόνοες] πολυπόνοες. V.
 550. Φροῦῶν] Φροῦῶν. P. V.
 554. τιθηκότες γ' ὕπερ] τιθηκότες ὕπερ. V.
 564. ἔσχ' ἐν] ἔσχον. V.
 609. κατασχύνῳ] κατασχυνῶ. V.
 644. νυκτὶ τῇδε] τῇδε νυκτὶ. V.
 649. ἐκβαλὼν ἐφῆς] ἐκβαλὼν μ' ἐφῆς. V.
 671. τὸ ποῖον] ὁποῖον. V.
 684. δρόμοι δρόμου. V.
 691. πνταάβα] πνταάβ'. V.
 706. Αἰνιδῶν] Αἰνιδῶν. V.
 713. ἐν δὲ πᾶς] ἐν δὲ πᾶς. V.
 721. διεξίον δ'] διεξίον τ'. V.
 721. ἔχρηπτι] ἔχρηπ'. V.
 738. καξισώσαντις] καξισώσαντι. V.
 739. ποτ' ἄλλος] ποτ' ἄλλος. V.
 771. ὦν τέκη] ὦν τέκει. V.
 784. μείζον βλάβη] μείζον βλάβη. P. V.
 833. εἰς αἶδαν] εἰς αἶδαν. V.
 853. θροῦς] θροῦς. P.
 855. παραγνάσας] παραγνάσας. P. V.
 866. χηρῶν] χηρῶν. P. V.
 867. παπαί] παῖ παῖ. V.
 892. λόγῳ σοι] λόγῳ σοι. V.
 998. ἐγχεῖσται] ἐγχεῖσται. V.

- V.
 922. ὅποι γῆς, οὐδ' ὅποι] ὅποι γῆς οὐδ' ὅποι. V.
 943. αἰ' σ' ἐγὼ] αἰ' σ' ἐγὼ. V.
 956. καιοκνήσας] καιοκνήσας. V.
 985. μὴ ἐκίπτι] μὴ ἐκίπτι. V.
 999. εὐτυχῆς] εὐτυχῆς. V.
 1026. πρᾶττιν] πρᾶττιν. V.
 1036. προμαθίας] προμαθίας. V.
 1063. οὐ μὰ τὰν] οὐ τὰν. P.
 1065. δαρὸν οὐκ] δαρὸν γὰρ οὐκ. V.
 1070. σφίσιν ἤδη] σφίσι' ἤδη. V.
 1071. νοστί] νοστί. P.
 1081. τίς ἀν' οὐν ὑπάτερης] τίς ἀν' ὑπάτερης. P. V.
 1085. ὡς καὶ] ὡς καὶ. V.
 1088. ἐν λόγῳ] ἐν γι λόγῳ. V.
 1090. καθύπερθε] καθύπερθε. V.
 1091. καὶ πλούτῳ] πλούτῳ τὶ. V.
 1094. ἐν ἰσθλῶ] ἐπ' ἰσθλῶ. V.
 1097. τῷ Διὶ] τῷ Ζηνὶ. V.
 1099. ἐρῶς δ'] ἐρῶς δ'. V.
 1131. ὡς ἄφελον] ὡς ἄφελος. V.
 1146. ἡ καμῶν] ἡ γ' καμῶν. V.
 1148. ἀδελφὴ σὴ] ἀδελφὴ σοι. V. cum gl. ὑπὸ σοῦ.
 1210. εἰ στήθεσμαι] ὑστέρησμαι. V.
 1232. ἰὼ γοαὶ σμμάτων] ἰὼ γοαὶ γοαὶ σμμάτων. V.
 1239. ἀλλ' οὐ τὰν] ἀλλ' οὐ μὰ τὰν. V.
 1242. αἰ] αἰ. P. V.
 1247. καταλύσιμον] καλλύσιμον. P.
 1260. τίς οὐν ἀν' ἀξίαν γι σοῦ πιθη-
 νότες] τίς δῆτ' οὐν ἀξίαν σοῦ
 μοι φ[αίν]ετο; γιν. V.
 1264. θεοί μ'] θεοί γι μ'. V.
 1265. ἔφραστας] ὅττοτοί' ἔφραστας. V.
 1267. εἴ σι διὸς ἐς μίλαθρα.
 ἐπῶρσιν ἀμείτερα πρὸς. V.
 [Nempe vel MS. v. vel is
 unde derivatus est, habet
 ἐς
 bat ἐπῶρσιν ἀμείτερα πρὸς
 μίλαθρα.]
 1273. μακρῶ φιλάτται] μακρῶ γι
 φιλάτται. V.
 1275. μήτι με πολυότοισι] μήτι πολυ-
 ότοισι. P.
 1282. ἤλπισ' ἤλπισε. V. ἤλπισ' ἀν.
 P.

- v.
 1287. κακοῖς] κακοῖσι. p.
 1318. ἐξήκεις] ἐξήκοις v.
 1389. μακράν ἔτ] μακράν γέ τ'. v.
 cum gl. τοι.
 1393. ἰδράσμετα] ἰδάλια. v.
 1394. χιροῖ] χιρῶν. v.
 1395. Ερμῆς ἰπάγει Ερμῆς σφ' αἶγι.
 v. cum gl. αὐτόν.
 1403. Αἰγισθος μὴ] Αἰγισθος αὐτὸς
 μὴ v.
 1410. τίκνον, ὦ τίκνον] τίκνοι, τίκνοι.
 v. p.
 1414. καθημερινά φθίνει] καθημερινά
 φθίνει φθίνει. v.
 1417. τελοῦσιν] τελοῦσ'. p. v.
 1424. πῶς κυρεῖ] πῶς κυρεῖ γη. v.
 1427. λῆμ' αἰτιάσθ] λῆμ' αἰτιά-
 σι. v.
 1436. μέλοι τ'] μέλοι γ'. v.
 1438. ἡπίως] ἡπίον. p. v.
 1447. κατ' εἰδυῖαν] κατιδυῖαν. v.
 1456. χαίρειν μ' εἰπας] χαίρειν εἰπας.
 v.
 1469. συγγινῆς τι] συγγινῆς τοι. v.
 1471. φ.λος] φ.λος. v.
 1496. ὡς ἐν] ὡς αἶν ἐν. p. v.

ŒDIPUS TYRANNUS.

Διὰ τὶ τύραννος ἐπιγίγρεται, prop.
 init. ἐπιγρεφον. p v ante ἀπὸ
 τύρου πόλεως. p. omittit αὐτὸν
 γιννηθῆναι. Αριστοτέλης ἐν Μυκη-
 ναίων πολιτείᾳ, dat. v. In Ora-
 culo metrico v. 4. συγγεραίσιν
 ἀρκῆσι. v.

21. Schol. θυσ'αν ἐν τῷ ἱσμηνῶ
 ποιούσι, μα—τῆς ἀνάψιος τοῦ
 πυρὸς τὸ μέλλον λόμενον ὅπως
 δι' ἐποῦν τὴν δια—ρὸς μαι-
 τίαν ἐν αἰσχύλῳ ἐρεθῆ—τῶν
 ἱπτά ἐπὶ θήβας δρᾶμα.
 67. πλάναις] πλάνοις. v.
 134. πρὸς] πρὸ, et gl. ὑπὲρ. v.
 153. Schol. ubi Αλκαμάν legitur,
 non Αλκαῖος ut editur.

- v.
 162. ἰώ, ἰώ] ἰ. ἰ. p.
 169. νοσι δ'] νοσι δ'. p.
 200. πυρδῖον] πυρδῖον. p.
 201. ἴμων ἰμῶν. p.
 204. βεῖα] βεῖα. v.
 212. ad μοῖστοι, glossa συνίμι-
 λοι.
 ταῦτ' ἀλλ'] τοῦτ' ἀλλ'. v.
 ἄγουι τοῦτο δι, σύνδ [ισμος]
 ἀπὸ συνδίσμου.
 214. πύκα, ἐπὶ πύκα, 'πὶ. p.
 218. κἀνακούφῃσι] κἀνακούφισιν. v.
 248. κακῶς νιν ἄμοιρον] κακῶς ἄμοι-
 ρον. v.
 257. βα ἰλῖος τ'] βασιλείας. v.
 297. οὐξ ἐλίσχων] οὐξ ἐλίσχων. v.
 361. γνωστὸν] γνωστὸν. v.
 374. μίας τρέφῃ] μίας στίφῃ, ἦν
 στυγῆ. v.
 375. βλάψαι βλάψαι. v.
 400. κριοντίοις] κριοντίοις. v.
 481. αἶν] αἶν. p.
 491. ἔγωγε, ἔγωγε. p. v.
 518. μακράντος] μακράντος. v.
 555. ὡς χρεῖα μ' ἐπὶ] ὡς χρεῖ' ἢ μ'
 ἐπὶ. v. τὸ ἢ ἀπὸ τοῦ ἦν.
 581. σφῶν] σφῶν. v.
 585. ξὺν φοβοῖσι] ξυμφόβοις. v.
 591. ἤρχων] ἤρχων. p. v.
 652. οὐ...εἰς πρὶν] οὐτὶ πρὶν. v.
 657. αἵματοι ἐμβαλῶν] αἵματοι βαλῶν.
 p.
 659. τῆσδε τῆς γῆς] τῆσδε γῆς. p. v.
 660. βῶν πρέμον] βῶν βῶν πρέμον. v.
 684. τίς ἦν ὁ λόγος] τίς ἦν λόγος;
 p. v.
 696. οὐρεας] οὐρεας. p.
 716. ἐν τριπλαῖς] ἐν διπλαῖς. v.
 723. φῆμαι] φοῖβαι. v.
 727. κἀνακύνῃσι] κἀνακύνῃσις. v.
 730. ἐν τριπλαῖς] ἐν διπλαῖς. v.
 746. πρὸς ἀποσκοποῦσ'] πρὸς σ' ἀπο-
 σκοποῦσ'. v.
 763. γὰρ ᾧδ' ἀνῆλ] γὰρ ᾧδε γ' ἀνῆλ. v.
 792. δηλώσαιμ'] δηλώσαιμ'. v.
 800. τριπλῆς] Schol. [πῶς ἄνω
 (vide has v. ll. ad 716.
 730.) διπλαῖς εἰ πᾶν ἐν-
 ταῦθα τριπλαῖς λέγει; ἢ τρι-

V.

- πλαῖς μὲν διὰ τι τὴν ἀφ' ἧς
 ἰσχύσθησιν ἰδέν, καὶ τὰ τοῦ
 σχίσματος κίρατα, διπλαῖς
 δι [διὰ] μίνα τὰ κίρατα.
 αἰσχύλος, [τρο] χήλατον
 σχιστῆς καλύνθου [τρι] ὁδον,
 ἵθα συμβολὰς τριων [κε]
 λιύθων φασὶ ποτνιαδων.
 865. πρέκινται] πρέκινθ'. p.
 870. κατακοιμάσιν] κατακοιμήσιν.
 V.
 876. ἀπτόμεον ἄρουσιν] ἀπτόμεον
 κλιθ' ἄρουσιν. p. gloss.
 ἐκίθη ἔριψιν.
 904. λάθη] λάθει. v.
 933. χ' ἢ τι] χ' ὡς τί. v.
 935. παρὰ τίνος] πρὸς τίνος. v.
 942. ἔχει] ἔχοι. v.
 948. κτάνη] κτάνοι. v.
 972. ἄξιος οὐδινός] ἀξί' οὐδινός. v.
 1002. ἔγωγ' οὐχί] ἐγὼ οὐχί. p.—
 ἔγωγ' οὐ. v.
 1006. πρᾶξαιμί τοι] πρᾶξαιμί τι. v.
 1075. ἀναρρήξη κακὰ.] ἀναρρήξει. v.
 ις φῶς διῆξι. glossa.
 1096. φοῖβε, σοὶ δὲ ταῦτ'] φοῖβε,
 σοὶ ταῦτ'. p.
 1101. προσπρασθίσαι] προσπρασ-
 θίσ'. p.
 1102. τῷ γὰρ πλάκεις] τῷ πλάκεις
 γὰρ. p.
 1111. πρίσβεις] πρίσβυν. v.
 1137. ἡμέρους] ἡμερίους. v. ἤτοι
 μηνιαίους.
 1157. τῇδ' ἐν ἡμέρᾳ] τῇδ' ἡμέρᾳ. p.
 ἐν ἡ ἰδωκα. glossa.
 1164. τόδε] τῶδε. v.
 1170. ἀκούων] ἀκούειν. p. v.
 1186. ἰὼ γυναι] ἰὼ ἡ γυναι. v. ἰὼ
 ὦ γυναι. p.
 1191. τσοῦτον] τσοῦτον. p.
 1194. τλαῖμον] τλάμων. p.
 1197. ἐκράτησας τοῦ πάντ'] ἐκράτη-
 σας πάντ'. p.
 1198. ὦ Ζεῦ, κατὰ] ὦ Ζεῦ, Ζεῦ,
 κατὰ. p.
 1201. καλῇ ἡμῶς] καλῇ ἡμῶς. p.
 1203. Θήβαις] Θήβαισιν. p.
 2051. πόνοις] πόνοισιν. p.

V.

1207. ἰὼ κλεινόν] ὦ κλεινόν. p.
 1208. ἤρκεσιν, ἤρκεσιν. p. v.
 1213. χρεῖνος· δικάζει] χρεῖνος· ὅς
 δικάζει. v.
 1217. εἴθε σ' εἴθε] εἴθε σι γ' εἴθε. p.
 1218. περιάλλας] περιάλλ'. p.
 1252. εἰσὶ παῖσιν] Eur. Hecub. 16.
 4. Antig. 198. 25. LIVIN.
 Prior locus est v. 115. ed.
 Pors. πολλὰς δ' ἱεῖδος ξυνί-
 πασι κλύδων. prout editur
 ex conjectura Musgravii,
 quam fecisse liquet et
 Livineium, nisi e MSS.
 hausit. Posterior, Antig.
 799. ἀμαχος γὰρ ἐμπαιζο-
 υῖος Ἀφροδίτα. ubi gl.
 πίπτει. sive ἐμπίπτει.
 1260. ἰφ' ἡγήτοῦ] ὑφ' ἡγήτοῦ. v. gl.
 ὀδητοῦ.
 1261. ἐνήλλατ'] ἐνήλατ'. v.
 1262. κλειῖθρα] κληῖθρα. v.
 1264. ἰώραις] αἰώραις. v.
 1267. δινα δ'] δινα γ'. v.
 1279. αἵματος] glossa est pro
 αἱμάτων. p. Liv.
 1280. ἐκ δυοῖν] ἐκ δυοῖν. v.
 1299. τλήμων] τλάμων. v.
 1311. ἰὼ δαίμον] ὦ δαίμον. p.
 1314. ἐπιπλάμινον] ἐπιπλόμινον. v.
 1320. φέριν] φορεῖν. v.
 1330. ὁ κακὰ τιλῶν] ὁ κακὰ κακὰ
 τιλῶν. v.
 1343. ὀλέθριον μέγα] ὀλέθριον μέγα.
 v.
 1355. ἄχος] ἄχθος. v.
 1446. ἐπισκήπτω τι] ἐπισκήπτω γη.
 v.
 1458. ὅπητις] ὅποιτις. v.
 1472. τοῖν μοι φίλοι] τοῖν μοῖν
 φίλοι. v.
 1477. ἦν εἰχες] ἦ σ' εἰχεν. v.
 1492. ἤκητ'] ἴκητ'. v.
 1507. τάσθι] τοῖσθι. v.
 1513. ζῆν βίου] ζῆν τοῦ βίου. v.
 1518. ἀπ' οἰκν] ἄποικον. p. v.
 1522. πάντας γ'] ταύτας γ'. v.

ANTIGONE.

- V.
 33. τοῖς μὴ εἰδῶσι] τοῖσι μ' εἰδῶσι. p.
 46. οὐ γὰρ δὴ] οὐδὲ γὰρ. v.
 53. διπλοῦν πάθος] διπλοῦν κακὸν
 αἰ
 πάθος. v. γε. ἔπος.
 93. ἰχθαρεῖ] ἰχθυαῖ. v.
 100. αἰλίοιο] αἰλ. ον. v.
 157. ἐπὶ συντυχίαις] ἐπὶ ξυντυχίαις.
 v.
 183. οὐδαμῶ] οὐδαμῶς. v.
 196. ἀφανίσαι] ἀφαιρίσαι. v.
 210. ἐκ γ'] ἐξ. v.
 218. ἄλλω] ἄλλο. p. v.
 225. ἔχον] ἔχον. v.
 242. σφαιμαῖον] σφαιμαῖον. v.
 249. γυνῆδες] γυνῆδες. v.
 255. οὐδὲν γὰρ] ὁ μὲν γὰρ. v. ἤγουσι
 ὁ πολυμήκης.
 290. μόλις] μόλις. v.
 304. Ζεὺς ἄτ'] Ζεὺς ἄτ'. v.
 314. εἰδοὶς ἄν'] ἰδοὶς ἄν. p. v.
 319. ὁ δρῶν ἀνιᾶ] ὁ δρῶν σ' ἀνιᾶ. v.
 337. πτερῶν] πτερῶν. v.
 340. ἀποτρύττειται παλλομένην] ἀπο-
 αἰ
 τρέψθ' ἀπαλλομένην. v. γε.
 εὐλαμένην.
 341. ἔτους εἰς ἔτος] ἔτος εἰς ἔτος. v.
 345. ἔστη] γίνη. v.
 346. ἐναλίαν] ἐναλίαν. p. v.
 366. ἔχων] ἔχον. v.
 367. ποτὶ] τοτὶ. v.
 368. νόμους παρέρχων] νόμους ὁ πα-
 ρέρχων. v.
 396. κληρὸς ἐνθαδ'] κληρὸς δ' ἐνθαδ'.
 v.
 403. ξυνίτις] ξυνίτις. v.
 405. ἄρ' ἐνδηλα] ὡς ἐνδηλα. v. gl.
 ἴνα.
 432. χ' ἡμῶς δ' ἰδόντις] χ' ἡμῶς
 ἰδόντις. v.
 434. καὶ τὰς γε] καὶ τὰς τε. p. v.
 454. ὥστ' ἄγγραπτα] ὥστ' ἄγγραπτα.
 v.
 467. ἡσυχόμεν] ἡσυχόμεν. v.
 496. θίλῃ] θίλοι. v.
- V.
 512. κατατίον] κατὰ χροῖος. v. cum
 ὑπὲρ suprasc.
 520. ἴσας] ἴσας. v. λείπει δὲ τὸ, αἰεὶ
 ἴσας.
 521. τίς δ' εἶδεν] τίς εἶδεν. v.
 564. πράττουσιν] πράττουσιν. v.
 569. γύναι] γύναι. p. v. ἔχουσιν μὲν
 τρῆσαι.
 569. Schol. ἀρῶμαι] σημαίνωσι τὸ
 ἀρῶμαι διὰ [τοῦ] αὐτοῦ μαρτυ-
 ροῦ. ὡς δὲ Ἀττικὸν [αὐ] καὶ
 οὕτω γὰρ εὐδὴν πάλιν [ἴω]
 τις μὲν διὰ τοῦ οὐ γράφουσιν,
 Ἀττικὸν δὲ διὰ τοῦ αἰ. [Vide
 post Greg. Corinth. p. 677.
 ed. nov.]
 587. ὅμοιον αὐτῇ] αἰὲν τε. p.
 601. νιν φοῖα] νιν φοῖα. p. v.
 604. τιάν, Ζεῦ, δύνασιν] τὰν Ζεῦ δὲ
 καμιν. v. τὰν τὰν, Ζεῦ, δύνα-
 σιν. p.
 612. ἐπαρκέσι] ἐπαρκέσι. v. ἔχουσιν
 διαμένει ἢ σὺ δύναται.
 615. πολὺπλάγους] πολὺπλάγους.
 v.
 619. πῶτα τις προσκύουσιν] πῶτα τις
 αἰετῇ
 προσκῶ. v.
 628. μυλλογάμου ἡμέρας τάλιδος]
 μυλλογάμου τάλιδος. p. vide
 Hesych. Lxv.
 634. παταχῇ] πάντ' αὐτῇ. v.
 645. φυτῖνι] φυτῖνι. p.
 653. ἀλλὰ πτύσας] ἀλλὰ ἀποπτύσας.
 v.
 654. τινί] τινά. v.
 659. τὰδ' τὰτ'. v.
 660. τοὺς ἐξω] τοὺς γ' ἐξω. v.
 673. ἡδ' ἡδ'. p.
 681. κεκλίμμεθα] κεκλίμμεθα. v. τὸν
 νοῦν περιτρέψαμεν.
 710. κῆν] κῆ. v.
 712. παρὰ μύθοισι] παρὰ μύθοισι.
 v.
 715. ἡγεατῆς] ἡγεατῆ. v.
 732. γὰρ τοιαῦδ'] μὲν γὰρ τοιαῦδ'. v.
 747. οὐκ ἂν γ] οὐκ ἂν. v.

- v.
769. μέραν] μέραν. v.
783. μαλακαῖσι] μαλακαῖς. v.
827. δάμωσιν] δάμωσι. v.
836. φθιμένα] φθιμένα. v. φθαγῆς
γυναικα.
840. ὀλομέναν] ὀλλομένην. v. μετὰ
τὸν θάνατον.
843. πολυκτήμενος] πολυκτήμενος.
p.
847. ἄκλαντος] ἄκλαντος. v.
850. ἰὸ δύσταις] ἰὸ ἰὸ δ. p.
851. οὐτ' ἴν] οὐτι. p.
855. προσίπτεται] προσίπτεται. p.
v. [ut videtur.]
855. πολὺ] πολύν. v.
864. αὐτογένητ'] αὐτογένητ'. v.
865. ἰμῶ] τῷ μῶ. p.
867. ἴφυν] ἱεῖφυν[sine MSti nota.]
871. κατήμας] κατήμας. p.
894. περισφασσ'] περισφασσ'. v.
910. ἐπ' ἄλλου] ἀπ' ἄλλου. p. v.
931. τινάρε] τινάρε] τινάρε
τίνων. p..
939. δὴ κοῦκίτι] δὴ γὰρ, κοῦκίτι.
v.
943. ὑσιβίαι] ὑσιβίαι. p.
951. δύνασις] δύναμις. p. v.
952. οὐτ' αἶν] οὐτ' ἀρ. v.
959. οὐτω τῆς] οὐτω. p.
961. μανίας] μανίας. v.
966. πηλαγίω] πηλαγίω. p.
969. ἦδ' ἰ] ἰδ' ἰ. p. v.
971. φηίδαις] φηίδαισιν. p.
979. ματρός] πατρός. v.
985. βορέας ἀμικπος] βορέας ἀμ'
ἰκποῖς. v.
986. παῖς] παῖς. p.
994. ναυκληροῖς] ναυκληρεῖς. v.
1004. ροῖβδος] ροῖβος. v.
1022. βιβρωτός] βιβρωτός. v.
1027. ἀκίνητος πύλη] ἀκίνητος. v.
πύλη. p. v.
1032. λόγι] λόγοι. γράφεται φέροι.
v.
1033. τεξέτον] τεξέται. v.
1094. λαβῶν] λακῶν. p. v.
1099. πύτομαι δ'] πύτομαι δ'. v.

- v.
1105. καρδίας] καρδιά. v.
1108. αἶτ'] ἰτ'. v.
1119. ἰταλίας] ὄνομα τύπου παρ-
κειμένου τῇ θήσῃ.
1123. παρ' ὕγρον] ὕγρον. p.
1133. πολυστάφυλος] πολυστάφυ-
λος. p.
1134. ἀμβρόσιον] ἀμβρόσιον. v.
1140. καὶ ἴν] καὶ ἴν. p. gl. δὴ.
1147. χαράγ] χαράγ. p.
1150. Ναξίας] Ναξίας. p.
1151. Θυιάσιν] Θυιάσ'. p.
1183. τοῦ λόγου γ] τῶν λόγων. v.
1189. ὁμοῖσι] ὁμοῖσιν. v.
1197. πιδίον ἐπ' ἄκρον] πιδίον ἐπ'
ἄκρον. v.
1216. ἀθρίσας] ἀθρίσας. v.
1217. εἰ τιν] εἰ τιν. v.
1230. σι] γι. v.
1232. ξίφους] ἰλως. v.
1238. πτοῖν] ροῖν. v.
1247. κλύουσαν] κλύουσαν. v.
1263. κτανόντας τι καὶ θανόντας]
κτανόντας. p. θανόντας. v.
1265. ἀνολβαί] ἀνολβαί. p. v.
1276. λωπάτητοι] λᾶξ πάτητοι. v.
1279. τὰ δ'] τὰχ'. p.
1280. τὰ δ'] τὰχ'. v.
1298. ἴαντι. p.
ante 1301. εἰ ἄγ οἴμ. v.
1308. ἀνταίαν] γράφεται καιρίαν. v.
1309. ἱπταῖσι] ἱπταῖσιν. p.
1311. συγκίκεραμαι] συγκίκεραμαι. v.
1313. μέρω] μέρων. v.
1318. ἡμᾶς ἀρμόσιν] ἡμᾶς δ' ἀρμό-
σιν. v.
1319. ἱκταῖον] ἱκταῖον. v.
1340. σί τ' οὐχ] σί γ' οὐχ. v.
1342. πᾶ καὶ θῶ] πᾶ καὶ θῶ. p.
ἦτοι ἄν.

ŒDIPUS COLŌNEUS.

320. σημαίν] σάιν. p. Eurip.
Rheso, σάιν μ' ὕπνοχ
φρενταρία. Liv.

V.

342. *εἰκὸς ποῦν*] *εἰκὸς ἦν ποῦν*. p.
 408. *ἰμοῦ μὴ*] *ἰμοῦ γι μὴ*. p.
 469. *αἰερέτου*] *αἰερέτου*. p.
 500. *τάχι τι*] *τάχι τοί*. p.
 670. *τὸν*] *τόνδ*. p.
 671. *μύρεται*] *μινύρεται*. p.
 682. *αἰί*] *αἰί*. p.
 697. *πάνοτι*] *ποτι*. p.
 698. *φύτιμ*] *φίτιμ*. p.
 699. *ἐχέων*] *ἐχέων*. p.
 703. *χίε*] *χίε*. p.
 704. *εἰσερών*] *εἰσερών*. p.
 915. *τῆσδε γῆς*] *τῆσδε τῆς γῆς*. p.
 941. *τόγ*] *τόδ*. p.
 942. *αὐτοῦς*] *αὐτοῖς*. p.
 944. *ἤδη ἦδιν*. p.
 1007. *εἰ δὲ ἦδη*. p.
 1009. *αὐτόν τι χιερῶν*] *αὐτόν τ' ἐχί-
 ρῶν*. p.
 1118. *τουμὸν ἴσται*] *τουμὸν ὡδ' ἴσ-
 ται*. p.
 1148. *μάτην*. om. p.
 1279. *ἀντιπῦν*] *ἀντιπῶν*. p.
 1287. *τῆσδε γῆς*] *τῆσδε τῆς γῆς*. p.
 1366. *ἢ τ' αἶν*] *ἢ τ' αἶν*. p.
 1373. *ἐρεῖ τις*] *ἐλεῖ τις*. p.

TRACHINÆ.

93. *πίθειτα*] *πίθειτο*. p.

V.

97. *τοῖτῳ*] *ταῦτο*. p.
 101. *ἀπείροισι*] *ἀπείροις*. p.
 108. *ὑμναστον*] *αἰτίμαστον*. p.
 160. *τις δρᾶσιν*] *τι δρᾶσιν*. p.
 602. *φίρις*] *φίρις*. p.
 717. *χ' ὥσπερ*] *χ' ὥσπερ*. p.
 880. *σφιν*] *σφι*. p.
 957. *ἐκ τόπων*] *ἐκτοπον*. p.
 961. *δυσκαπλάκτροις*] *δυσκαπαλ-
 λάκτοις*. p.
 1099. *τόνδ*] *τόν θ'*. p.

PHILOCTETES.

178. *δύστην*] *δύστηνα*. p.
 202. *φιλ*] *χο*. sine MS^{ti}.
 nota.
 251. *ὄνομ', οὐδὲ*] *ὄνομα γ' οὐδὲ*.
 p.
 349. *ἔπασχον*] *ἔπασχον*. p.
 634. *ἴζεται*] *ἴζεται*. p.
 932. *ἰκνοῦμ'*] *ἰκνοῦμαι μ'*. p.
 934. *προσφωτῖν*] *προσφωτῖ*. p.
 1406. *ἤρακλῆσις*] *ἤρακλῆσις*. p.
 1408. *ταῦθ'*] *ταδ'*. p.
 1429. *ἐβαλὼν*] *ἐκλαβὼν*. p.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I take the liberty of troubling you with a few remarks on Mr. Hails's letter on Biblical Criticism, published in No. XIII. of your Journal. I am much surprized at his assertion, p. 68. ; that if "all the various lections in the Old Test. collected by Kennicott, De Rossi, &c. and those in the New Test. collected by Mill, Wetstein, Griesbach, &c. remained scattered in the various Codices whence they gathered them, nothing which materially affects either our Faith or our Practice, would have remained in the *textus receptus*, which ought to be expunged, or have been wanting which ought to be supplied." He surely cannot be ignorant of the importance of the passage, Psalm xvi. 10. *Thou shalt not leave my soul in hell* (or Hades) *neither shalt thou suffer thy holy One to see corruption* : he surely cannot be uninformed that in the printed Heb. Bibles, that is to say the "*textus receptus*," the word, which we render *holy One*, is חַסִּידִי : literally, *sancti tui*. I cannot better state the case, than by transcribing Dr. Kennicott's note on the passage : which, I do not doubt, will, to a man of Mr. H's candor and learning, be convincing : as to Mr. Bellamy, I am well persuaded that he would be convinced with more difficulty. Dr. K's note may be found at page 496. of his first dissertation on the state of the printed Text, Oxon. 1753 : it is as follows. "These words, the Apostles observe to the Jews, are a Prophecy of the wonderful Resurrection of some particular Person, whose *soul* was not long to continue in the place of departed spirits, and whose *body* was not long to be corrupted, *both* being soon to be re-united. Now David, say they, did not speak this of himself ; his body hath seen Corruption : but, being a Prophet, he spake of the Resurrection of CHRIST. We see that the whole force of this appeal to the Jews depends upon this :—that the passage referred to as predictive of the Resurrection of Christ, is predictive of the Resurrection of *some one particular Person*. But, is this the case in the printed Heb. Bibles ? Is not the leading word, almost universally חַסִּידִי ? And do we not find this word every where else rendered *Sancti tui* ? and is it not certain that the Hebrew language will not admit a *singular* rendering ? But, if this word be necessarily *plural*, it must be observed, first—that the words *God will not suffer his Saints to see corruption*, are not true : and if they were, they would not predict the resurrection of any particular

Person, and consequently not that of *Jesus Christ*. What shall we say then? Have the apostles imposed a prophecy upon the Jewish people and upon the world? Certainly they who insist upon the reading קדש do in effect accuse the apostles, *that they are found false witnesses in the cause of God; because they have testified of David that he prophesied of the resurrection of Christ, in particular; which however he prophesied not of, if so be that he spoke of saints in general.* But, *who shall lay any such thing to their charge?* Let the apostles be true and other men liars, other men may be deficient in their knowledge and in their honesty; but inspired apostles could neither be deceived nor deceive.—Let us now see what further reasons there are for supposing this word קדש corrupted from קדש . To apostolical authority may be added the authority of *all the ancient versions*; secondly the authority of the *Masoretes themselves*, who, (though they have ordered the word to be *printed plural in the text*) have ordered it to be *read singular*; and thirdly, the conclusive authority of Heb. MSS. Of these I have examined twenty-four, which contain this Psalm; and of these twenty-four, *sixteen have now the true reading* קדש *sanctum tuum* written regularly in the text: and *one more* had this word also קדש at first, but part of the horizontal stroke of the γ has been erased, and a γ inserted by some late corrector. The MSS. which happily discover this important reading are No. 2, 3, 4, 5. 13. 31, 32, 33, 34, 35, 36, 37. 60.: and Camb. MSS. 1, 2, 3, 4. In R. Stephens's Bible it is properly קדש ."

From Dr. Kennicott's second dissertation, p. 108. I learn, that he had examined *thirty-one* MSS. which contained the Psalm, and in *twenty-seven*, (of which number fifteen were at Oxford, five at Cambridge, six in the British Museum, and one in the possession of S. Da Costa, Esq.) he read קדש , *sanctum tuum*.

After the perusal of this able note written by Dr. K. I am inclined to think that Mr. Hails will abandon his opinion respecting the importance of various readings in the Old Testament: it now remains for me to adduce similar instances in the New Testament. Mr. H. must indisputably be acquainted with the instances of the rule respecting the Greek article, produced by Mr. Granville Sharp as proving the Divinity of Christ. I shall produce a variation respecting a passage adduced by him as an instance of the rule, which will prove that the various readings to be collected from MSS. are not altogether unimportant: the passage to which I allude is Jude 4. where the received text exhibits the following words. $\text{Τὸν μόνον δεσπότην θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστόν.}$ I shall here transcribe a note on the passage, written by the very learned Dr. Middleton, now Archdeacon of Huntingdon: it may be found at page 658. of "The Doctrine

of the Greek Article, applied to the Criticism and Illustration of the New Testament," 8vo. Lond. 1808. and is as follows. "This is the last of the passages adduced by Mr. *Granville Sharp*, to show that Christ is called God. There is, however, some difficulty in ascertaining the true reading, since very many authorities omit *θεός*, and *Griesbach* has rejected it from his Text. Yet of *Matthæi's* MSS. all, except one, have *θεός*: so also the Syriac, Arabic, and Æthiopic. Farther, Mr. *Wordsworth* has remarked against *Wetstein* and *Griesbach*, that *Œcumenius*, of whose works Mr. W. examined four editions, has the word *θεός*."

I need scarcely observe on this passage the great importance of the V. R. I need scarcely remark that it is chiefly by such things as these, that the most important points both of faith and practice must be proved: that they depend frequently on a single reading: and it surely will not be thought unimportant to ascertain the authority of the passages on which these matters rest. For my own part, I sincerely believe that in the present instance, the reading *θεός* is derived *a manu apostoli*; and I think that there can be no doubt, that CHRIST is called by the Apostles GOD. The case is, however, by no means altered, should the reading be proved spurious: it will then be proper that we should abandon it in our disputations: that we should seek to defend our creed with other less questionable texts: and that we should no longer use a weak argument in behalf of a good cause. I cannot but regret that I am confined to a short space: were I at liberty to extend this article, I should produce many instances which are parallel in circumstances; but not inferior in importance.

The last passage I shall adduce is the celebrated verse I. John v. 7. relating to the heavenly witnesses. I think that it will be conceded that the verse is spurious: that it was interpolated by some injudicious friend to the Trinitarian cause: and that it consequently should be expunged from all future editions both of the Greek Text, and of our version: indeed, I have no doubt that whenever our version shall be revised by authority, it will be done. If this be allowed, it must be manifest that the collation of MSS. and versions is by no means useless: it has at length decided a long controverted point: it has secured the acquiescence of some of the greatest luminaries¹ of our church: and has benefited the cause of truth. Let then all scholars assist the collation of MSS. both of the Old and New Testament, where-soever they may be found. By so doing, they will serve the

¹ Among these I may rank the BISHOP OF LINCOLN, to whom the Church is so much indebted: his name alone will carry conviction, and assist in no small degree the cause I have here espoused.

cause of our holy religion : may the Almighty bless their endeavours for the public good ; and for Jesus Christ's sake, shed abundantly upon them the influence of his holy spirit.

In conclusion I may now be permitted to assure Mr. Hails, that I entered into this controversy with him, not for victory, but for truth. I do not make any apology for having so done : I conceive it unnecessary, when I take into consideration the candid and liberal spirit which pervades his letter.

I remain, Sir,
Your most obedient servant,
M.

P.S. Since I wrote the above notes, a fact has come to my knowledge, which, as it somewhat militates against the explanation of the passage adopted by Dr. Kennicott and myself, it would be disingenuous to suppress. It is that the author of the Commentary printed with St. Jerome's Version of the Psalms, (vid. Sti. Hieronymi Op. Tom. 8. fol. par. 1533. does not explain the passage as referring to Christ : the Commentary, however, is not the work of Jerome. His version, indeed, is conformable to the reading proposed by Dr. K. : it is as follows : "*non enim derelinques animam meam in inferno : nec dabis sanctum tuum videre corruptionem.*" To the eighth vol. of this edition of Jerome's works, there is an APPENDIX : it contains, in parallel columns, the Heb. Text of the Psalms ; the literal version of it made by Jerome ; the lxx vers. of the Psalter ; and his literal rendering from it. Although neither the Heb. Text, nor lxx. was added by St. Jerome, they are yet valuable, as giving the reading found in both at the time the edit. was printed. I therefore transcribe them. The Heb. Text is as follows :

כי לא תשוב נפשי לשאול לא־תתן הסדך לראות שחת ;

The Gr. Vers. has, "Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗτου, οὐδὲ δώσεις τὸν ὅσιον σου ἵδριν διαφθέραν." The passage, however is not quoted by Cyprian or Tertullian, by Hilary or Ambrose : I find it cited, however, by Augustine, Tom. 2. p. 679. Tom. 8. p. 6. 1. edit. Benedictin. who reads *sanctum tuum* and applies it to Christ. I do not find it in the works of Basil : but Origen cites it in his exegetical works, Tom. 1. p. 32. edit. 1668. He has given it verbatim from the lxx. as I have quoted it above. He explains it of Christ : but his commentary is too long to be transcribed.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HOPE the conjectural criticisms subjoined will be thought worthy of insertion in your Journal.

Welsh Bicknor, 1813,

JOHN SEAGER.

JUSTIN, b. II. ch. 10. Igitur Xerxes bellum a patre cœptum adversus Græciam, per quinquennium instruxit. Quod ubi primum didicit Demaratus, rex Lacedæmoniorum, qui apud Xerxem exulabat, amicior patriæ post fugam, quam regi post beneficia; ne inopinato bello opprimerentur, omnia, in tabellis ligneis, magistratui perscribit, easdemque cerâ superinductâ delet: ne aut scriptura sine tegmine indicium daret, aut recens cera dolum proderet: fido deinde servo perferendas tradit, jusso, magistratui Spartanorum tradere.

That "cera superinducta" might accomplish the first end mentioned, (ne scriptura sine tegmine indicium daret,) is evident enough; but how could it effect the second, ne recens cera dolum proderet?

I have no doubt the true reading is: easdemque cerâ SUPER-INUNCTA, delet—&c. Was smeared with some coloring substance, might answer both the purposes mentioned by Justin.—

ARISTOPHANES. Nubes. v. 870.

Strepsiades.—δεῦρο, δεῦρ', ὦ Σώκρατες,
ἐξελλ'. ἄγω γὰρ σοι τὸν υἱὸν τούτον, ὃ
ἄκοντ' ἀναπέισας.

Socrates.

νηπύτιος γὰρ ἔστ' ἐτι,
καὶ τῶν γε κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.

Phidippides, (v. 870.)

αὐτὸς τρίβων εἴης ἄν, εἰ κρέμαιο γέ.

Strepsiades. (871.)

οὐκ ἐς κόρακας; καταρᾷ σὺ τῷ διδασκάλῳ.

Socrates.

ἰδοὺ ΚΡΕΜΑΙ'. ὡς ἡλίθιον ἐρθέγγατο,
καὶ τοῖσι χεῖλεσιν διεβρύκησι.

In addition to what has been said on this passage in the "Remarks and Emendations on some passages in Aristophanes" published in the Third and Fourth Nos. of the Classical Journal, I wish to offer an emendation of v. 870.—It appears from v. 871 that Phidippides had uttered an imprecation. Now, although the verbs

in v. 870 are in the optative mood, yet, being qualified by the particles *ἄν* and *εἰ*, they express no imprecation. I conjecture therefore that in the room of *ἄν* and *εἰ* should be substituted 'ANOT "stulte," and *τε* in the room of *γε*.

αὐτὸς τριβων εἴης, 'ANOT, κρέματό TE.

If this verse is not very harmonious, it must be remembered that it is pronounced by Phidippides.

ESSAY ON BLANK VERSE.

"Only seems verse to the eye."

TO amend the manners, awaken and exalt the heart, to teach by entertainment, and to improve with delight, is the heavenly office of Poetry; for this end, she exerts the powers of invention, imagery, and fiction, and moves with a characteristic pace, distinguished from Prose by certain measures of its own, which are fixed and determinate in each species. To this natural distinction, modern languages have added the use of rime,¹ although the antients in the two languages most known to us have it not; and if the Hebrew falls into it, it appears rather to arise from want of variety in Termination than from considering it as a beauty.

Whether Rime is advantageously adopted, may be determined by considering the qualities of Blank Verse, for if this equally maintains the distinction between Poetry and Prose; if it be more natural, varied, expressive, and harmonious, if it be more adapted to the greater poetical compositions, and equally suitable to almost all the subordinate species, its claim to preference must be established without dispute.

To examine this, it may be proper to recollect that Blank Verse is a certain measure, which naturally has its long and short syllables, which did not result from the structure of the Greek and Latin languages particularly, but are and must be inherent in all; and that the English has the principal measures of classic poetry,² the Iambic,

¹ Milton, when he means verse with like ending, spells it RIME, in opposition to RHYME or RHYTHMUS, consisting of measured numbers.

² The following are instances:

Hè call'd sò loud that all the hollow deep

very like this Iambic trim. brachycat.

Di'aque præsides melodiae

The Trochee.

Who durst defy th' omnipotent to arms.

Anapæst, Trochee, Spondee, and Dactyl; that each verse is distinct; but still so as to connect with the preceding and subsequent, with all the nice gradations of poetic interval; and that its characteristic properties are so distinguished from prose, as to oblige the orator carefully to avoid introducing a pure blank versé, lest he offend the ear, and lest by admitting two, he become scarcely more excusable than when he admits Rime.

There are some who have fancied that we are without long or short syllables, or at least without the classical feet, because we have not a settled prosody, and because we cannot exactly measure the quantity of each syllable: but upon this argument we might as well suppose that we have no grammatical parts of speech, because little has been done till within these few years, to investigate and settle those principles; or that the Greeks and Romans had no settled quantity in their language, because, whether we consult Dionysius of Halicarnassus, Cicero, or Quintilian, we shall find that there are in these languages long syllables of more time than others, which are yet long, and short ones different in quantity from others also short, and this in a vast extent of indefinable and curious discrimination; which no measure can exactly estimate, though the ear feels them; and this is so far from the prejudice of their numbers, as to be one principle of harmony, since it contributes to render the modulation more capable of being beautifully diversified.

It has been previously observed that variety is one principle of beauty, but this variety is produced with the full effect of "true magical delight" by "apt numbers, fit quantity of syllables and the

The Tribrach.

So many fathom down precipitating.

The Spondee in the last foot.

Silence ye troubled waves, and then deep, Peace.

The Anapæst.

Let me put in your mind if you forget it.

The Dactyl.

Hurry | him in | tantly to death by torture.

Our blank verse is also capable of expressing various kinds of the Greek and Roman verse, particularly the Anapæstic and Trochaic measures. In the song, (part of which will be quoted,) there is great affinity to the classical lyric numbers.

Come ðvðy, cōme ðvðy, Death,

And in sād cyprēs lēt mē bē laīd.

Tu mihi tu mihi Mors

Opifer mœsto pallida sis.

In all the above quoted instances, the feet and measure agree with the sentiment. But this is not meant to prove that lyric measures are in general suited to our language; but to give evidence that we have the feet of which they are composed, and that sometimes taste and judgment will make a happy use of them.

^a The difference between the *o* in *ðvðy*, *ðvðy*, *cyprēs*, is very sensible.

sense drawn out from one verse into another with the judicious application of accent, cadence, and artificial pause." In a composition of any length, whether it be rime, or prose, or blank verse, the laws of harmony will demand, and the hearer be disgusted by the omission of, such variety. But it may not be improper to inquire how far the repetition of sounds and lines with like endings conduces to this variety. In my apprehension, rime, so far from being an assistance, becomes an obstacle to variety, never to be entirely surmounted, nor even to be palliated without being reduced to an imperfect resemblance of blank verse. In light, easy, and short performances, it may be of no prejudice or possibly of advantage: from the more interesting species of poetry, it may not deserve exclusion; and it may not inelegantly express the plaintive flow of moderate and subsiding grief, or the rising tenderness of love; but it is very unfavorable, if ever to be used, in the diversified and sudden exhibition of character and thought; and to the energetic representation of moral nature it can never be adapted. The abrupt, the bold, and the surprising, are the province of numbers less sensibly circumscribed. Unless the sense finish with the rime, and the rime returns at short and expected intervals, the warmest and most judicious advocates of this kind of verse will confess themselves displeased; but how opposite such a structure is to the power of astonishing and transporting, reason, taste, and experience, the philosophy of the human heart (which is the foundation of criticism) concur to testify. I would therefore submit, that the author who wishes to astonish and command attention through a long poem, which is to be frequently perused without depending upon the charms of novelty or elegance, must write in blank verse; whilst whoever would please and delight by the sweetness and delicacy of his numbers may use rime, and would perhaps be right to use it on subjects of no remarkable extent; but Milton, who resisted bondage of every kind, and other successful poets, have shown that even this may be as adequately performed without rime.

There is, however, a species of writers whom I would recommend either to write in rime or totally abstain from writing at all—those who have no pretension to be read a second time. We have seen, if what has been offered has any weight, the superiority of Blank Verse, in the sublime and pathetic; will it be said that verse without rime is less suited to the form of dialogue? that it is less adapted to the sententious gravity of philosophic argument; the simple graces of a didactic poem; the splendid luxuriance of description? Let several parts of the *Night Thoughts*, let the *Pleasures of Imagination*, the *Art of Health*, and the *Seasons*, answer to this inquiry: we may yet go farther and add, that we have a translation of the accomplished Terence, which may prove that even the comic muse can appear with more elegance and propriety in verse of this nature, than in prose itself; whether in this garb she would retain her popularity on the stage is another question, but I will venture to affirm that, thus habited, she visits our retirement with advantage except perhaps ludicrous epigrams (for sonnets have been written without rime to which no ear can listen without delight,) there seems to be no species of com-

position, in which the verse here defended may not perform, with at least equal advantage, all that rime attempts to effect.

In the epic and dramatic, blank verse will have every excellence suited to the nature of the subject which rime can challenge, some to which it can make no pretensions, and some peculiar to itself, of the most important kind.

Long and numerous specimens might be produced, in which the ease of prose and the melody of measured numbers have been at once so combined in our English verse without rime, as to captivate the most reluctant ear, and satisfy the most delicate or fastidious taste. But who will affirm that the majesty, the sublimity, the command over the heart, the similitude to nature, and the charms of free eloquence, can be so powerfully excited in a long series of RIME?

That blank verse is thought better because easier, will not probably be the result of their experience who attempt to write both, with equal approaches to their respective perfection. Nor do I believe that there exists a superior facility even in the dramatic blank verse, which has much greater latitude and licence.

What may be the case in other modern languages I shall not presume to determine. But it is observable, that if the French have rarely succeeded, they are far from being satisfied themselves. The uniform position of their accents, and want of variety in their terminations, is their enemy in both. On this account, some of their best writers in their noblest productions have made choice of prose: but in us who are not confined for materials, or at a loss for models, where is the excuse? I therefore do not wish Milton to have written in rime, not only because I cannot wish his work otherwise than it is, but because I firmly believe that to wish it had been in rime, would be inconsistent with the principles of criticism.

There are those who will think the claim of simplicity paradoxical; but if the rejection of unnatural, false, and superfluous ornaments, be the character of simplicity, this kind of verse may claim that distinction.

*TWO LETTERS*¹ from Thomas Falconer, A. M. of Corpus Christi College, Oxford, to the Editor of the Gentleman's Magazine, on the Articles in the Edinburgh Review relating to the Oxford Strabo.

ADVERTISEMENT—The first Letter was published before the first Reply to the calumniators of the University of Oxford appeared; and the second was in the hands of the Editor of the Gentleman's Magazine when the subsequent Reply was communicated to me.

Jan. 9, 1813.

T. F.

¹ We are requested as an act of impartiality to republish these two letters in our Journal, in order to record the whole controversy in the same publication.

Sept. 6, 1863.

In the account of the edition of Strabo, printed at Oxford, which appeared in the last Edinburgh Review, there are the most odious of all moral combinations, malignity with hypocrisy, and ignorance with pride. Of ignorance, untempered with modest hesitation, and intrepid in proportion to the contempt of the danger of detection, at least by an Oxonian, take the following examples :

"We presume," says the Reviewer, "that *citius*," in the following passage, "here stands for *crebrius* ; for, though 'it rains faster' be a common vulgarism in English, we do not believe that it had even that humble station in any idiom of the Latin that existed prior to the Oxonian."

"*Observandum est, quo violentior est solis ardor, eo citius fieri pluvias.*"

The Author of the note is comparing the narratives of Nearchus and Aristobulus, respecting the time of the commencement of the voyage down the Indus. It was necessary to mark the access of the rainy season in different latitudes. He quotes Bernier, to prove that, at Delhi, the rains begin to fall in July, and cease at the beginning of October ; and that on the coast of Malabar, according to Grose's observations, they commenced at the end of May, and ceased at the beginning of September. He then remarks, that the rains set in earlier in those places where the heat of the sun is greater. But the Reviewer would wish the Author to have said, that it rains faster in such climates ; and so indeed he might have said, if he had understood no more of the subject than the Reviewer. Can the Reviewer be ignorant, that *citius* denotes priority of time ? Is he ignorant that Horace has used it in this sense ? "*Suprema citius solvet amor die.*" Can he show, that the adjective *citus* signifies something, which *cito*, the adverb, cannot express ? If he cannot, as is most probable, I shall be satisfied with the *misapprehension* of the meaning of this word by Servius, when applied by Virgil to Mercury. I neither adopt nor reject the allegorical part of the interpretation. I do not examine whether it be just or not. I produce the passage merely to show what signification Servius affixed to a particular word :

"*Mercurius citus dicitur, quod, quum alia signa tarde ad ortus suos recurrant, Mercurius decimo octavo die in ortu suo invenitur.*"

The Reviewer may, perhaps, perceive, that his humor requires the support of more learning than he possesses. He says, that "a sentence or opinion is stretched out geographically by the

mile, from one gate of a great city to another." Will the Reviewer have the goodness to specify these gates, with their distance from each other? The words of the note are, "*à portâ Esquilinâ versus Labicanam.*" This judge of Roman Latinity translates *à* and *versus* by the English words *from* and *to*; and, consequently, these gates must be, according to him, the Esquiline and that called Labicana, and the intermediate space furnishes the distance for the protraction "of the sentence or opinion geographically by the mile." But an Edinburgh stripling referred me to a book of his worthy and really learned master, the Roman Antiquities, by Dr. Adam of the High School; and there I found, in the account of the principal gates of Rome, that the Esquiline and that named Labicana were *one and the same gate*. "*Esquilina, anciently Metia, Labicana, vel Lavicana.*" p. 563. The author of the note then has misled the Reviewer! No, gentle reader, the Reviewer has mistaken *a road for a gate*. Strabo, p. 338, would have informed *his new acquaintance*, that the *via Labicana* commenced at the Esquiline gate; and hence the gate obtained one of its various synonyms. It remains for the Reviewer to give us the distance *from* the Esquiline gate *to* the Esquiline gate—in miles. But, admitting that Labicana denoted a gate instead of a road, how would the pomerium of the city have been enlarged by an extension of it from one gate to another already existing?

The Reviewer inquires, with the same complacent confidence, whether it be possible that "even the pressmen at Oxford should be ignorant, that there was at Rome a *Deus Lunus*, as well as a *Dea Luna*?"

I have applied to a member of this literary body, who assures me, "that *he* is ignorant of this fact; that he had formerly examined Montfaucon, Spon, and Gruter, as well as the ancient mythologists; that he cannot recollect an earlier proof of the worship of such a deity by a Roman (but not at Rome) than that which is derived from the votive marble, called the Palmyrene marble; and that this monument will authorize this conclusion only, that Malachbelus, or Luna masculus, as he is called by Tertullian in his Apologeticus, was honored *in the East* by a Roman emperor; and that if he ever had a separate temple, or an altar, in common with any other god at Rome, (Aglibolus, or rather Aglibelus, for instance, it might be,) the introduction of these Oriental deities was posterior to the time of Strabo." The learned pressman's reply is satisfactory, at least to me.

With respect to the Maps, the Reviewer says, "We have examined only that of the Central States of Greece; and in that we neither find Erythræ in Bœotia, nor Ægæ, Histizeæ, or Orabizæ in Eubœa (a blunder for Orobizæ), though they are all described as cities of importance in the text of the Author, are duly placed

in the Map of Mr. D'Anville, and the three first, moreover, distinguished as independent states by their coins still extant." If the existence of coins is to determine the measure of this error, the omission of Erythræ in Bœotia, this place may be reserved for insertion till its mint be discovered. For the same reason, we may postpone the addition of Ægæ in Eubœa. The Reviewer places ancient mints at pleasure; and he is equally indifferent, whether at Erythræ in Bœotia, or Erythræ in Ionia; at Ægæ in Eubœa, or Ægæ in Æolia. Histiaæ, too, it seems, is omitted. Would not the substitution of Oreus satisfy the Reviewer's precision? Did *he* know, that Thucydides, Polybius, and Diodorus, call it Oreus, and Livy, Oreum? that Pausanias relates, that there were persons in his time who called Oreus in Eubœa by its ancient name, Histiaæ? and that Strabo, p. 649, says, that it was named Oreus, instead of Histiaæ? Of these facts, *he* may well be supposed to be ignorant; but he might have done what his own words respecting the Map of D'Anville induce the Reader to believe he had done; he might have read in that Map these words, "*Oreus, prius Istiaæ.*"

He proceeds to say, that the Author of the Notes has displayed in Geography and History "the same sort of accuracy as in Grammar." Of the geographical errors, except the omission of one or two places in a Map, he has not produced one example. The single historical error is this: "Philip, the son of Demetrius, is called *repeatedly* Philip the Second, though he was the fourth regularly acknowledged King of Macedonia of that name, and the fifth, if the son of Cassander be admitted into the catalogue." I have carefully examined the number of passages in which Philip the son of Demetrius is mentioned, in order to determine on what ground the invidious expression, "*repeatedly,*" could be justified. It appears that there are only two, to which notes are subjoined; and in *one only of these two* (such is the Reviewer's fidelity and accuracy in assertion) has the Author *apparently* entitled the son of Demetrius the second Philip. The subject of the note is Peparethus. The Author first mentions the contest of Philip and the Athenians respecting this island. It was at length dismantled by Philip. This was the first time it was destroyed. After the description of the island, the note concludes with these words: "*Et Sciathum et Peparethum urbes Philippus Macedo secundus diruit.*" This was the second destruction of Peparethus; and I am well satisfied, that it was the Author's intention to have expressed this circumstance, and not to have marked in the succession of Macedonian kings the place of the person by whom it was effected.

One word in conclusion respecting the Author of the notes. He is represented by the Reviewer as "a distinguished Graduate,

selected from the whole body of Academics," and "at an advanced age." He was *not* at an advanced age; he was not selected from the whole body of Academics; he was not secluded from the avocations of society; and *his* name also "stands in the title-page, without any decorative adjunct, or title of degree."

I beg leave to recapitulate the obligations of the unlearned to this Reviewer. He has added to the ancient city of Rome a new gate, (not indeed without some precursors in this error; but he does not seem to know that this is an error;) not by making two out of one, but by transmuting a road into a gate; has enriched the mythic idolatry of its inhabitants with the addition of a new deity; and has assigned to one place in Euboea, and to another in Boeotia, the dignity of a specific coinage, unknown when they existed.

I now bid farewell to this "same learned Theban."

Yours, &c. THOMAS FALCONER.

P. S. I cannot assign a more probable period for the introduction of the worship of *Deus Luna* at Rome, than the reign of Elagabalus. He assumed the Syrian name of the Sun; but when he associated himself, as that deity, with the Moon, by what he called marriage, the image of the Moon represented a female, *Urania*. It was brought from Carthage. The identity of sex was no obstacle to union in the opinion of this bestial Emperor, if he had preferred the *Luna masculus* as his consort.

It is singular, that so learned an Editor as Irmisch should not have perceived the analogy in the Palmyrene marble between Aglibolus or Aglibelus, and Elagabalus.¹ I now conclude generally, that the *Deus Lunus* was not known at Rome.

July 31, 1810.

I HAVE some reason to think, that the Author of the "Vindication of the University of Oxford against the Calumnies of the Edinburgh Reviewer," may have relied upon my accuracy in denying the existence of Coins of certain cities, which, in the last Number of the Edinburgh Review, the writer asserts, are to be found "in Collections in London."² I also consider myself as responsible to the public for other parts of the Letter, which you inserted in your Magazine.

I had accused the Reviewer of mistaking a road for a gate; and he thus defends his ignorance, p. 172: "That passages in which

¹ See his Edit. of Herodian. Gibbon, vol. i.

² I have reason to think, that the Reviewer here refers to his own collection.

there is neither sense nor grammar, should not be interpreted as their author meant, is no wonder; and will their defender presume to say, that there is either in such sentences as *Donati tamen sententiam intelligo esse à porta Esquilina versus Labicanam*, or impose on us the duty of presuming, that when the substantive which ought to have followed was left out, the adjective was meant to be referred to any other than that which went immediately before?" I request his Scholarship to apply this canon to the following passage of Livy: "*Via Labicana Roma Labicos ferebat ab Esquilina porta incipiens simul cum Prænestina.*" The gentleman confesses that, *a priori*, he did not know which were gates and which were roads; and then falls into a querulous babble about grammar, and the relation of substantive and adjective, as if this latter point, or even the whole science of grammar, would help him to the knowledge of the number and respective names of the gates and roads of ancient Rome, whilst, in a question purely grammatical, his skill could not save him from translating *versus to*, instead of *towards*, a word of very different import, in order to make it answer to *à*, from.

With respect to the omission of places in the Central Map of Greece, the Reviewer complained that Histiaea is not inserted; to which I replied, that Oreus, another name for the same place, was to be found in that situation. He is not, however, satisfied with the substitution of this appellation, and avers, that Histiaea was "*the only name under which that place ever existed as a state, or free city.*" p. 177. The Editor of Strabo prescribed another rule for the omission or insertion of the different places in his maps; and the Reviewer thinks that his own is more proper. This is a correct account of the objection. But Strabo, pp. 649, 650, says, that the place had two names, Oreus and Histiaea, in the same manner as the names Sparta and Lacedæmon denoted the same city. D'Anville, in whose map this among other cities is said by the Reviewer to be "*duly placed*," has given Oreus the precedence, notwithstanding the superior dignity of the other denomination, Histiaea.

The Reviewer has observed the word Histiaïon, and not Oriton, on the Coins, and therefore boldly asserts, that the place never existed as a free city under any other name. But the evidence of a Roman, speaking of Roman transactions, may perhaps be heard even against this ardent modern admirer of the Roman language. "*Omnibus Græciæ civitatibus hanc pacem approbantibus, soli Ætoli id decretum decem legatorum clam mussantes carpebant; literas inanes vana specie libertatis adumbratas esse. Cur enim alias Romanis tradi urbes, nec nominari eas, alias nominari, et sine traditione juberi liberas esse, nisi ut quæ in Asia sint, liberentur, longinquitate ipsa tutiores: quæ in Græcia sint, ne nominatæ inter-*

ciantur, Corinthus, et Chalcis, et (proh pudor, Mr. Reviewer) OREUM cum Eretria et Demetriade. Nec tota ex vano criminatio erat; *dubitabatur enim de Corintho, et de Chalcide, et Demetriade, quia in senatus consulto, quo missi decem legati ab urbe erant, ceteræ Græciæ atque Asiæ haud dubie liberabantur.*" It seems that Oreum was afterwards assigned to Eumenes, and thus lost its independence: "Oreum et Eretriam decem legati Eumeni regi Attali filio dabant." The Historian, however, has not yet liberated the Reviewer from my hold; for he adds, "dissentiente Quintio, venit res in arbitrium senatus; *senatus libertatem his civitatibus dedit, Carysto adjecto.*" Liv. Hist. lib. xxxiii. c. 34. The Reviewer's delicacy shrinks at "boldfaced" assertions of *negatives*; but it seems that, in extremities, *affirmatives* may require their adherents to put the very same face upon *their* cause.

We are informed, that Coins of Ægæ in Eubœa are preserved in Collections in London; and likewise that these Coins, as well as those of Ægæ in Æolia, have been attributed to Ægæ in Macedonia, which latter place, it is observed, could not have coined money till after the Roman conquest, "to which the fabric of *most* of these Coins proves them to be long anterior." Here are certainly indications of personal examination, and particulars of a conference of the Reviewer either with the possessor of these Coins, or with some other friend. But still the result is only this, that the fabric of *most* of them is anterior to the date of some others of a different place, which they resemble. It is clear that my doubts are still proper. As to the omission of Ægæ in the map, I shall venture to suggest a reason. The words of Strabo, p. 588, are, "They say, that opposite to this coast was Ægæ in Eubœa, where is a temple of the Ægæan Neptune. The passage across from Anthedon to Ægæ is 120 stadia, and from the other places somewhat fewer. The temple is situated upon a lofty hill, *and there was formerly a city.* And near Ægæ was Orobizæ." It is evident that Orobizæ no longer existed, from a passage in the next book. In his specific description of Eubœa he does not allude even to these ancient particulars respecting Ægæ. This may account for the omission in the map.

It is admitted by the Reviewer, that the coins of Erythræ in Ionia, and Erythræ in Bœotia, have the same epigraph, *EPT.* I am disposed to hesitate, although, after much investigation in several numismatic works, I at length discovered an intimation of the existence of a coin with the above inscription, "*EPT. EPT-ΘΠΑΙ, Erythræ, Bœotizæ.*" Notit. El. Numismat. ab Erasmo Frölich. 1758. He does not add the emblems, nor any other circumstances. The reason for my hesitation in admitting this to have been a coin of Erythræ in Bœotia is, that the place had no political consequence, nor is it more than casually noticed by his-

totians; whereas Erythræ in Ionia for a long time maintained an importance by its navy, which connected it with the affairs of other nations. The Boeotian shield on the coin will not contradict my supposition that it is from the Ionian mint, because the Ionian Erythræ is said by Strabo to have been a colony of the Boeotian Erythræ, p. 587. The Boeotian horse indeed might be impressed, as an indication of the kind of military force peculiar to a plain country, such as Boeotia was; but it is well known that it is also used to characterise maritime states.

In my first Letter I had abstained from any philological discussions. I beg leave now to introduce what I then suppressed; as, without borrowing an hypothesis from the Minerva of Sanctius, or conferring with others, I had defended the passage in the Preface upon a principle, the correctness of which further consideration has confirmed. The passage in question is this: "*Ceterum agam uti potero, et, si nihil aliud afferam, saltem ea recensebo, quæ rationem operis te edoceant, quibus subsidia instructa est hæc editio, vel quæ aliqua ex parte incrementa eam surnsisse contigerit.*" Now, Sir, I contend, that *instructa est* is not merely defensible, but strictly correct. I had observed, (for I extract my remarks from the letter in its original form,) "*common sense* (and Roman Latin, except when composed or examined by the Reviewer, is something not *very* different) requires, that in speaking of what is *absolutely*, we should not employ a mood which imports potentiality, and in that potentiality the existence of some unexercised power, and the contingency of some future action. This language would indeed be appropriate in a *prospectus* of a work, but it is not adapted to the explanation of what a work, when completed, contains." This principle appears to me to be so just, that any grammatical analysis which does not accord with it may be deemed incorrect. The Reviewer himself has explained two passages of Cicero's letters to Atticus, upon the supposition of an ellipsis, which may be admitted here: *quæ sint subsidia, quibus subsidiis instructa est hæc editio.* The first passage from Cicero I cannot examine, as it differs in the Review so much from the passage in the original, that the reference may be inaccurate. The second passage is this: *quid nobis faciendum est ignoro.* The Reviewer says, "*quid sit, quod nobis faciendum est ignoro,* would be used in a technical statement," and I believe the observation to be good; but he has not considered, that *sit* has been proposed by several commentators; that Ernesti (his friend) thinks it is a gloss, or proposes to retain it by dividing the sentence into two members by an interrogation; *quid nobis faciendum est? ignoro.* These matters, particularly as Ernesti has meddled with them, the Reviewer may condemn, but he should have previously ascertained whether the ground were disputed or not. I can, however, con-

ceive a case where *faciendum est* with a word expressive of uncertainty would be proper. The uncertainty does not here respect the time, but the thing to be done. The time might require something to be done immediately; what is *now* to be done. Quid *faciendum sit* would relate to something which might either be done some time hence, or not at all. Upon an examination of the time in Cicero's letter, I do not perceive its urgency, and therefore some correction of the verb may be required.

The Reviewer censures the accusative *eum* with *contigerit* and an infinitive. I have Scotch authority for such practice; and Dr. Adam may be found to be an offender of the same class as the writer of the foregoing barbarism. In p. 136 of the sixth edition of his Latin Grammar, speaking of *contigit*, he says, "we must either say, *me contigit esse domi*, or *mihi contigit esse domi*." The same remark and the same example are to be found in Johnson's Grammatical Commentaries.

The Reviewer acknowledges that he made "one hasty objection" to the epithet *major*, applied to *fides*. He said, that "faith or unbelief was exhibited in a tangible or visible form, ascertained by cubical or superficial measure." But Virgil was not satisfied with *major*. He materialised faith or belief to a greater degree: he says,

tibi maxima rerum

Verborumque fides.

I thus take my leave once more. I really cannot see any mark of the giant breed in this Reviewer; or, if he boast of his descent from that race, I do not suppose that he is vulnerable in the usual part where giants of old were exposed to their enemy, as it seems from recent encounters that no advantage is likely to be gained by aiming at the forehead of this species.

Yours, &c.

THO. FALCONER.

Observation on Mr. Blomfield's Sept. C. Thebas.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THROUGH the medium of your publication, I take the opportunity of calling Mr. Blomfield's attention to a slight error, (if it be not an error of the press) which exists in his Glossary to the Sept. c. Thebas. In the fifteenth line we have the

word ἐξαλειφθῆναι; the present indicative of which verb is ἐξαλείφω, not ἐξαλείβω, as it stands in the Glossary. *Ὁν ἐξαλείφει πρόσφασις ἢ τυχοῦς ὅλον. Fragm. Eurip. p. 482. (Edit. Beck.) ἐξαλείφοντες εἰς ἡ τρις. Aristoph. Equit. 1181.—Ἀλείβω τοι παυεσθί.

V. L.

PROMETHEUS VINCTUS EMENDATUS.

V. L. EPHEMERIDIS CLASSICÆ EDITORI S. D.

SEQUENTEM emendationem, et verè Porsonianam, tibi et reipublicæ oblatam literariæ, humaniter velim à me accipias. Profecta est ab amici manu, hominis sanè perpaucorum hominum, literarumque cùm Græcarum tum etiam Latinarum non mediocriis ornamenti. Quid non ab illo expectandum est, qui talia obiter et perfunctoriè et quasi oculis currentibus potest comminisci?—Aurora, precor, oriatur celatæ istius virtutis; quod faustè, feliciter, prosperèque eveniat.

iii. Calend. Jul. MDCCCXIII.

*Εγνωνκα, τοῖσδε κ' οὐδὲν ἀντειπεῖν ἔχω. *Prom. Vincit.* 51.

Sic miro consensu codices et editiones omnes ante Blomfieldium; qui facili mutatione, scilicet voces transponendo, legit ἔγνωνκα, καὶ τοῖσδ' οὐδὲν ἀντειπεῖν ἔχω. Lege ἔγνωνκα, τοῖσδε δ' οὐδὲν ἀντειπεῖν ἔχω.

Sæpe pronomini ὅδε postponitur conjunctio δέ. τῶνδε δ', *Oιδίπου, λόγων.* Phœniss. 1601. μὴ μὲ, τόνδε δ' αἰτιῶ. *ibid.* 638. ἐπὶ τοῖσδε δ' ἐσπείσαντο. *ibid.* 1255. ἐπὶ τῶνδε δ' ἠγόρευε. *Orest.* 888. τήνδε δὲ χθόνα. *Med.* 314. ἐκ τῆσδε δ' αὐτῇ γῆς ἀπαλλάσσου πόδα. *ibid.* 727. ἦγε δ' αὖ κρώζει πάλιν. *Av.* 2. τήνδε δὲ τριωβόλου. *ibid.* 1. In omnibus his ferè locis interdum omittitur δέ, interdum mutatur, ab Aldo et MSS. quibusdam, vel utrisque. Δὲ igitur hîc semel omisso, facile infercirent librarii καὶ ante οὐδὲν, sensui potius et metro quàm linguæ rationi morem gerentes. Cf. etiam Porsoni notam ad *Med.* 319. Ceterum monuit vir magnus vocabula δὲ et γάρ sæpissimè in MSS. esse confusa; ut et γάρ et καί. Quidni igitur confundantur δὲ et καί? Speciosa tamen est conjectura Blomfieldii, et speciosis nititur argumentis.

METRICAL ARRANGEMENT

RESTORED TO HORACE, &c.

Metrical Arrangement restored to Horace, Book iii. Ode 12.

SCARCELY two editions of Horace agree in the metrical arrangement of the twelfth Ode in his third Book. The present mode of representing the order of the lines is laid before the public as having novelty, at least, to recommend it. If we believe Dr. Seale, [*Analysis of Greek Metres*, sixth edition, p. 40.] in the line

Eques ipso | melior Bel | Bellerophonte | neque pugno,

we should have the third pæon *in tertio*; in which case there is room to doubt the propriety of the licence. If the arrangement now offered be right, the words "Simul unctos, &c. . . . in undis," are wrongly collocated in most of, if not all, the editions before Francis. The whole Ode is composed of forty *minor* Ionic feet.

1813.

S. S. I.

HORACE, BOOK III. ODE 12.

Miserarum est, neque amori dare ludum,
Neque dulci mala vino lavere, aut ex-
animari metuentes patræ ver-
bera linguæ:

Tibi qualum Cythereæ puer ales,
Tibi telas, operosæque Minervæ
Studium aufert, Neobule, Liparæi
nitor Hebri;

Eques ipso melior Bellerophonte,
Neque pugno, neque segni pede victus,
Simul unctos Tiberinis humeros la-
vit in undis:

Catus idem per apertum fugientes
Agitato grege cervos jaculari, et
Celer alto latitantem fruticeto ex-
cipere aprum.

OBSERVATIONS ON SUIDAS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

A CONSTANT reader will feel himself obliged to any one of your learned correspondents who will take the trouble to explain to him, through the medium of your Journal, the following passages from Suidas, under the words, *Ματθαῖος*, *Μάρκος*, and *Λουκᾶς*. If the Gospels bearing the names of these three Evangelists were differently divided from the manner in which we have them at present,—(1) who divided them according to the account given us by Suidas? (2) who divided them as they stand at this day,—why was the alteration made,—and when?

STANS PEDE IN UNO.

Ματθαῖος. ὄνομα κύριον. ὁ εὐαγγελιστής. *Ματθαῖος* ἔχει τίτλους; ξή. (66.) κεφάλαια τνέ. (355.)

Μάρκος, ὁ εὐαγγελιστής, ἔχει τίτλους μῆ. (48.) κεφάλαια λς'. (36.)

Λουκᾶς, ὁ εὐαγγελιστής, ἔχει τίτλους πγ'. (83.) κεφάλαια τμή. (348.)

NOTES ON ÆSCHYLUS,

BY PROFESSOR PORSON.

NEVER BEFORE PRINTED.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

HAVING announced it to you some time ago, as my intention to insert in your very useful publication, some notes written by our late Greek Professor, upon the margin of a copy of the *first* Glasgow edition of Æschylus, and now in my possession, I take this late opportunity of fulfilling my promise, in part at least. I have

accordingly sent you those on the 'Prometheus Vinc-tus.' They will be found to consist almost entirely of various lactions, some of them suggested by the Professor himself. In the mean time it reflects no slight credit on the ingenuity and learning of Mr. Blomfield, when we find that in several instances he has hit upon the same alterations in this play, that are noted down on the margin of the book before me. The rest shall follow in order. The notes on the remaining plays, with the exception of the 'Septem contra Thebas,' are not so numerous as those on the 'Prometheus Vinc-tus.' They will, as here, be copied faithfully from the manuscript, and placed between inverted commas. Mr. Blomfield's text is considered as the standard, and the lines refer to his edition. The common reading in each passage is also added.

J. B. T. C. C.

49. ἐπράχθη) "ἐπεράχθη" v. Heath."
 93. αἰκίαισιν) "αἰκίαισιν Heath. potius ἀκείαισιν." Vulgo αἰκίαισι.
 121. δι' ἀπεχθείας ἐλόνθ') "v. Valckenær. in Eurip. Phœniss. 482. Herod. I. 169."
 122. εἰσιρχνεῦσιν) "εἰσιρχνεῦσιν Heath." Vulgo εἰσιρχνεῦσι.
 156. ἀθέτως) "ἀθέτως Bent. in Malel. p. 66. adstipulante Heathio. Sed fortasse nihil opus. v. Toup. in Suid. I. p. 87. II. pref." Vulgo ἀδέσμως.
 161. μήτε) "μήτ' ἄν. Heath."
 184. αἰκίας) "ἀκείας."
 221. χρεῖη) "χρεῖη Heath. v. Dawes. p. 332." Vulgo χρεῖ' ἤ.
ibid. ὑπερχόντας) "ὑπερέχοντας Schol. et MSS. quidam. Heath." Vulgo ὑπερέχοντας.
 237. καθέζει) "εκαθέζει Heath."
 243. ἐγὼ δ' ἐτόλμησ') "ἐγὼ δ' ἐτόλμησ'. Schol. probantibus Heathio et Valckenærio ad Eurip. Phœniss. 856." Vulgo ἐγὼ δὲ τολμῆς.
 253. ἡλγύνθη) "ἡλγύνθη Heath. ex Scholiast." Vulgo ἀλγύνθη.
 272,3. τὸν... πρᾶσσοντ') "τὸν... πρᾶσσοντ'. Heath." Vulgo τοῦς... πρᾶσσοντας.
 287. κραιπνίσουτον) "κραιπνίσουτον Bentl. in Phal. p. 140. suffragante Heathio." Vulgo geminatur σ.
 348. ἐπαινῷ κούδαμῃ) "ἐπαινῶν [οὐδαμῇ] " Valckenær. ad Eurip. Phœniss. 1723. adplaudente Heathio."
 402. φαίρει) "Alia φαεί; quod improbat cl. Valckenær. ad Eurip. Phœniss. 1399."
 406,7,8. δακρυοίστασεν ἀπ' ὄσων ραδινῶν ρέος) Sic legisse Heathium, nempe ejiciendo voces δ' et λαβομένα, notavit Porsonus. Vulgo legitur δακρυοίστασεν ὁ ἀπ' ὄσων ραδινῶν λειβομένα ρέος.

481. αἰκες) Vulgo αἰκες. "αἰκες Dawes. p. 318. secundo Heathio. Sic in Eurip. Androm. 131. legendum ἀκέλον pro αἰκέλον; ut metrum versûs non rogat, sed flagitat. Frustra igitur Dawesii emendationi repugnat R. Ph. Brunck. ad Æschyl. Prometh. 264."
578. πετρῖνοις) "πετρῖνοις Benti. in Phalar. p. 134." Vulgo deest v. finalis.
723. τοῖ) "τοῖ Valckenær. ad Eurip. Phœniss. 455." Vulgo τῇ.
875. γεννημάτων) "βήγματος" [βήγμάτων] "Jos. Scaliger ex Peyraredi conjecturâ. Vid. L. C. Valckenær. ad Eurip. Phœniss. 639."
983. ἀνώγει σ') "ἀνώγει σ' Heath. Rectè."
1010. συμφοραῖς) "συμφορᾶς Valckenær. ad Eurip. Phœniss. 632." συμφοραῖς in notâ Blomfieldius, errore forsan typographico.
1023. κατῖ) "KATI contractè. V. Tonp. in Suid. III. p. 56. Vel potius KATI. In Iamblich. vit. Pythag. III. § 14. p. 11. pro ἀγασθῆς κατὰ lege KATI. ἀγασθῆς—Et præterea reverens." Vulgo scribitur καὶ ἔτι.
1028. αἰθαλοῦσσα) "αἰθαλώσσα Valckenær. in Eurip. Phœniss. 524. probante cl. Heathio." Vulgo αἰθαλοῦσα.
1033. νῦν) "νῦν" (νῦν) "ob metrum." Vulgo νῶν.
1049. μείον) "μείον Stantl." Vulgo μείζον.
1071. ἀμείνον') "Elegantius neutrum ἀμεινον."
1073. ἀνώγει) "ἀνώγει Heath. v. Sup. 946." (983)
1079. πρὸς ταῦτα) "cf. sup. 991." (1028) "et L. C. Valckenær. ad Eurip. Phœniss. 524." (531. Edit. Porson.) Vide etiam fragmentum ex Euripidis Syleo ab ipso Porsono ibi citatum. πρὸς ταῦτα æquatur Anglicæ locutioni, *On this, On the strength of this*, vel *And now*.

CLASSICAL CRITICISM.

IN the National or Imperial Library at Paris, (formerly the Bibliothèque du Roi) are preserved some Manuscript Copies of the Work on Chemistry, or rather Alchymy, by *Democritus*. These are numbered 2275, 2325 &c. and Citizen Ameilhon has described them in the Sixth Volume of "*Extraits et Notices des Manuscrits*" &c. p. 318. Two words occur in this Treatise of Democritus, which are not found in Du Cange's "Glossar. Infimæ Græcitatæ" nor in other Glossaries: one is λεκύνθοις the ablative plural of λέκυνθος, employed here to signify "the yolk of an egg." It is probable

that λεκύνθος is a corruption of λείκιθος, which in good authors signifies the same thing; indeed we can scarcely doubt of this identity when we consider that the subject of which Democritus treats in this passage is a matter belonging to eggs—"ὡπν λεκύνθοις"—Something, besides, which should have the property of rendering yellow: as the expression ξανθῶσαι indicates: this is part of the phrase; ὡπν λεκύνθοις ξανθῶσαι δυναμένοις.

The other word which may be added to Du Cange's Glossary is *δυσκοπάχου*, used to express something equal in thickness to a person's nail: this is evidently compounded of *ὄνξ unguis*, and *πάχος densus, spissus, crassus, &c.*

O.

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Plin. Nat. Hist. III. 20.

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CLASSICAL.

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Mr. E. H. BARKER intends to publish a *Glossarial Index* to all the *Plays of Æschylus*, which will contain copious illustrations of the principal words and phrases, with such Examples, as he has either observed himself, in the perusal of the ancient Authors, or remarked in the commentaries on them, or collected from books of miscellaneous criticism. The Quotations will be made in the very words of the *Originals*, with the most exact reference to the authorities. The Work is

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MR. BARKER'S Edition of a select part of *Demosthenes's Oration*, which he announced in an advertisement prefixed to the "*Classical Recreations*," has not yet been sent to the press, because he has determined to extend his plan, and to avail himself of some editions, and some critical works, which he has not yet had an opportunity of perusing.

Mr. Barker also intends to prepare for the press a *Bibliographical Work*, containing a complete View of all the best and most valuable Editions of the Classics, together with a complete view of Works on Latin Criticism and Antiquities (with numerous additions) taken from a publication of the greatest celebrity, where the student would not expect to find such information, and which he therefore never thinks of consulting. This work is designed for the use of the student, and not for the gratification of the curious, the amusement of the idle, or the delight of the collector. Booksellers will find this a convenient manual to assist their judgment in the purchase of books. The work will be confined for the present to the *classical* department.

MR. ELMSELEY is preparing an edition of the *Helena* of Euripides, on the same plan as his edition of the *Heracleidæ*.

A new edition of the *Greek Delectus*, with numerous additions and alterations, is in the press.

Dr. Butler has made considerable progress in the fourth volume of his edition of *Æschylus*. The Doctor is now engaged on the *Fragments* of his author, and has completed the printing of the *Pæraz*. Dr. Butler means to give a new Index to the poet, in the additional volume that is to contain his own reading of the text, and in the manner of Beck's *Index to Euripides*. The numbers in this Index will refer to the text of Stanley; and an *Index Rerum* and *Index Auctorum*, both to the *Notæ Variorum*, and to those of Stanley, will be included in the volume that is now passing through the press.

Dr. Maltby has dispatched a considerable part of his edition of *Morell's Greek Thesaurus*. It will contain the latest critical discove-

ries, with many corrections and additions in regard to the former work; and the various applications of each word will be added in Latin.

Mr. Blomfield will shortly commence printing his edition of the *Persæ*.

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A Lexicon to the foregoing important edition of Herodotus is also preparing by Schweighæuser.

Mr. Hermann's edition of the *Heracles Furens*, and of the *Electra* of Euripides, have been lately received in this country. We shall embrace some future opportunity of paying our respects to the learned editor. Each volume contains a Preface on Greek Metre, besides the notes of Mr. Hermann in illustration of the text.

It is reported that a new edition of *Callimachus* will be undertaken by a Scholar highly qualified for the task.

Porson's *Notes on Aristophanes*, that were withheld from the late edition of his *Adversaria*, are to be published in a separate volume. The Governors of Trinity College have fixed on Mr. Dobree to discharge the editorial office, and to the accurate erudition of this gentleman, we may look for a result the most satisfactory. The rest of *Porson's Manuscripts* will be published by Professor Monk.

BIBLICAL.

Within a few months will be published, in weekly numbers, price 6d. each, intended to form two large volumes in quarto, THE HOLY BIBLE, including the Old and New Testaments; and the Apocrypha, according to the authorised version: with Notes, explanatory and practical. The Notes will be taken, upon all subjects connected with Doctrine and Discipline, from the most eminent writers of the United Church of England and Ireland; in matters unconnected with those subjects, recourse will occasionally be had to other authorities. The Marginal References will be added, together with appropriate Introductions, Tables, Indexes, Maps, and Plans: the whole intended to

form a Family Bible for general use. Arranged under the sanction of the Society for Promoting Christian Knowledge; and dedicated, by permission, to the Most Reverend the Lord Archbishop of Canterbury. By GEORGE D'OYLY, B. D. and RICHARD MANT, M. A. His Grace's Domestic Chaplains.

NOTES TO CORRESPONDENTS.

We have engaged a celebrated scholar, who is now resident at Paris, to furnish us with Critical Notices of the most important Editions of the *Classics*, as well as of the *Critical Works*, that appear on the Continent. A Writer, to whom we are much indebted, has also promised to supply us occasionally with similar *Notices*.

Philo-Cantab. shall not be neglected. We have an article on *Public Schools* already in preparation.

The article promised us by our friend I. T. M. R. S. Y. on a *scientific improvement in printing*, we shall hope to insert in our next number.

The Oxford and Cambridge *Prize Poems and Essays* in our next.

Mors Nelsonis is unavoidably postponed.

J. T. will observe that we are improving.

Mr. J. L. B. is requested to send his Article on '*the Defence of Public Schools*,' as soon as possible.

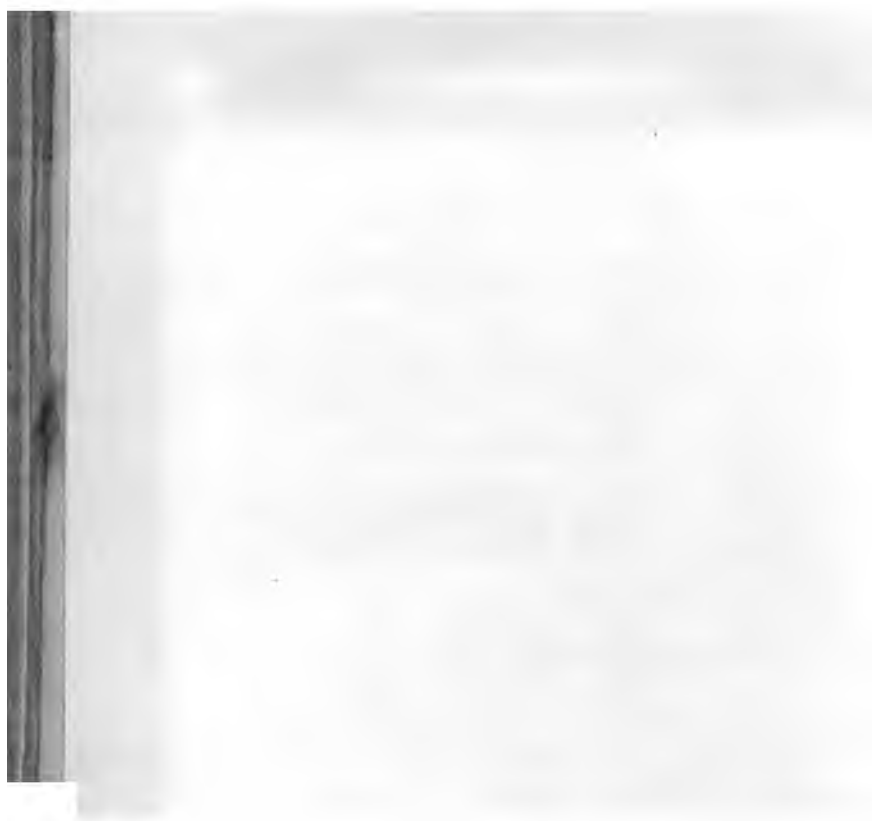
M. D. B's. Collation of Suetonius has been received.

We hope soon to lay before our readers a *literal translation and explanation of the Hebrew names in Scripture*—also an account of the singular coincidence of the numbers of the Hebrew names, with their application to their different dispensations.

Any Gentleman about to leave the University, and who may wish to take up his residence in the metropolis, can be accommodated with board and lodging in the family of a literary gentleman residing in an airy and fashionable situation, and who will superintend the studies of his inmate, and introduce him to the most eligible society. The Advertiser will also give instructions in the modern languages. He is particularly conversant with German literature. The most unexceptionable references as to character and talent will be given. Terms and other particulars will be communicated upon application (post paid) at Mr. VALPY'S, Tooke's Court, Chancery Lane, London.

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